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A LOOK AT THE GERMAN CHURCH

HOWARD ELMO SHORT*

The sound of the battle has ceased; the armistice called victory is at hand; victor and vanquished alike in central Europe in ten thousand places sit in a broken house by a broken stove made the less adequate because not enough coal is coming out of the Ruhr and Saar. They shiver at the cold March wind because 1150-1500 calories of food per day are a travesty on their name,—"calory" means "a unit of heat,"—but when only 1500 such units get into one body in one cold day, not enough heat is produced to keep the human body on an even keel. Worst of all, many souls are sick, whether you interpret the phrase as a practicing psychiatrist or as a fundamentalist evangelist. At least we think we know what would cure most of the other ills, even if we don't know precisely how to administer the medicine. But those who are sick of heart, disillusioned, bewildered, looking into the light and still not seeing light, present issues as pertinent, if not as immediate as the lack of bread, when one asks, "What of the future?"

Our interest could well be absorbed in any one of the countless immediate issues, and indeed, most of them must be solved in the not too distant future, if peace is really to follow V-E Day. It is not through lack of recognition of other sorrows, nor is it an attempt to blot out the memories that paint themselves indelibly on the mind, which causes us to turn to one segment of a vast problem. It may be that a restudy of the German church of recent times can offer a solution to some of the unanswered questions, and point the way to a little light on current affairs. We need not say again, many of the things that have been said better in book and magazine and even in an occasional newspaper article. But it may not be amiss to sit down and think through the last three decades from the point of view of personal experience and of information that seems not to have been covered in other writings.

Thus, like Alexander Campbell, sitting down to read his Bible and study it "afresh," as if he had never seen it before, we cast aside the printed English word, unfold our class notes of a seemingly ancient day, compare them with much that was

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said during the war and since the war, translate some of the more pertinent statements that have escaped American notice, and try to put into English expression a summary of our thought about the German church as she faces the present day.

I.

We cannot understand her during and after the war unless we know with what equipment she went into the war.

When they laid Reichspräsident Generalfeldmarschall Paul Von Hindenburg to rest at the foot of the Tannenberg Memorial, in his native East Prussia on August 2, 1934, the Protestant Senior Chaplain of the Army, Bishop Bohrmann, preached the sermon on the text, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). In the midst of many commendations common to funerals in all lands, the Chaplain said, "Whoever has known the horror of the battle-field as he did, who ever, in the course of his duties as commander has had to demand sacrifices, as he had to, and whose heart has been with the comrades who stood face to face with the enemy, simply could not survive if he believed in this world alone; before his eyes must be the victor's prize of eternal life". In the complete oration, no mention is made of the nation's future, until the last sentence. Then he said, "May his spirit live in us all and help us in the construction of our Third Reich".

This in spite of the fact that Adolf Hitler had been Reichskanzler of the nation for a year and a half, and was certain to merge the offices of chancellor and president into one, under the title of Reichsführer, immediately.

One does not expect to find a complete social philosophy in a short funeral oration. But, in a way, the words uttered that day seemed typical of the position of the German church at the time Adolf Hitler came to power. The death of the aged President and World War I Field Marshal is a counterpart of the terminus, or it may have been merely a rest stop, of two characteristic positions of the German church, and each factor comes out in the above quotations. First, much of the emphasis of German religious thought between Armistice Day, 1918 and Adolf Hitler had been "other-worldly", although not especially about heaven, with an accompanying interest in form criticism, comparative religions and technical studies in general. The church felt no compulsion either to oppose national socialism, or to bow the knee to her, and may not have realized completely what was

happening until millions had become "German Christians". A further development of these two lines of thought will show that, in many respects, the German church was ill-prepared for weathering the storm of Nazism, and for comforting her sheep who were wandering astray in skins of brown.

Under the Weimar constitution, the Protestant church in Germany bore a much closer relationship to the state than is sometimes recognized. Articles 137 and 138 stated in effect, "There is no state church. The citizens of the state have full religious freedom. The church is now a religious society. Each church, all Germans, order their affairs as they wish". But this did not mean that the church was operating on congregational polity. The organization was on a "Landeskirche" basis, somewhat as if the churches in the United States were organized into 48 units. The divisions followed somewhat the traditional lines such as Bavaria, Baden and Saxony, with a total of some 28. The man who was head of this church was also head of the political unit. As "Landesherr", he stood at the top of the church organization. As "Staatsoberhaupt", he stood at the head of the State. When the income tax was collected, 10 per cent of the total was designated as church tax. When the tax collector came around, each citizen declared himself "Protestant", "Catholic", or said, "no religion". (The later group was becoming alarmingly large by 1933). Thus, the church could say that it was not a state church surely, because the organization was on a smaller geographical basis. But when the minister's salary check came from the central office, the church had to think of it as coming from the "Landesherr", a church official, and not from the "Staatsoberhaupt", a secular official, although he was one and the same person, if it wished to call itself free.

Within this kind of organization, the German church leaders developed their particular theological emphases, somewhat beyond the realm of the general interest of the lay members, it is to be feared. As Heinrich Frick expressed it, "Our fathers were interested in problems that excited the lay folk, while research in Biblical criticism claims our attention now." However, Wellhausen, Kittel, Julicher, Harnack, Seeberg and Loofs, had been interested in historical research. With the coming of Karl Barth and Rudolf Otto the emphasis is shifted to interpretation of the revelation. It was felt that the old theology lacked an embracing Weltanschauung, and an ability to answer modern scientific questions. Ritschl and his pupil, Harnack, had concentrated on the essence of religion; in the days following 1918, the interest

is more in the direction of "Revelation in history, culminating in Jesus Christ."

The first World War was a real human experience for the German church. For one thing, it brought the ministers into closer contact with the professors. If the contention of this paper is correct, the congregations suffered in one respect, by the loss of a "practical" interest of the leaders in general church life as it is thought of in America. In any case, the "Theology of crisis" was born out of a crisis in theology. It was caused by a lack of persons. One generation disappeared in the war. The young pupils of Troeltsch, for example, were all killed. This brought an interim in theological thought. Writers tended to express the thesis and antithesis of a point, and to leave the synthesis to someone else, at another date. The German mind gave the impression of being only critical, and in the negative sense, at that.

Dialectic theology was one new grouping of the post-war world. It expressed itself in criticism, yet it showed itself to be capable of constructive thought, in the ethical works of Barth and Gogarten. There was no such thing as a "dialectic school" of theologians. Barth is Reformed, Gogarten is Lutheran; Brunner has an orthodox education, Bultmann, a liberal one. It is a method of thinking, and not a set of conclusions.

Barth was one of the surprises to the post-war German scholars. Earlier he had been a parson in Switzerland, and a member of the Social Religious Movement, a friend of Ragatz and confidant of Brunner. Here he had attempted an interpretation of the Gospel for modern man. The war brought a crisis regarding socialism and the problem of war itself. When Barth was called to his chair at the University of Bonn, it was fully expected that he would help materially in recreating social life, because of his earlier interest in the social gospel. But a great surprise was in store.

Barth decided in favor of a reinterpretation of the whole Gospel. He left the Social Religious Movement, and refused to combine the Gospel with social progress. In his "Romerbrief", in 1919, he made it clear why. He had come to the conclusion that the social gospel is not necessarily connected with the Gospel of Christ alone. It could be that Christianity is not its agent. In his interpretation of the Gospel as "God's revelation in Christ, and justification by faith", it seemed to many that he was simply restating the 16th Century orthodox thinking.

In the second edition of the exposition on the Romans, Barth gets into even more "impractical" theology, from the point of

view of what was happening to German society. Naturally he, and the followers of his way of thinking, believe his conclusions to have been the only practical solution to the troubles of the day. In his exposition of the idea of the resurrection of the dead, he brings forth his now familiar position that there is an everlasting insurmountable gulf between God and man. We cannot speak of God directly since our minds are bound by the conditions of our nature. He is a "living" God—not earthly. Nevertheless, our salvation depends upon the word of God, which must be brought to all men. Thus, Barthian theology emphasizes the absolute miracle of God's revelation. It reveals the "wholly otherness" of God. Theology has to do with God's word, not men's welfare.

It was no accident that Barth used Otto's word to describe God, the "wholly other." On this one characteristic of God they were agreed, although they were always fighting theologically, about many other matters.

It is a temptation to be led afield from the purposes of this discussion and continue into details of the quarrels. It can be concluded by saying that theological thought just prior to Hitler's time, had succeeded in a culmination of the century long emphasis on historical criticism and its accompanying and later modes of thinking, in theocentric theology which replaced an anthropocentric one. But this was not enough! The task of evangelical Christianity, in the Germany of that day could not be met by an overwhelming emphasis on God and his otherness, if indeed it can ever be. As a breaking of old ways of thought, the crisis theology, as expressed dialectically by Barth, was good. But as a solution to difficulties, it didn't work. What was needed was a Christocentric faith. Hear Heinrich Frick, brilliant young theologian of Marburg again, as he saw clearly in 1933 that, "We cannot start from the endless qualitative difference in time. We must start with sin. It is a personal matter. The message of Jesus Christ was to heal us from sin, in the flesh of this world, not to change our relation to eternity". Philosophical speculations beginning with God and his otherness cannot lead us to the goal. Christian theology should speak of God in and through Christ, and man, too. We know God is mystical but we also believe He revealed His 'heart' in Jesus Christ."

Alas, the hopes of this brilliant young theologian were not realized. A dozen books could be named here that dealt with the issues from this point of view. But they were either "scholarly" to the degree that no one saw the practical implications, or they

failed of wide circulation for other reasons. Georg Wunsch seemed to have the ability to bring the interests of the church down to earth, but his membership in the wrong political party removed him from the scene for the duration of Hitler's regime.

II.

Hitler and the National Socialist party soon got around to church, in the process of nationalizing and unifying all German thought and action into "one nation, one people, one blood". That the efforts met with resistance at this point, remains the greatest surprise of all, to many of us who were on the scene at the time. Could it be possible that German religious thinking would "come down to earth" long enough to be concerned with an immediate, "this-worldly" problem? Or would the form critic have time from his comparison of his own views of the text with "the other nine leading form critics", to look up and see what was happening? Already at the outset of the second semester, in May of 1933, his classes were thickly dotted with the men in brown, the Sturmabteilung (SA). It was possible, and it did happen!

Hitler had dissolved the old district governments, and re-divided Germany into fourteen sections, each with a "Leader", appointed by him, and responsible only to him and not the people. For the churches, he proposed to put a "national Bishop" in the cabinet with full powers to control the Protestant church. Many churchmen were hoping that this man would be von Bodelschwingh, son of the founder of famed Bethel Oberseminar. But this was not to be. The choice of Hitler fell on a Chaplain of the Army, Bishop Ludwig Muller. Those who believed that the church could find itself a place in the proposed national unity, worked together in what was called the "German Christian Movement". It is obvious that the more attached one was to National Socialism, the more he was convinced that the church fit in nicely. There was to be just one church, the German Christian Church. So the "Movement" gradually evolved into the "Church". Meanwhile, the opponents to a national church were joining together in what they called the "Confessional Synod", now generally referred to as the "Confessional church". This is the group of which von Bodelschwingh was destined to become the earliest leader, Niemoller the most widely known member outside of Germany, and Bishop Wurm the most significant. No longer, after 1933, did one hear much of Lutheran or Reformed churches, the division was now on an entirely new basis, German Christian

and Confessional Synod. Individual congregations sometimes went wholesale into one or the other movement. Sometimes they split. Sometimes two separate groups met in the same building, at different hours. Political and police power were on the side of the German Christian church, of course. This made the position of the Confessional Synod church and minister a precarious one. When it came to a matter of first or final allegiance, to God or Hitler, several ministers and hundreds of thousands of their parishoners said it must be God first. If they said so too publicly and too long, it meant the concentration camp.

One would like to believe that this determination on the part of the Confessional Synod was on a practical scale, that they did not like what Hitler was doing. He has to confess however, that curious as it may seem to practical minded American church members, the issue oftentimes was more of a theoretical one, as some interpret it. Allegiance to God first, and to country second, didn't mean at all, for millions of Germans, that they would not give any allegiance to their country, or to the causes which National Socialism espoused. The professors were often able to work out a satisfactory interpretation which enabled one to be a "good Nazi", and a "good Christian" at the same time. The issue was then, must you be in the German Christian Church, to be a "good Christian and a good Nazi"; or can you be such, in the Confessional Synod?

This statement will arouse strong opposition in many quarters, and doubt in others, probably. It is not meant to take away anything from those who believed differently than is outlined above, and there were thousands naturally. A case in point is the remark of a long time friend, minister of the Confessional Synod until he was forced into the German army as an enlisted hospital corpsman, made regarding his capture by the American army in Italy to the effect that, "I felt free for the first time in ten years". On the other hand, there is sufficient evidence to warrant the statement as it stands.

Within a single week, early in the regime, several significant interpretations were made by learned professors. One member of the Confessional Synod in speaking of the German Christian movement, the "Nazi Party church", said, "They fear that unless the church becomes the German Christian church, that it will be against the National Socialist party. That would mean a fight between the Party and the church. This we do not want." Another had this to say in his exposition of the Sermon on the Mount: "The state has to fight sometimes, to maintain itself.

Whether or not I accept war depends upon whether I accept the state. I feel that I must accept the state in which I live. This does not mean that a man has to recognize every war, nor every state that wages war. The question for the individual is whether his state is fighting a justifiable war or not. "Lebensnotwendigkeit," (roughly, "necessary for life"), is the deciding point." This statement might be construed as support of, or opposition to the Nazi state, or perhaps as a neutral position. The latter would be as bad as opposition, in the eyes of the state, of course. However he has more to say; "Man cannot realize his obedience to God in stages. If he hears the demands of his neighbor now, he must obey now. He must not console himself in the expectation of some future goal of obedience. Now man is either guilty or pure before God . . . Can one say that the command of love can be fulfilled in war? The individual does not fight against the enemy because he hates him. He can love the enemy. But he feels that he is responsible for his own people. He can feel love, but he cannot act in love. War is necessary because man is evil. So long as men are sinners, the state will always face the possibility of war . . . The demands of the Sermon on the Mount, legally construed, are impossible. They can be understood only as ethical demands which keep the moral consciousness".

This exposition of the position of a Christian in regard to his country in time of war, is probably as familiar a treatment to Americans, as any which might come out of Germany, for it is probably the most common means by which Christians here justify their participation in war. It must be noted again, that in both instances we are speaking of a theologian's explanation. The layman is often far removed from such efforts.

Still another, speaking also within six months of Hitler's rise to power, has this to say about church unity, and church problems in the face of war: "German Protestantism is in a great struggle today. Some are idealists. They believe that there can be an absolute harmony between men. I do not deny ecumenical Christianity, but, we must be Protestant. There will always be struggle. God is to be found in the midst of struggle. Man must feel for the needs of his fellow man. At times he must hurt him, but at the same time feel sorry for his pains."

It would seem therefore, that for the above three Confessional Synod men, the issue was not between following the state and not following the state. It was a question of relative relationships. One of the above, on the day in 1933 when each

Professor was required to state how he proposed best to serve the National Socialist state as a teacher, stated to his class, "We have been asked to say how we will serve the state this semester. I am a teacher of, and I think I can serve the state best by teaching this course as best I am able." He said not another word, but went rapidly into an exposition of the text. All these men found it possible to continue their teaching until V-E Day.

Europeans in general, and Germans in particular, do not look at such problems as war and peace, and church unity, as the free churchmen in America are usually wont to do. As one C. H. Becker, a German, wrote in the "New York Times", for January 8, 1932, "In America, education is emphasizing science, technology and medicine. History and languages are neglected for they are not needed. In Europe we analyse and differentiate, and carry the problems of centuries about with us . . . After a Round Table conference, the American emphasizes the common points of agreement—the European is skeptical of unity". To those who know Germans and the German mind, it is not surprising that we could sit through the theological adventures into the minutiae of textual problems, during the summer of 1933, while society was blowing up all around us, and have the whole situation ignored.

Perhaps "ignored" is not strong enough. In an issue of the "Frankfurter Zeitung", in the summer of 1933, the question was asked, "Does the theological student receive an education which equips him adequately for the tasks of the modern ministry?", and Professor Bultmann answers, "The less theology mixes itself with the aims of ordinary life, the better it will train its students for the practical work of the ministry."

Dr. Joseph Paul Goebbels, "Minister for propaganda and the enlightenment of the people", in the meantime, was jubilant over the complete unity of mind which prevailed. In the order of the day for the celebration of March 21, 1933, which was the day that the first all-Nazi Reichstag assembled, voted Hitler absolute power, and dissolved—forever, all in the space of eight minutes, Goebbels shouted: "The internal dissensions from which the German people have suffered from the beginning of their history are now to be ended for good. For the first time German resistance has victoriously broken through all internal political opposition, and, transcending all differences of class and religion, all tribes, classes and denominations have clasped hands in the millions now standing behind the government of national

revolution." The unity was not quite as solid as Goebbels would have had us believe, nor yet quite as completely absent as others would like to think.

The experiences of Martin Niemoller in his insistence upon allegiance to God first and country second, are too familiar to bear repetition here. That his differentiation between the German Christian Church and the Confessional Synod was somewhat along the lines suggested in the preceding paragraphs, first became evident to American church people when he volunteered for military (or naval) service, while sitting in the concentration camp. The shock with which so many received the news here was the best indication possible of how little was really known here of the issues at stake in the German church.

III.

Many of the Confessional Synod churchmen and Roman Catholic priests as well, continued preaching the Gospel as they understood it, throughout the Second World War. Random summaries from a few sermons not generally known in this country, will illustrate this.

During the war the internal struggle found the state and the German Christian church on the one side and the Confessional Synod (Protestant), and certain of the Roman Catholic leaders on the other. Not a great amount of information came out of the country concerning the clash, unless perchance a news flash came that someone was arrested, or someone had been released.

Although the theory of a state church was advanced early in 1933, along with the general unification plans of Hitler, it was the Fall of 1941 when the "Thirty Point Program for the National Church" appeared. Only certain of the most salient features can be translated here, to show what the whole Christian movement was really facing. This plan outnazifies the German Christian Church, by far, as can be seen from the following excerpts:

1. The National Church (Nationale Reichskirche) claims with all clarity, the absolute right and power over all churches within the German borders.

2. The German people do not have to serve the National Church, but the National Church serves exclusively and alone, the one doctrine of "Folk and race".

4. The National Church doesn't force anyone to join it, but it is prepared to do everything in its power to include every last German soul in it. Other churches and church affairs it will not permit in Germany.

5. The National Church is determined to use all its efforts to rid the German people of the Christian faith, foreign to their natures, and imported in the unhappy year, 800 A. D. (This refers, of course, to the crowning of Charlemagne, of Aachen, in St. Peters' church in Rome, by the Pope).

6. There shall be no disturbance of the German church buildings, so far as their basic structure is concerned, for they represent German property, German culture, and a portion of the historical pathways of our people.

7. In the National church there will be no scribes, pastors, chaplains, spirituals, but national speakers (orators) instead.

14. The National Church demands the suspension of further printing and distribution of the Bible within Germany, as well as Sunday church papers.

15. The National Church declares that the book of our Fuhrer, "Mein Kampf", contains the greatest doctrine for our people. They are convinced that in this book not only the greatest but also the purest and truest ethic for the present and future life of our people is embodied.

19. The National Church removes from the altars, the crucifix, the Bible and all the pictures of the saints.

20. On the altar of the National Church is the book which is most holy to the German people, and consequently, to God, "Mein Kampf"; and to the left of it, the sword.

21. In the National Church there is no forgiveness of sins.

22. The National Church does away with the baptism of German children, and with holy water.

23. The parents of a German child must make the following vows before the altar. The husband: "I swear before God this holy oath that I, the father of this child of my wife, am of provable Aryan descent. As the father, I promise to educate this child in the true German spirit." (Mother's vow the same.)

25. Confirmation, confirmation instruction, communion, communion instructions are to cease. The organizations for the education of German youth are, the family, the school, Jugend

Verband, Junge Madeln, Hitler Jugend, Bund deutscher Madeln, (the last four being Nazi Party groups).

30. On the day of the establishment of the National Church, the Christian cross is to be removed from all churches and cathedrals, in Germany and in the German colonies, and to be replaced by the only, unconquerable symbol of Germany, the swastika.

On September 29, 1941, the Archbishop of Freiburg sent a copy of this program to all his parish priests along with a letter which he titled, "The signboards in the religious camp." He quotes a recent release from Friedrich Schmidt, Gauleiter of Wurttemberg and chief of instruction in the office of Rosenberg, on the subject, "Problems of the Reich". Some significant statements of Schmidt are: "The old Reich is gone. National socialism has founded the new Reich with a claim to leadership in Europe. The claim is laid not only on historical and geo-political grounds but also on the national socialist concept of the Good. It is a revolution against the two old ideals, (1) the universal church, whose ideal comes from Christian concepts that are foreign to the German nation and (2) the ideal of mankind which has arisen out of liberalism and Marxism." The Archbishop adds, "We know from high officials that the struggle has not ceased, and that the fight is not alone against Christianity in Germany but against Christianity in other lands and among other peoples".

These facts regarding a proposed "National Church", and their circulation are significant, for several reasons. After more than eight years, the Nazis still didn't have the church under control. Two years after the fighting broke out, an Archbishop still can take the chance of some slight comment on a proposed Nazi program in his letter to the diocese. The secret police knew what he did, had a record of his letter, but still he lived. The program was never implemented.

On New Year's Eve, 1943, Bishop Bornewasser of Trier preached to his congregation, and the underling assigned to the job, dutifully reported it to the proper authorities, vainly trying to find something to criticize. The bishop spoke on two questions, "How does the believing Christian look at the terrible world scene in our time", and "How does the sorrow that has come over us look to the believing Christians?"

About the only thing the "reporter" could find fault with, was the Bishop's statement that "The leading statesmen today speak often of the Lord God, but I have never, in all their talk,

heard the word Jesus Christ a single time". The thing that Bishop Bornewasser meant to infer looks almost like a direct statement, rather than an inference, but the conscientious gentleman who filed the report cautiously underlined the above sentence, and added, "There might be a question here as to whether the Bishop meant the leaders of people in general, or whether he meant OURS, only. Out of a good knowledge of the mentality of the people in the congregation, it must be said however, that the overwhelming majority of the listeners undoubtedly thought only on OUR leaders." Later in the report, the writer warms up to the subject and decides that the Bishop in one place, was talking directly in opposition to certain of the hate propaganda that Dr. Goebbels had disseminated. He closes with, "It is not to be wondered that after the sermon listeners gave clear expression to their indignation, and called the Bishop a traitor to his country."

Bishop Wurm, virtual head of the German evangelical church since the war, sent out a masterful letter on church unity, dated in Stuttgart, October 1, 1943. This, too, found its way to district and national police offices. The whole letter was distasteful to the Party, of course, since it was based on a concept of Christian brotherhood that reached beyond racial and national lines. The Bishop pays tribute to Adolf Keller in Geneva, who "has a warm heart for Germany," and states that Keller has informed him that he has found great interest in the rebuilding of the European church, on the part of American Christians. He ends by saying, "We must continue to fight against the division in the church, unless we wish the church in America to get the impression that Europe is to be 'written off', spiritually speaking." This theme which runs through the whole pastoral letter is encouraging, since it was written "under fire", and for German consumption, with no idea that it would reach American ears. Every sentence touching on the wider aspects of Christianity is underlined, in the report. The belief that God knows what He is doing, in this great sorrow that has come upon his people, runs throughout the paper. A typical sentence is, "If Christians wish to help one another in their sorrow, then this is the first thing they must ask for each other, 'Lord, help us to know that it is YOUR hand that lies heavily upon us'". There has been some speculation since the war, that the spoken feeling of German churchmen regarding their sense of sin, the need for forgiveness, and a belief that God was working in and through the war, is tempered by their desire for a good

hearing in the American church. Here, the Bishop speaks out, with few ears save hostile ones, to hear his voice.

The Protestant Bishop of Bavaria sent out a pastoral sermon to be read in all churches, on the second Sunday after Epiphany, dated January 16, 1944. It is mainly a message of comfort and encouragement for those in the midst of terrific air raids. The copy which reached the police files, by January 19, is interesting due to the passages which are marked. Every time the words, Moses, Jew, cinema, Nazareth, appear they are underlined. It seems obvious the line of reasoning the Party reporter was following. The Bishop had considerable to say about adultery, obviously due to considerable immorality at the time. All these passages are marked. One is not sure why. Nothing else is checked.

Numerous doings of church people astounded "good Nazis" during the war. One reports, "There are a great group of church women here, who run to the arms of the church like lost sheep, and who think it is their duty to teach their children religion". Again there is a criticism of ministers and priests, for the "other worldly" element in their burial services, and also because they seized this opportunity at the graveside to preach their faith to the people. "And women thanked them for this shameless talk". It was reported sorrowfully in 1944, that the mass was being translated into German in one place, and that in another, "Ministers who used to preach about women's clothes, etc., now preach about worshipping Christ and about the world-wide church".

These scattered references will serve to give some picture of the position church men of the opposition were taking during the last years of Hitler's Reich.

IV.

The theological faculty of the University of Marburg wasted no time in calling the University church congregation together for worship, as soon after V-E Day as the American Military Government permitted it. As a result of their efforts, services were held in this historical church, from which Protestants had dispossessed the barefooted monks in 1527 to open their very first University, on May 27, June 17, and July 15, 1945. The sermons were preached in turn, by three of our former professors, all well known in their respective fields in this country, Heinrich Frick, Rudolf Bultmann and D. E. Balla. Fortunately complete copies of the sermons are at hand. There seems no

better way to summarize the manner German churchmen are facing the post-war days with their congregations than to examine these three sermons briefly.

Professor Frick, a long-time dean of the theological faculty under Hitler's "Führer-princip" idea, which forbade the rotation of the office each year as had always been the custom, preached the first sermon, and out of respect to his especially beloved fellow-professor the late Rudolf Otto, he chose the inscription from Otto's tombstone as the theme—"Ehrfurcht vor dem Heiligen", "Awe, or respect, in the presence of the Holy". The text was from Isaiah 6:3, "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of His glory". Key sentences translated from the body of the message follow, in order to give the direction of the Professor's thinking.

"We are assembled for worship for the first time since the Armistice, although the University is still closed . . . The poem of Paul Gerhardt, "Friedenschoral", in celebration of the end of the Thirty Years' War, gives the point of view that we can well adopt: First, Thanks to God that the murder has come to an end; Second, Repentance and shame should be in the heart of each pious person that man, created in the image of God, should have destroyed the relationship between himself and God through the demons of war; Further, what the silent but clear voice of the ruins has to say about the peace; and Finally, the picture of peace among the peoples only points in the direction of peace in the deepest sense of the word, the peace of heart with God, through Christ, and that directed toward the eternal peace of God in the future Kingdom of God." (Otto's idea of the holy is recalled with its familiar contracts between the "wholly otherness of God" and our sinful selves). Then Frick goes on, "What a contrast! Reality, which we are experiencing now, and which we depict in our lives, compared to the holy God and the heavenly song of praise on the other hand! . . . My dear brethren! Our zeal must be of a higher type than mere Christianity of habit . . . The man of the present must hear the call to a religion of "Awe" . . . The peak of piety in Christianity is to have respect for the religion of all mankind, not alone respect for our own people's faith . . . When the synagogue was burned down here, shivers ran through the German soul, because something frightful was happening—not simply to the people concerned, but something frightful was happening to the doers of the deed. The last fine border-line between humanity and savagery disappeared. But it moved me greatly, and seems to me to be an indication of the true nature of German man, that at least a part

of the sacred scroll was finally saved. Party members, and opponents of the Party participated in this act together. We look toward the day, when that which belongs to the piety of another race can be restored, so that once more it may be known that "Awe before the Holy" has not been destroyed in Germany, for any race. 'The whole earth is full of His glory'. This was brought to mind by a recent happening in our city. A woman was crossing the street, leading her little girl by the hand. They met an American Negro soldier, and the little child seemed afraid of the colored man. Then the soldier walked to her, and said to her, in German, 'You do not need to be afraid of me, You and I, we have the same Saviour'. So it is, indeed. Each one stands before God in his own manner. In closing, we come to the deepest meaning of our text, 'The whole earth is full of His glory'. Germany, too? The Germany of today? Yes! And again, yes! Also our beloved Fatherland . . . God's glory dwells in our midst in His Word . . . This is the decisive hour. Now is the time for us to show that which lies deepest in us, from which source the German soul must create her last, saving power, the water of Life."

In general we might characterize the word and tone of this sermon as being penitent and hopeful. In several hours of conversation, a few weeks after V-E Day, Professor Frick gave this same impression. In spite of sorrows and personal problems, he was working diligently with the proper authorities for the reorganization of the German church and the opening of the theological faculty of the University, which soon came to pass.

Professor Bultmann used the passage in II. Corinthians, 4:6-11, the key verse of which characterizes his thought, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed". The passage is interpreted in a spiritual sense, and not in a political one, of course, and is again full of hope and courage for the life of Christ's church in the future.

Here follow a few cryptic statements from this sermon, which he titled, "Life in two worlds": "The need of the time through which we are passing fills us all with sorrow and with questions, as we seek to master it. . . . Man lives in two worlds, the world of spirit, and at same time, in the visible world, in which hunger and power rule. The two worlds seem to be at war with each other . . . Man faces the decision as to which world he will serve. There are men who carry in themselves the consciousness of an inner peace of which neither the enmity of

nature nor all the evil of mankind can rob them . . . There are others who speak in the paradox of Paul . . . Today we have the basis for saying that the Gospel is the confirmation of the world of the spirit . . . The recent years have also taught us what inner troubles and external catastrophe befall a people when they lose their belief in the world of the spirit, and give up their obedience to the claims of the spirit, through false teaching. The false teaching of the national socialist *Waltenschauung* is simply the last radical consequence of the development which has been going on for decades, indeed, for a century . . . The question in education and learning for a young man came to be always, 'Can he use it later in his practical life?' And how belief in the Spirit disappeared! . . . There is one last word to say, Can we, in the face of all the need of our lives today, still live in the world of the Spirit and of Grace? Paul answers, 'Not only can we do it, but the need of the world forces us into the world of Grace' . . . Let us try to bring our restless and unwilling hearts into quiet communion with His wish and His demands, so that the power of God can really rule in us". In reading this sermon our minds turn back to July 1, 1933, when the Universities were ordered to hold a worship service in which the theme of "duty to country, etc." would be developed. Bultmann was chosen to deliver the message at Marburg, from the same pulpit from which the above sermon was delivered twelve years later. No one present in 1933 can ever forget his ringing appeal of "Worship God as the leader (Führer) of your lives!" Several Nazi reporters got exciting material that day, from one whose reputation in America unfortunately, lies in the textual and critical field almost entirely! But they never conquered him, and he goes on with his work today.

Professor D. E. Balla, of the Old Testament department, develops his sermon the third month in a dramatic fashion. Hear him as he speaks from deep emotional conviction: "I beg you to listen to a few thoughts which have burned in my soul for decades. I first spoke them openly on Christmas eve, 1918, in a prisoner of war camp for German officers, located in England . . . I had the feeling that many present paid no attention to what I was saying. Whether it was their fault or mine in not being able to make clear what I had in mind, I do not know . . . I expressed the same ideas for the second time in May, 1929, in St. Paul's church, Leipzig, on the tenth anniversary of Versailles. This time it was different. I remember very distinctly how attentive and sincere my listeners were. And, directly after the service a representative of the church paper of Saxony asked for

the manuscript, so that copies might be printed for wide distribution. But the sermon had not the slightest influence. The time from 1929 to 1933 was too short . . . I am speaking the same thoughts today for the third time. What will be the results this time? During the many sleepless nights of a long illness, my thoughts have turned to this sermon, and I have prayed again, 'Lord, pity us!' And, as I walked into the pulpit today, I prayed for all of you, 'Lord, pity them, and open their hearts', and I prayed for myself, 'Lord, pity me and let me so preach thy Word, as becoming to a messenger of Thine'. Perhaps God will finally pity all of us."

Only now does he begin the exposition of his subject. His text is Matthew 6:5-15, the Lord's Prayer, and his theme, "Thy Kingdom Come". As briefly as possible, his thesis can be stated in this manner. "From 750 B.C. to 586 B.C. the Old Testament prophets preached of the judgment of God which was going to befall His people because of their sins. It was the 'most awful of the awful, that this people had to listen to from their spiritual leaders. It would take hours to read all they had to say'. Quotations from Amos, Hosea, Isaiah, Jeremiah and Deutero-Isaiah follow, at considerable length. The most wonderful word of all, he feels, is the familiar passage in Isaiah 2:2-4 ending, "neither shall they learn of war anymore". "Then, in 30 A.D. two messengers appeared from among the Jews, with the same message, 'Repent, for the Kingdom of Heaven is at hand!' The greater beyond comparison, was Jesus. That which Judaism had awaited for centuries was at hand". Then follows a quotation of the Beatitudes . . . "But the secret of Jesus' following does not lie in his message alone, but also in His own personality which man could not resist. Then some acclaimed Him to be the Messiah, and Jesus teaches His disciples the Lord's Prayer". The most important phrase to Professor Bella is the cry, "Thy Kingdom come!" After Jesus' death on the cross, these words became the "prayer of all prayers" . . . "The Roman Catholic church still says the words but one has the impression that the old spirit of real longing for the Kingdom is missing. How was it with the Reformation? Why, Luther said that God would bring in His Kingdom without our praying for it, but that rather, we were praying that the Kingdom might come in us, personally. But Jesus said, 'The Kingdom of Heaven is at hand!' *Is there, in you too, even a last vestige of the longing of the early church for the appearance of the Kingdom of God? May each one answer the question for himself. What shall we do? What shall we do? Jesus believed in the nearness of the Kingdom and*

taught His disciples to pray for its coming. If we do not believe with Jesus and His Disciples in the coming of the Kingdom of God on this earth, then the essence of the Kingdom of God is not understood. Something is missing that dare not be missing, if we are to call ourselves disciples of Jesus . . . But does anyone earnestly believe that in the Kingdom of God on earth which he awaits, any more war can be? During the first World War, I saw a scene in my mind's eye. Over a level field the evening shadows lengthened. Everywhere lay the bodies of dead Germans and dead Englishmen, which one could distinguish only by the color of their uniforms. Over the battlefield strode Jesus, in a purple robe. He held his hands over His face and wept. Yet today this picture is so clear in my mind that I could paint it perfectly, if I had the ability to do so, and during the recent years I have thought of it over and over. How many tears Jesus would have poured out if He could have seen what men who called themselves Christians would be doing in these recent years! Moltke coined the phrase, 'Eternal peace is a dream, and not even a beautiful one, for war is a normal part of God's universe. In war man's most noble virtues are brought out, courage, sacrifice, devotion to duty and willingness to lay down ones' life. Without war, the world would stagnate in materialism'. That war brings forth these qualities is not to be denied. The quotation from John's Gospel (15:13) is written under the honor roll of this church for the first World War. 'Greater love hath no man than this that he lay down his life for his friends'. But the contention that only war keeps the world from sinking into materialism is simply not true. Contrariwise, war destroys some basic truths. Such a view insists that we are citizens of two worlds, a world of sin, to which war belongs; and a world of God into which one can enter after death. Such a view is not a Christian concept. The Bible teaches the belief in one world, the world of the Creator of Heaven and Earth, whose purpose is the Kingdom of God on earth. So the Old Testament prophets taught. So Jesus taught. If we really want to call ourselves disciples of Jesus after the war, there is only one solution for us: Back to Jesus! Back to Jesus! For those of us who have gone through two World Wars this ought not to be difficult. We will no longer long for, and look for a Kingdom to be set down full and complete, through a miracle of God, in the near future. We believe in the words of Jesus that 'Whenever I drive out the devils through the spirit of God, then the Kingdom of God is already come to you'".

CONCLUSION

The efforts at reorganization in the German church are well known. The German Christian Movement of Hitler's day is gone. "The Evangelical Church in Germany" has taken the place of the various Confessional Synod groupings, and the difference between Lutheran and Reformed churches is still not recognized in any organizational sense. Already some have voiced their fears within Germany that the Evangelical Church in Germany might be looked upon as a permanent organization, whereas the leaders are apparently hoping to see the day when there can be Lutheran and Reformed churches again. The governing council of the present set-up is composed of some of the best men in Germany. Bishop Theophilus Wurm takes his deserved place as chairman, and Dr. Asmussen is general secretary of the church. Otto Dibelius and Hans Heiser are also bishops. Pastor Martin Niemöller and two others complete the council. Pastor Walter Lotz, a former Exchange Fellow to the United States, is secretary to the council. It is our impression that liaison officers in the American and British zones of occupation, at least, have been highly cooperative with the German leaders in reestablishing church life to whatever degree possible. A young U. S. Army Captain, of Jewish faith, was highly commended for his services by one German churchman.

But the true picture of the church in Germany or in any other country can never be learned by simply observing organizations, government rules, state of physical equipment, nor alas, not even by listening to the sermons of its pastors and bishops. One would have to know what goes on in the inner feelings of the individual members, and sometimes this is impossible to learn. We know for example, that the falling off of church attendance before the days of Hitler was alarming. Attendance increased some under the pressure of the excitement of setting up a national church. It decreased during the war, especially after strategic bombing began to crush the cities. Whether the lack of attendance could be attributed to lack of interest would be impossible to say, knowing full well the effect that long working hours, and the destruction of church buildings had upon the numbers. One couldn't go if he had to be at work, nor if there were no building in which to hold the services! Since V-E Day, church attendance is fairly large, although in the immediate months afterwards, no service observed seemed overcrowded to the extent that people had to be turned away. Does this attendance indicate anything in particular, in view of the fact no other public gatherings were being permitted, and that social life was

at a bare minimum? And in the final analysis, how far would one be justified in judging the religious life of the ordinary parishioner by the numbers who attend given services? There must be some connection, but how much? Even on the basis of thousands of extended interviews we are not prepared to give definite answers. Therefore, we bring this study to a close with more questions than answers, questions to which we see no real answers. There are obstacles to a normal organized life, *ad infinitum*; destroyed church buildings, members with no homes, the ever-present hunger, lack of ministers, Bibles and printed literature of any kind, the necessity of complying with the policies of the occupying forces when the policies are not always clear and not always agreed upon by the four powers, and the inner differences between members of former denominations; these are some of the greatest barriers to a normal church life. Some of the people, both clerical and lay, see no future, and we cannot condemn them. But there could be a resurgence of Christian life, within the experience of the parishioners, whether these problems were entirely solved or not. There are a few hopeful signs. One must certainly feel that the sermons preached during and since the war reflect in some measure, at least, the feelings of the congregational members of a sense of sin, repentance, and of a healthy hope for the future. Insofar as this feeling is pointed only toward the future life, it cannot affect the building of the Kingdom of God on earth very much. The Christians of the world can be thankful for such men as make up the governing Council of the present church organization of the Protestants in Germany. When one wonders if he would have been as brave as they in the face of similar circumstances, the probabilities are too alarming to speak aloud. There are men and women, even boys and girls completely disillusioned by the promises of Hitler which never materialized, whose deep faith gives us hope; hope for the future settlement of German life to a peaceful and useful norm, and hope for the day when the love of Jesus Christ may yet reach out and join us all to Himself and to each other. We can be thankful too, that our highest political and military occupation authorities in the American Zone are agreed that we cannot let starvation run rampant in Germany if we want peace in our time. This is a decidedly ethical improvement over the revenge policy that some who know nothing and talk loud, would have us follow. The Germans who suffered under Hitler, are thankful for food. But nothing very important for either individuals or church organization can take place unless those who resisted so long and remained true to the faith as they interpreted it, can be made to feel that the Chris-

tians of the world consider them their brethren. Relief and Council advice from others to the Germans is to be praised, but it is not enough. Fortunately; it seems that there are enough Christians in the victor nations who remember the sufferings and death of so many on account of their faith, to insure the accomplishment of the brotherhood ideal. Let us hope so.

TWO ASPECTS OF MODERN EDUCATION

WILLIAM CLAYTON BOWER*

- I. Religion in a Liberal Education
- II. Education in a New World

I. RELIGION IN A LIBERAL EDUCATION

If the Disciples of Christ live up to their historic tradition, they should be the most educationally-minded religious body in America. From the beginning they placed great emphasis upon the intellectual content of religion and therefore upon education. At the college level they have blazed new trails in higher education as they did on the westward-moving frontier with which, as an indigenous American movement, they were so closely identified. The most distinctive of these advances was their insistence upon the place of religion in a liberal education.

In their survey of Disciple colleges, Reeves and Russell have pointed out four unique contributions which the Disciples have made to American education:

(1) The first insistence upon the Bible as the core subject of the curriculum of the Christian college; (2) early adoption of the idea of co-education; (3) the establishment of Bible chairs and schools of religion in connection with tax-supported colleges and universities; (4) the first establishment of professorships and departments of religious education . . . The core department in almost all of the four-year institutions is Bible and religious education . . . Almost all of these institutions teach an extraordinarily large amount of work in Bible and the other subjects of religious education, as compared with the amount taught by colleges of most other communions.¹

This remarkable citation is easily understood in the light of the intellectual background of the Disciples and their insistence upon the Bible, unobscured by subsequent theological speculation, as the only rule of faith and conduct.

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1. Floyd W. Reeves and John Dale Russell, *COLLEGE ORGANIZATION AND ADMINISTRATION*: Board of Education, Disciples of Christ, 1929, pp. 26, 30, 31.

Alexander Campbell was, before coming to America, a student at the University of Glasgow. He was recognized by his contemporaries as a man of remarkable intelligence and learning. For forty years he was the brilliant editor of the *Christian Baptist* and the *Millennial Harbinger*, in which successively with great erudition he discussed the fundamental problems of religion in his generation. As a Greek scholar he translated the New Testament. In all, he published no less than sixty volumes.

One of the great contributions of the founders of the Disciple movement to the religious life of the early nineteenth century was their insistence upon the rationality of religion in a period characterized by a high degree of emotionalism and subjectivism, by the application of intelligence to an understanding of the Bible and by conceiving the "plan of salvation" in terms of a covenant relation between God and man.

With this intellectual background, it is not to be wondered at that almost immediately after the Disciples began their separate existence Alexander Campbell in 1818 established Buffalo Seminary for the education of leaders, in his own home. In 1840 he founded Bethany College on land which he himself donated and was its president until his death. In the meantime, Bacon College was founded at Georgetown, Kentucky, in 1836 and in 1865 was merged with Transylvania University to form what is now Transylvania College. Butler and Hiram were founded in 1850, Culver-Stockton in 1853, and Eureka in 1855. After the Civil War numerous Disciple colleges were founded throughout the Brotherhood, of which fifteen survive.

It was to these colleges of liberal arts that the Disciples looked for the training of their ministers until comparatively recent years. In their earlier history the Disciples were adverse to professional theological training. As members of a lay movement, they did not wish their ministers to be thought of as constituting a clergy. To them speculative theology had been superimposed upon the Christianity of the New Testament and was chiefly responsible for its divisions which they sought to heal. They considered that the best preparation for the ministry was a thorough grounding in the Bible, supported by acquaintance with the original languages of the Scriptures, history, and literature, unbiased by theological presuppositions.

As Reeves and Russell have pointed out, the Disciples were the first religious body to undertake the teaching of religion in state colleges and universities through Bible chairs and schools

of religion established at these tax-supported institutions. These Bible chairs and schools were the fore-runners of the foundations established by the major Protestant communions, the Catholics, and the Jews, and in the rapidly growing movement in an increasing number of state universities to make religion an integral part of their liberal arts program. Considering the fact that more of the church's young people are in state institutions than in church-related colleges, this movement has assumed immense educational importance in making religion a part of a liberal education—rendered the more so by the fact that in these institutions are vast numbers of non-church young people whom the church-related college cannot reach.

The other distinctive contribution of the Disciples to American liberal education—the establishment of religious education as a field of academic study—is a contribution of the Kentucky Disciples, and will be dealt with as a part of Kentucky's educational heritage.

II.

Within the framework of this Disciple tradition, the Disciples of Kentucky have a unique educational history and unequaled resources for the development of their lay and ministerial leaders, in Transylvania College and the College of the Bible, not to mention those institutions that are not members of the Board of Higher Education.

In order to appreciate the educational resources which the Kentucky Disciples have in these two major institutions, it is necessary to understand their historic origin and development, their interrelatedness, and the processes by which each has developed into an independent institution with a distinctive character and function as a college of liberal arts, on the one hand, and as a graduate theological seminary, on the other.

In Transylvania College Kentucky Disciples have a priceless educational heritage. Founded in 1780 by an act of the Virginia legislature, it is the oldest foundation of higher learning west of the Alleghenies. It was for years the center of learning in the new West. Its roots are deep in the virgin soil of early American history and of the westward movement of the frontier. Transylvania established the first library, the first college of medicine, and the first college of law in the Mississippi Valley. Prior to this time, Bacon College, the oldest Disciple institution of college grade, had been established in Georgetown. Out of it

grew Kentucky University. In 1865 Transylvania University and Kentucky University were merged under the name Kentucky University. Up to this time, Transylvania, which had its beginning as a state institution, had passed successively under the informal control of the Episcopalians, the Presbyterians, and the Methodists. With the merger with Kentucky University in 1865 it became a Disciple institution.

In 1878 Transylvania University began to limit its functions. In that year the Agricultural and Mechanical College withdrew to become the nucleus of what is now the University of Kentucky. In the same year the College of the Bible withdrew to become an independent institution. The College of Medicine was discontinued in 1908, and the College of Law in 1912. Thus, as a result of this long historical process Transylvania assumed the definite role of a college of liberal arts, and in 1915 its name was appropriately changed to Transylvania College.

In the same way, as the result of a long historical process, the College of the Bible has evolved into a graduate theological seminary. Originally founded as a college of Kentucky University in 1865, it entered upon its career as a separate institution in 1878.

For more than a half-century, however, though Transylvania and the College of the Bible were separate corporations, they were so intimately affiliated on the same campus as functionally almost to constitute one educational unit. For seventeen years the College of the Bible occupied space in the buildings of Transylvania, then Kentucky University. In 1895 it erected its own academic building on the Transylvania campus, housing the joint library, while sharing in the maintenance and utilization of the facilities of the campus. The two institutions were so intimately associated that after three separate presidencies, a closer co-operation was effected under joint presidencies. During this period, while the administrative boards and funds remained separate, there was an overlapping faculty, joint faculty meetings, a joint budget, a joint comprehensive program, and a joint approach to the constituency, together with a joint name—Transylvania College and the College of the Bible.

As Transylvania had been moving in the direction of becoming a college of liberal arts, so the College of the Bible had begun to develop in the direction of becoming a graduate theological seminary. As early as 1914-15 it began offering the degree of Bachelor of Divinity in a three-year course overlapping with the junior and senior years in Transylvania. At the same time

it offered a four-year undergraduate course consisting of the freshman and sophomore years in Transylvania and two years in the College of the Bible, and leading to the degree of Bachelor of Practical Theology, later changed to Bachelor of Sacred Literature.

It was during this period of close affiliation with Transylvania and of expansion that the Kentucky Disciples and the College of the Bible made one of the most unique contributions to American education, as pointed out by Reeves and Russell. In 1909 the Kentucky churches, under the leadership of Robert M. Hopkins, raised a fund to endow the Alexander Campbell Hopkins Chair of Religious Education, thus, first establishing religious education as a distinct field of academic study comparable with other departments in the college of liberal arts or the theological seminary. From this beginning the movement spread rapidly. By 1929 every four-year college of the Disciples had established a chair or department of religious education or was offering courses in that field. In this the Disciple colleges have progressed farther than those of any other communion. Meanwhile many colleges of other communions have established such departments, as have the leading universities and seminaries.

In 1937, in accord with the standards of the American Association of Theological Schools, the College of the Bible became a fully accredited graduate theological seminary. This necessitated the severance of its affiliation with Transylvania as an undergraduate school and its discontinuance of undergraduate work. The College of the Bible was honored by the Association holding its annual meeting at the college on the occasion of the celebration of its seventy-fifth anniversary, and the Dean of the College of the Bible is now Executive Secretary of the Association.

With both Transylvania and the College of the Bible entering upon periods of expansion, there was not room on the limited Transylvania campus for two building programs. It was, therefore, necessary for the College of the Bible to seek a new location which it has fortunately been able to secure on an advantageously situated site immediately adjoining the University of Kentucky.

The separation of these two institutions as the result of a long historical process ends a period of ambiguity as to functions and institutional relations and frees each to define its essential nature and field of operation. As we have seen, Transylvania through a century and a half has been moving in the direction of becoming in the highest sense a college of liberal

arts. Similarly, the College of the Bible has been moving through three-quarters of a century in the direction of becoming in the highest sense a graduate theological seminary. During the period of their close juxtaposition on the same campus and of overlapping programs and administration the functions of each were somewhat obscured and the fullest development of each in its own essential field somewhat limited. Under the present arrangement each will be free to develop in accordance with its own history and nature. As a college of liberal arts and as a graduate theological seminary these two institutions are not in the remotest sense in competition. They are complementary and essential phases of the total educational program of the Disciples of Christ in Kentucky, with unambiguous responsibilities.

The task now before the College of the Bible is to develop the best possible program of graduate theological education, not only for Kentucky, but for a Brotherhood constituency. The task now before Transylvania is to develop the best possible program of undergraduate liberal education in a church-related college. A part of that task is to make up its mind in the midst of much educational controversy as to what constitutes a liberal education. Another part of that task, now that the resources of the College of the Bible are no longer available, is to decide upon the place of religion in a liberal education and to develop a program in the field of religion in accordance with that decision. That is to say, the greatest service that Transylvania can render to the churches of Kentucky is by being the best possible college of liberal arts, and the best service that the College of the Bible can render to the churches of Kentucky is by being the best possible graduate theological seminary. In the fullest development of these two institutions, with their great historical traditions and in their respective characters, the Kentucky Disciples will undoubtedly have the greatest educational resources and the greatest educational opportunity of any state in the Brotherhood.

III.

Under rapidly changing intellectual and social conditions the question has been sharply raised as to what constitutes a liberal education in the contemporary world. In the light of the transformation of society in an age of science and technology, and now of an air and atomic age, the aims, content, and organization of a liberal education have to be re-examined and re-conceived. If a liberal education is education for freedom, from what and to what is it to free the student? How are knowledge and

ideas to be related to the practical operations of society, particularly in the vocations? What is general education, and how is it to be related to specialization? What kind of education fits the student to live in a democracy and one world? What organizing principle can bring rational unity into the existing atomism of education? Who in a democracy should be considered eligible for a liberal education? These are some of the crucial issues upon which the current critical discussion turns.

Certainly we can no longer accept the ancient Greek or medieval concept of a liberal education for a relatively small class of free men in a slave or serf society, with its dichotomy between thought and action, between the rational and the practical. Neither can we accept the idea prevailing at the beginning of this century that a liberal education consists in the recovery and transmission from generation to generation of the cultural heritage of the past. A liberal education in a highly dynamic democratic order of free men in a free society whose scientific and technological achievements have outrun its moral and spiritual values must be concerned with the issues of the contemporary world and with values as determining the ends and motives of personal and social living. A liberal education in a period when mankind stands at one of the great turning points of history and when the future depends upon the application of intelligence and purpose to the vast social forces that are giving shape to the new world must liberate men through an understanding of himself, of nature, and of society. In a world of chaos and the release of nuclear energy mankind faces a terrifying future fraught with unlimited possibilities for good or evil. The rationalization of the status quo must give place to creative thinking, and drift to foresight and decision. A liberal education for our generation will utilize the cultural heritage of the past as a resource for interpreting, judging, and resolving the issues upon which the future of civilized life depend.

It is at this point that we encounter the problem of the place of religion in a liberal education, whether in a church-related college or a state institution. If education were no more than the traditional notion of initiating the student into the cultural heritage of the past, it could not in any sense be complete if it failed to include religion as an aspect of culture. Religion is man's oldest and most fundamental reaction to his world. No account of man's social institutions can be considered objectively adequate that does not give full recognition to his religious institutions. Certainly no history of human thought can be respectable history that omits man's speculations on the nature of

reality, of God, of man, and of human destiny as reflected in the great myths and theological systems. To omit the literary expressions of religion in the Bible and the great religious classics is to distort and mutilate man's literary heritage. A social science that neglects religion as one form of collective behavior fails to give an adequate account of man's historical or contemporary social behavior. A psychology that fails to inquire into the processes and structures of religious experience gives a partial and distorted view of man's intellectual, emotional, and volitional nature. But when we think of education as being involved in the creative undertaking of building a new world order, to neglect religion whose concern is with values, ends, and motives, is to make unavailable an indispensable resource in the most stupendous task mankind has yet faced.

Making religion a part of liberal education will not be achieved, as has traditionally been supposed, by the mere offering of courses in religion. Religion, functionally conceived, must be integral to the entire program of the college. It is no more the concern of a department of religion than of every department and every faculty member. This means that religion as a phase of man's historic and contemporary culture should be dealt with objectively wherever it is encountered in the various subject-matters of the curriculum—in literature, in history, in philosophy, in the natural and social sciences and in the arts. Only so will the student come to see that religion is as much a phase of man's interaction with his world as is his science, his philosophy, and his arts.

Lest it should be assumed that religion is not relevant to the natural sciences, it should be noted that in recent years perhaps the greatest stimulus to religious thought has come from these sciences. One of the outstanding characteristics of the new movement of unitive science is its religious implications, as Edward F. Haskell pointed out in the *Scientific Monthly* in 1942:

Unified science is, like all religions, inescapably and directly connected with values, ethics, and morals. And values are concerned with action. The religious force of unified science (unlike that of most other world-views) is manifested in integrated knowledge, mutually comprehensible speech, and uncompromisingly social action . . . In short, unified science gives the power of knowledge, of faith, and of efficient action to the indi-

vidual and to society. This power is the religious force of unified science.¹

But in a liberal education it is not enough that religion should be dealt with when and as it is encountered in the various subject-matters of the total curriculum. As an identifiable and specific form of human behavior it is as much in need of specialized treatment as any other form of human behavior, and is as amenable to observation, description, and analysis as any other subject of investigation. A liberal education should give the student an opportunity to understand the origin and nature of religion, its historic development, its ideology, its institutional structures, and its operation in contemporary society. This calls for courses in religion comparable to those in language, biology, physics, chemistry, history, the social sciences, or philosophy. These courses in a liberal arts college, however, should be of a fundamental and non-professional character as distinguished from the specialized and technical courses offered in a graduate theological seminary. They should offer such basic understanding and appreciation of religion as the liberally educated layman should possess in other fields of culture. They should consist of such courses as the relation of religion to culture, the history of the world's great religions, the psychology of religion, the Bible and the great religious classics, the life and teachings of Jesus as the Founder of the religion of our own Western culture, the history of Christian thought and of organized religion, and organized religion in its contemporary operative aspects.

On the same grounds it may be assumed that a liberal education should give the student the same opportunity to major in the field of religion as is offered to him in other fields of concentration. Such a major should consist of a rationally organized sequence of subjects grounded in and supported by the natural sciences, the humanities, and the social sciences, and reaching down to the freshman year. As a broad working pattern, I would suggest that of the total units in the major, one-half might well consist of specific courses in the field of religion, and that the remaining half be divided into approximately equal thirds from guided election from the humanities, the social sciences, and the natural sciences.

Such a major, equally available to all students, would offer at the same time the best possible undergraduate preparation of the minister for intelligent, well-grounded, and constructive

1. "The Religious Force of Unified Science," *art.*, SCIENTIFIC MONTHLY, June, 1942.

religious leadership. This, as has been pointed out, was in the minds of the founders of the Disciple movement, the best preparation of the Disciple minister. Whether, in the light of changed conditions, we believe, as I assume that most of us do, that graduate seminary education is pre-eminently desirable in the training of the modern minister and should normally be insisted upon by the churches, undoubtedly the best preparation of the minister on the undergraduate basis is most assuredly not of the institute type, but a sound academic major in a standard college of liberal arts.

It is to the great credit of Transylvania that it is fully sensitive to these trends of thought regarding the nature of a liberal education, and is now engaged in rethinking its educational program. And, now that it is on its own as an independent liberal arts college, in keeping with the Disciple tradition regarding the place of religion in a liberal education and the insights of current educational thinking, Transylvania is including in its plans for the future a fully developed program of religion on an undergraduate basis. Between these two institutions, one working on the undergraduate level and the other on the graduate level, the Disciples of Kentucky have a comprehensive and well balanced program for the training, not only for those who can avail themselves of graduate seminary training, but also for those who choose or are unable to go beyond undergraduate training.

IV.

As we have seen, deeply embedded in Disciple tradition is a concern for Disciple and other students in state colleges and universities. The Disciples have never had a Bible chair at the University of Kentucky. But within the last three years a development has occurred in the University that may prove to be of greater educational significance than the establishment of a Bible chair or a school of religion adjacent to the state institution. Under Disciple leadership, a Topical Field in the Religious Aspects of Culture has been approved by the unanimous action of the Faculty of Arts and Sciences by which a student may take his degree in the religious aspects of culture on precisely the same basis as in any other field of concentration. This program is now in operation. Complementary to this academic program, plans are under way for the establishment of an inter-faith religious foundation, in which the several communions would have headquarters, for the cultivation of the personal and social re-

ligious experience of the students. According to this program, religion as a field of academic study is not injected into the University from the outside, but is indigenous to the University and an integral part of its curriculum. The structure of the Topical Field in the Religious Aspects of Culture conforms to that outlined above.

The location of the College of the Bible adjacent to the University campus will very materially enlarge the scope of this program for the Disciples. The College of the Bible may contribute greatly to the personal and social life of Disciple students through the inter-faith foundation. At the same time, students in the graduate school of the University may avail themselves of courses in the College of the Bible, while College of the Bible students may avail themselves of graduate courses in the University.

In no sense is this program at the University in competition with church-related colleges in Kentucky. It is an attempt to solve the problem of the place of religion in a liberal education for the young people of the churches and for those non-church future citizens of the state who cannot be reached by the church-related colleges. In the fullest utilization of these resources the Disciples of Kentucky have one of their greatest opportunities and responsibilities.

With such an educational tradition and with such unparalleled resources at their disposal, the Disciples are most fortunately situated as they face the future. They need to understand the historical processes that have produced their institutions of higher education and the distinctive character and function of each in a comprehensive and balanced program of education. Above all, they need to match these resources with whole-hearted loyalty and financial support that will enable these institutions, each in its own distinctive way, to render the greatest service to the churches.

II. EDUCATION IN A NEW WORLD

In 1941 twenty leading educators of Europe and America met at the University of Michigan to draw up a statement regarding the responsibility of education in the post-war world. This conference is a symbol of the new awareness of the part which education must play in rebuilding a new world upon the ruins of the old. This group recorded its deep conviction that as Hitlerism could not be defeated on the field of battle alone, so a new world can not be built by the instruments of power-politics or diplomacy alone, but by the attitudes, understandings, and motives which it is the function of education to create.

Since this conference was held, the war, which was then in its early and uncertain stages, has been fought and won. We now find ourselves in the midst of the post-war world which the conference envisioned, with its tragic destruction and economic, social, and political dislocations. Since then the release of atomic energy has unimaginably widened the chasm between the world our fathers knew and the world that we and our children face. This momentous event has transmuted transition into crisis. Perhaps more than any of us realize, our generation stands at a turning point in the history of mankind when choice must be made between the alternatives of unparalleled possibilities of human advancement or ultimate and final human tragedy. The frightening danger of this latest achievement of science and technology is not in nuclear fission, but in ourselves—whether we have the social intelligence and the moral integrity to be entrusted with access to this central force of the universe. In the profoundest sense, the inauguration of the atomic age is not a physical, but a moral and spiritual event upon which turns the future destiny of mankind. The responsibility of education has been profoundly increased, and at the same time its central concern has been shifted to moral and spiritual values.

I.

So intimately is religion related to a people's total culture, so deeply is it concerned with the spiritual values that support the common life, and so profoundly does it involve the motives of human behavior that we may well view with deep concern an education that does not take account of religious values in laying the foundations of a new world order.

Religious leaders are not alone in this conviction. Even before the war there was a growing realization on the part of pub-

lic leaders, including school authorities, that the greatest weakness in education is at the point of ideals and motives and that education must, in one way or another, take account of religion. This conviction was clearly expressed in the 1940-41 White House Conference on Children in a Democracy. In giving the Conference its commission, the President of the United States said: "We are concerned about the children who are outside the reach of religious influences and are denied help in attaining faith in an ordered universe and in the fatherhood of God." The inclusion of religion in the report of the Conference (whose more than 600 members included doctors, psychologists, educators, social workers, judges, legislators, cabinet members, and churchmen), on the same basis with housing, economic resources, economic aid, health and medical care, education through the school, social services for children, problems of children in minority groups, play and recreation, libraries, and child labor and youth employment, is an impressive indication of the growing conviction of the necessity of making the resources of religion available in the total program of education for meeting the needs both of the child and of the nation. No other section of the report received more meticulous and solicitous attention than the one on religion. So urgent and far-reaching did the Conference feel this need to be that it recommended that

Practical steps should be taken to make available to children and youth through education the resources of religion as an important factor in the democratic way of life and in the development of personal and social integrity. To this end the Conference recommends that a critical and comprehensive study be made of the various experiences both of the churches and of the schools in dealing with the problem of religion in relation to public education. The purpose of such a study would be to discover how these phases of education may be best provided for in a total program of education, without in any way violating the principle of the separation of church and state.

In the recent past there has been a notable awakening of interest in religion. When every allowance is made for a frightened retreat to the older securities in the present crisis, the deeper roots of this concern appear to lie embedded in a growing distrust of a materialistic culture that has emphasized techniques at the expense of values. President Hoover's Commission in its report, *Recent Social Trends*, pointed out that American culture has developed very unevenly. In scientific discovery, tech-

nological advance, and material achievement there has been phenomenal progress; but in the areas of higher spiritual values—in art, morals, and religion—there has been a great cultural lag. In the judgment of the Commission this imbalance needs to be redressed if American culture is to be consistent and whole.

Not a few scientists, as well as religious leaders, are convinced that our present plight is due to the violation of human and spiritual values. There can be no enduring new world order until these neglected values are restored as ends, to which all technological processes and social strategy are relevant and subordinate. That is to say, we cannot hope to have a just and stable new world order until society has a new heart. This is why we should be profoundly concerned about the kind of education through which society will interpret its operative value to its young and secure commitment to them.

II.

Our conviction concerning the kind of education necessary for building a new world order rests upon two fundamental considerations: the nature and function of religion and the nature and function of education.

It is coming to be recognized that religion is a phase of a people's total culture. It arises, like science, philosophy, and the arts, out of man's interaction with the world of reality. It arises within man's valuational attitudes and is distinguished from other valuational attitudes in that it is a revaluation of all specialized values. Religion appears at the point where all particular values—intellectual, economic, social, political, aesthetic, and moral—are fused and heightened into a total meaning and worth of life in its responsible relation to God. One is religious to the degree that he interprets, judges, and carries through any and every experience in the light of this central core of values; he is irreligious to the degree that he pursues any particular interest without reference to these values or in violation of them.

The function of religion, therefore, may be said to be two-fold. On the one hand, it integrates personal and social experience through the organization of its operative values in the several areas of activity into a scale of values. Historically, the periods of cultural synthesis have been religious. On the other hand, religion brings to bear upon each separate interest and activity a radical cross-criticism as a basis for its reconstruction. Thus, it is the characteristic function of religion to create

tensions between actual behavior and ideal values and, through the reconstruction of attitudes, to resolve the tensions which it creates.

A fundamental characteristic of secularism is that life falls apart and each interest and activity is pursued as an end in itself, the sense of life's wholeness thus being lost. This is the greatest defect of contemporary Western culture. Our generation is living under the full development of the disintegrating forces of secularization which lie deep in the social process. As a result, our life has lost its integrity and, with its integrity, its meaning and an impelling and sustaining incentive capable of evoking intense commitment to commanding causes. Our hope, both for our distraught selves and for our dismembered culture, lies in discovering those forces that are capable of integrating our common life into a meaningful whole in relation to a consistent and moral universe. Whatever other resources there are in philosophy, art, and the interrelation of natural processes as disclosed by unitive science, this is primarily the function of religion, as its etymology suggests, *religare*, "to bind back or together."

It may be well to remind ourselves that religion is as much subject to the same process of secularization as are the other phases of life. When religion ceases to be the organizing center of the operative values in every dimension of the common life, it, too, becomes just another factor of personal and social disintegration, having lost its sensitivity to moral and social issues and having become as destructive of human and spiritual values as are exploitative economics or politics. In becoming secularized, religion loses its function of integration and radical criticism of the processes of the common life. All this is profoundly relevant to a discussion of the place of religion in an education for the new world order. Critical as religion needs to be of education as it faces the responsibilities of helping to build a new world, it needs to be even more critical of itself. A secularized religion whose primary concern is with tradition, metaphysical formulas, and an antiquated ceremonial has no contribution to make to an education for a new world order. The only religion that can contribute to the building of a new world through education is a religion functionally related to the experience of persons as they face the living issues of a real and present world in terms of dynamic and growing spiritual values.

The second consideration upon which our conviction concerning the kind of education for a new world order rests has to do with the nature and ends of education as a function of

society. We may well be very critical of certain traditional aspects of educational philosophy and practice—the idea that education is a social instrument for molding the young into the inherited and authoritative patterns of social thought and behavior, the idea that the function of education is primarily the transmission of the accumulated knowledge of the great tradition, and the idea that education is chiefly concerned with *ideas about* science, history, art, morals, and religion, rather than with the actual *experience of* these modes of thought and life in relation to emergent situations in a changing world.

Constructively, education is a creative function of society through which it not only initiates its mature and immature members into a creative interaction with a real and present world, where history is in the making, but through which at the same time culture itself is re-examined, re-evaluated, and re-created in terms of possibilities as society faces new issues in a changing social situation. However clearly the validity of this concept has been established throughout the period of critical discussion during the second and third decades of the present century, its validity would seem to be even more indubitable as society moves into the post-war period, and faces the momentous task of building a new order of thought and life upon the ruins of the old.

Translated into practice, this means that education for a new world order will take its departure, not from tradition or the logical array of subject-matter in science, philosophy, the arts, or religion, but from the living issues in the specific and concrete situations in which we find ourselves. In dealing with these situations the funded experience of the past takes on a new importance as an incalculably precious resource of insights, techniques, and standards by which to interpret, judge, and redirect current experience. Education so conceived assumes vastly larger dimensions than the so-called “learner-centered” school. Culture as a long historical process, re-creating itself in new situations, is as much involved as the learner. Education assumes its most significant character when growing persons mutually participate in this process of cultural re-examination and re-creation.

As the content of education shifts from predetermined subject-matter to contemporary personal and social experience in its historical context, so method shifts from superimposed habit-formation and instruction to inquiry and the experimental testing of knowledge and solutions. Creative learning follows the

general pattern of reflective thinking and purposive action. It proceeds by awareness of problematic situations, the clarification of issues, analysis of situations for their factors and possible outcome, the weighing of outcomes in the light of their relevance to known facts and their social consequences, decision as to courses of action, experimental testing of outcomes, and commitment to the ends envisioned. In such a procedure thought and action are indissolubly united in the resolving of issues.

Such a procedure as is here outlined is far from being merely intellectual. Being concerned with the forth-reaching of active persons toward the achievement of personal and social ends, it is heavily freighted with values and the emotions and appreciation which they evoke. It is a superficial view of educational procedure, commonly expounded by educationalists, that there should be a separate technique for developing appreciation through the emotionalizing of ideas and moral concepts. This error arises from the dissociation of the emotions and ideas from experience. The psychological situation of delayed action in an indeterminate situation which gives rise to reflective thinking is precisely the same psychological situation which gives rise to the profound emotions. When divorced from the purposeful act, ideas become abstract and cold, while emotion degenerates into sentimentalism.

The implication of these considerations for the place of religion in education is obvious. As a valuational experience, religion is fundamentally involved in every step of the learning process when living issues are faced and decisions regarding courses of action are made. Religion is not something that can be added to the learning process after the intellectual aspect has been accomplished. It is an integral part of education creatively conceived from the initial awareness of the issues of the situation to the resolving of these issues.

On the issues as to the nature and function of education, progressive educators had pretty well made up their minds before the war, though educational practice still largely follows the stereotypes of transmissive and authoritative education from the elementary grades to the university. But overnight science and technology, greatly accentuated by the war, have given us a new world. That new world is ONE WORLD. National entities are no longer self-contained and self-sustaining. Production is dependent upon sources of raw material on every continent. Distribution is determined by consumer needs irrespective of nationality or race. The modern economic structure is interna-

tional, so that economic dislocation in any part of the world brings economic dislocation in every other part. Under modern technological conditions, war has not only become world war, but its nature is so completely changed that the production potential and morale of civilian populations are quite as much involved as the might of the armed forces. Isolationism died with Pearl Harbor.

Not least significant, modern aeronautics have revolutionized geography. On the old flat maps based upon surface travel, the continents were separated by vast distances and by sea and mountain barriers. But in the air age the geographical center has shifted to the once inaccessible North Pole where the land masses of North America, Europe, and Asia with their population, economic, and military potentials are almost continuous. What was once north has now become south. Africa and South America have become appendages, and the South Atlantic and the South Pacific have become relatively unimportant. The distance between any point and the most distant place on the globe is now less than 36 hours away.

The older education was for life in relatively small, self-contained, and isolated societies. But education for the new ONE WORLD calls for a planetary perspective and global thinking that transcends the old provincialisms of nationality, race, and social class. It calls for intercultural understanding and appreciation, for ability to look at issues from another's point of view, and for attitudes of good-will and co-operation.

In the foreseeable future, the hopes of mankind rest upon the United Nations Organization. But the success of the United Nations in attaining a just and lasting peace depends not merely upon the mechanisms of diplomacy, legal enactments, and least of all upon the organization of power, but upon moral and spiritual attitudes of understanding, good-will, and cooperation.

III.

On the basis of this analysis certain specific contributions of religion to education may be pointed out.

The first of these may be said to be a world-view that involves a universal frame of reference. Without such a consistent order of reality it is impossible for growing persons to build a philosophy of life or a sustaining sense of worth. In an atomistic world the individual self is a lost soul, torn between irrational and amoral forces and borne upon a surging stream of

unrelated events that have little or no meaning. In a cold and indifferent world of closed mechanisms human life shrinks to pathetic proportions. Religion presents to the human spirit a rational and moral order which is concerned with the creation and conservation of values. In this order the individual person participates and counts for something infinitely precious and imperishable. The religious mind is convinced that, because this order has produced persons, it must itself be personal. It believes that to the intelligence and striving of man there is in the environing world an objective reality with intelligence and purpose. In such an order man's career is invested with meaning and dignity.

Religion places primary emphasis upon the worth of persons. It stands in judgment upon every social process and institution which destroys their worth or places it in jeopardy.

But the emphasis which religion places upon the individual person is never upon the individual in isolation. Religion has characteristically placed the individual in a sustained and sustaining fellowship. In this fellowship the life of the individual is set in the wide perspective of the eternal. In it techniques are employed for re-establishing his orientation toward the enduring values in the midst of distracting activities and the onrush of experience, for self-examination and the rectification of his desires, for deliverance from the sense of guilt, for making a new beginning, and for rededication to that which is for him supremely worthwhile. In this fellowship the religious person has an intimate sense of belonging to a significant group in which the tensions of life are shared and in which successes and failures in attempts to achieve a better personal life and a better society are communal.

Because religion operates in the revaluation of all specialized interests and activities, it contributes, as perhaps nothing else can, to the integration of the self. But here again, the integration of the self is in reciprocal relation to the integration of culture. One reason why it is so difficult for individuals in our generation to achieve personal integration is that contemporary culture is lacking in essential integrity. Education for a new world order faces no more difficult or fundamental responsibility than to help lay the foundations for the integration of culture. This will not be accomplished through social pressures, but through the organization from within of the operative values of the new society.

Religion has a distinct contribution to make to education

through the rich fund of symbols which it possesses for making religious values explicit and for giving them adequate expression. It is not enough that in the more creative forms of progressive education values which are essentially religious should, in one way or another, be incidentally experienced. To be fully effective, they need to be raised into consciousness, clarified as to their nature and implications, and brought to full expression in thought, worship, and action. This is the function of religious symbols—whether of language, gesture, or celebration.

One of the greatest contributions of religion to education arises out of its nearness to the springs of action. Most educators are troubled by the problem of motivation—how to get people to do what they know they ought to do but for which they have no impelling incentive. As the result of the dissociation of learning and purpose in education, educators have been betrayed into the use of extrinsic incentives—such as rewards, social pressures, or punishment—as the motivation of learning. This reverses the process of education by making learning the means to the attainment of rewards or the avoidance of pain. When education is concerned with the values that are involved in the actual issues of living, it generates its own intrinsic motivation. To speak of values is to speak of the ends of action, united to the forth-reaching self by bonds of interest and effect that are not relaxed until the desired end is achieved. Herein lies the all-important consummation in the completed act. The absence of it is perhaps the chief lack in most forms of current education.

And here, again, motivation or commitment on the part of the individual is bound up with motivation and commitment on the part of society. It is difficult for individuals to maintain personal integrity and a high loyalty to ends in a society that is not unified by a consuming loyalty to the values it most deeply cherishes. In this respect, more than in any other, the education of the young reduces itself to a problem of adult society. For this reason there is a growing conviction that the strategic attack upon education is at the adult level.

By making the state the organizing center of all values, totalitarianism has become a religion—a low order of religion of all values in their rightful proportion to an integration around a particular value. Nevertheless, totalitarianism has been and still is the most deadly rival to Christianity and Judaism. Thus, as matters stand throughout the world, while Christianity and Judaism cannot be identified with democracy, their fortunes are closely bound together. Only a democracy can guarantee to

religion the degree of freedom necessary to its essential functioning as a free and radical critic of the social process. At the same time, it begins to be clear that a free religion is necessary to the very existence of democracy. The hope of democracy depends not merely upon scientific inquiry, technological progress, and social organization, but upon morals that spring from deeply rooted loyalties to the values of free persons in a stable and effective associated life. Unless democracy can develop intense commitments to those values that are at the same time religious, it can scarcely hope to compete successfully with the totalitarian state with its intense loyalty to such slogans as "the five year plan," "blood and soil," or "new order in Asia."

IV.

In any case, the task of building a new world upon the ruins of the old, if it is not beyond our capacity, will be a long and arduous one. In the meantime education must accept its full share of responsibility for helping students to achieve personal integrity and stability in a world of confusion, conflict, and chaos. And this is essentially a religious problem. Before the war Dr. C. G. Jung in his book, *Modern Man in Search of a Soul*, pointed out that

Modern man has suffered an almost fatal shock, and as a result has fallen into profound uncertainty. . . . The modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place ideals of material security, general welfare, and humaneness. . . . Science has destroyed even the refuge of the inner life. What was once a sheltering haven has become a place of terror. . . . It is no wonder, then, in my opinion, if the modern man falls back upon the reality of psychic life and expects from it that certainty which the world denies him. . . . What we actually see is that the Western world strikes up a still more rapid tempo—the American tempo—the very opposite of quietism and resigned aloofness. An enormous tension arises between the opposite poles of outer and inner life, between the objective and subjective reality. Perhaps it is a final race between aging Europe and young America. . . . A psycho-neurosis must be understood as the suffering of a human being who has not discovered what life means for him. . . . Human thought cannot conceive any system or final truth that could give the patient help in

order to live: that is faith, hope, love, and insight. . . . Among all the patients in the second half of life, that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life.

Since these words were written the war and post-war conditions have immeasurably deepened the problem and render its solution more imperative. Education for life in its stark realism cannot escape this responsibility. Such an education must not offer an escape from these tensions, but must help the student to face them realistically and constructively. Needless to say, this is a task for which traditional education is ill prepared, either in theory or techniques. But of one thing we may be sure, that only by an essentially religious philosophy of life, by faith grounded in profound convictions, and hope can the human spirit maintain its integrity in a world where the foundations of the old order have been shaken and the foundations of the new order are being laid.

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“THE SPIRIT OF THE LORD IS UPON ME”

GAINES M. COOK*

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” (Luke 4:18-19)

With these significant words, quoted from Isaiah, Jesus announced both the dedication of a minister, and a program for the ministry.

To render this ministry to an impoverished and suffering humanity the preacher has the assurance that the spirit of the Lord is upon him, both to guide and empower him for the task.

The message is the gospel, good news! I am grateful that we do not have the responsibility of creating the message for such a time as this. What would we say? The gospel is a word from God to man, given by revelation. We are faithfully to adapt and proclaim it to each generation. No word is more timely for any human situation. Therein lies its freshness and inspiration. Furthermore we must emphasize that it is the good news from God and not necessarily the bad news about man.

The gospel is to be preached to the poor. Perhaps Jesus referred here as in the “Sermon on the Mount” to the “poor in spirit”. That is inclusive, for all men are impoverished in things of the spirit. Yet I suspect that because “the common people heard him gladly”, there is an especial appeal to the poor who lack food, clothing, security and shelter. This is not merely compensation for a lack of earthly mansions. Man’s extremity is God’s opportunity. Disenfranchized from things, it is easier to fix affection upon the Unseen. Then, we note that the great mass of two billion inhabitants of the earth are even today living below the level of subsistence. These have high and equal value in the Gospel’s appraisal of mankind. The rich, the well-to-do, the “favored” classes also are poor in the perspective of the Judgment. Witness the rich man’s plight as the beggar is gathered to Abraham’s bosom. Yea! The gospel is to be preached to the poor. All of us!

“He hath sent me to heal the broken-hearted.” The healing

*Secretary of the International Convention of the Disciples of Christ. Commencement address of The College of the Bible, June 20, 1947.

ministry of mercy, comfort, and the common lot of all, is only the beginning. We have a message for that. Heaven is our home. Immortality is our hope. Faith is the answer. Daily we encounter the soul, broken-hearted because of unfaithfulness, wounded by broken trust, the victim of cruel and selfish men. Balm of Gilead, oil of joy, peace that passeth understanding, should always be in our first aid kit. The spirit of understanding and the counsel of forgiveness has restored countless depressed souls to sanity and hope. Psychiatrists may have a technique for it. But Christian ministers have a Faith for it. Picture our world with its tragedy, universal, and you will sense the call to heal broken hearts. Like the poor they are always with us and our daily ministry will find some new occasion to cure the sickness which will only respond to the Great Physician.

Deliverance is another great word for the ministry. Statistics are not available regarding the number of our fellow men who have suffered behind barbed wire prison enclosures, or who still languish as slaves, victims of a monstrous thing we call war. Their deliverance has called forth our greatest compassion. We have made supreme sacrifice that they might be free. We have a conviction that no man should ever be deprived of life, liberty nor the pursuit of happiness. We are dedicated to world-wide freedom from chains, bars, and prisons. No social concern of Christian leaders is greater than this. But perhaps the ultimate captivity of man to sin and its consequences escapes us. Our bondage is tied up with habit, social sanction, and even our proneness to encourage destructive codes of behavior. We are appalled at the ragged, starving victim in a prison camp. We are often nonchalant in the presence of a drunkard or selfish person whose soul has been made captive by sin. It was this captivity which caused Paul to exclaim: "O wretched man that I am! who shall deliver me from the body of this death," and caused him to answer with an assurance even greater than his despair: "I thank God through Jesus Christ, our Lord."

"The recovering of sight to the blind", places the Christian minister in the class with specialists. We may not remove cataracts nor perform other delicate optical operations, but we must always remember that none are so blind as those who having eyes will not see. Our humanity is notoriously impaired in sight. Some are "color-blind". The presence of a person whose skin is differently tinted makes him invisible so far as rights, privileges and human worth are concerned. Others are blinded by prejudice with symptoms of national, political, class or race myopia indicated. Still others have gazed at their own reflections in the

mirror so long that they are incapable of seeing any other person or situation which fails to contribute to their own selfishness. To all of these and more we must restore sight. This is a delicate and painful process. The cooperation of the patient will be exceedingly difficult to secure. However, every true minister of Jesus Christ is rewarded often with the words: "One thing I know, that, whereas I was blind, now I see."

The bruised are often more to be pitied than those who are maimed with loss of limb. They appear to be whole but within are suffering from wounds that are deep. Also they are numbered by legion. Perhaps we account for them by such learned terms as complexes or frustations. Whatever they are release can only be had by spiritual means. Some are bruised by gossip. Others by neglect. Still others by unkind words or thoughtless insult. Forgiveness again becomes the gospel key to "set at liberty". This is why some of us have a preference for that phrase in the Lord's Prayer: "forgive us our trespasses, as we forgive those who trespass against us". How it expresses our proneness to invade the inner sanctum of another's personality, and how we need to be forgiven for that "step-across", the literal meaning of trespass. Forgiving debts doesn't quite say what we mean. Facing our world, the bruised are to be found among children whose roots have been pulled up in Europe, Asia, and other places devastated by war. They are bruised who have been taught a false doctrine of the state and must atone of those beliefs. If alcohol, gambling, narcotics and vice have given youth a deceptive lure for happiness, they belong to the fellowship of the bruised and must be set at liberty. "Ye shall know the truth and the truth will make you free."

How did Jesus interpret: "To preach the acceptable year of the Lord"? Was it a special date in his century or ours? Probably he meant any year or era where the presence of the Living God is recognized. It is to say that "God is in the world reconciling the world unto Himself." God is in history. When that is true there are no years apart from his judgments or plans. This is the answer to secularism, a doctrine that life proceeds without either the First Cause or Continuing Presence. To preach that life is a holy thing and accountable to God is to utter a strange language in our time. Man, born to be free is in bondage, but our secular philosophers have strange ways of releasing him. Set him free politically and he will vote himself into heaven. Set him free pedagogically, and even in the kindergarten he can write his own curriculum with the left hand, while playing with blocks with the right hand. Set him free scientifically and he will build a stream-

lined aluminum paradise. He is an angel in process of liberation. All he needs is facts and more facts. Information will soon become knowledge, and knowledge, somehow, will become wisdom! All of which is false. It is nonsense. Only God who made man can save him and the society of which he is an ungrateful part. The crisis of our age may be written as humanism, secularism and atheism. all of which must be countered by a cogent doctrine of "The year of the Lord". Both history and God are on our side, but the struggle will not be easy.

That the minister may fulfill this exacting task, he must be aware of "the spirit of the Lord". The program is too ambitious, the obstacles too great, the idealism too high to attempt it without Divine help. It is beyond our powers and the beginning of success in the Christian ministry is to admit failure in our own wisdom and strength. It is to depend upon the spirit of the Lord as a tree looks to sunshine and rain.

For this reason a minister becomes aware of a Call. Back in the life of every true minister of Christ is some high moment or year when the insistent Voice of God has spoken to him. Could it have been another minister older in experience, more mature in wisdom who became the Voice? Could it have been some dramatic moment when life seemed most real and the eyes of youth saw it so clearly that no other course was possible save to dedicate all to a living witness? Or perhaps it was a sane vocational guidance which made you realize that of all the possible investments of life this was what you wanted more than anything else, No sacrifice seemed too great—no obstacle insurmountable. Thus we speak of the "Calling", not the "profession" of the ministry. The very marks of success in the professions would mean failure in the calling of the ministry. Financial gain; unthinkable as a goal in this calling. Popularity; a self-defeating criterion. Power; the antithesis of Him who counted being on an equality with God not a thing to be grasped. The greatest here shall be the servant. Fame shall come as the by-product and not as the goal.

In the Spirit of the Lord the preacher is called to be a minister and not a manager of an ecclesiastical enterprise. The temptation is great to become an executive in a highly organized social unit. We believe in organization. Most churches have too little to function effectively. But here we warn that the managing of an office is far easier than ministering to souls. Consequently, it may overshadow the place where the minister thinks, and prays and suffers that souls may be made whole. After all, unless the spiritual nurture and service of the spiritual shepherd be safe-

guarded we become sounding brass and clanging cymbal, adjusting wheels, gears, pulleys and belts but finding no power to move either mountains or men. Organization, we repeat, is important, but here is the layman's task. He usually does it better and he is usually willing to do it. It is needless to say here that study, prayer, meditation are daily requisites for the minister whose days (and nights) will be filled with counselling, comforting, and convicting men of sin and duty.

Prophets are needed rather than propagandists. A prophet seeks to know where God is and how He wants men to respond to him. A propagandist, propagates that which may seem good and reasonable to himself and those who desire to have him do it. All good causes, and some reflecting lesser good, want the sanction and help of the church. Most of these; civic, educational or welfare causes are worthy. However, the pressure of the "do-gooders" may easily be too much for our limited hours available for proclaiming the timeless message of God's purposes for all men and nations. Our task, rather, is to bring God so intimately into life that men will automatically educate their children, clean up their alleys, prevent accidents and fires, love and serve their country, be kind to their pets, etc., etc. The prophet must always be rooted in history and project his message into the unknown tomorrows. To put the matter succinctly, the pulpit must be safeguarded to voice eternal truth, universal welfare of mankind, and the omnipotent God who overrides our plans and purposes until we make our ways to become His ways.

Life has so much that is negative and destructive. Hence, the temptation to become critics of life rather than creators of spiritual values. Once more we warn against that temptation. The young preacher can fill both his pulpit utterances and private conversations with scathing invectives against social evils and the sins men commit daily. He may even be moved to attack other faiths or people who hold them. It may become an habitual mood which will receive loud and sustained applause. The reason is obvious. We become well pleased with our own performance when we measure the failures or weaknesses of others. It is too easy to reverse the method of Jesus, who hated the sin but loved the sinner. His classic rebuke to those who would pull up the tares is in point. He reminded his disciples that in doing so they might injure the wheat. His advice stands; viz., to suffer both wheat and tares to grow together and let them be separated at the harvest. This is not to condone any sin or evil growing therefrom. Quite the contrary! The task, however, is to select good seed for fertile soil and to supply sunshine and moisture as the

condition of growing the best crop possible. Our work with children and youth is of this nature. We are to create in growing lives the best possible fruitage of abundant living. To accentuate the positive is to make a living religion capable of outgrowing all evil. To become a negative voice implies a lack of real faith and produces a mood of despair and doubt.

Good ministers of Jesus Christ have received their reward in the judgment of men whom they have led and whose lives they have observed to fulfill the life and teachings of the Master.

For forty-five years Jacob H. Goldner faithfully ministered to the Euclid Avenue Christian Church in Cleveland, Ohio. His was one of the longest and most fruitful ministries in our glorious history of 138 years as a Brotherhood. In that congregation is a great layman, an attorney, and now a member of the Ohio Legislature. Knowing of his faithfulness to his church and of his loyalty to Dr. Goldner, I once asked him for a layman's appraisal of his preacher, stressing in particular his loyalty to this man of God. His statement is revealing and refreshing. Said he: (1) "I am loyal to my preacher, not because he asks me to be loyal, but because of what he is."—an earned devotion growing out of years of intimate acquaintance. (2) "Dr. Goldner is an intelligent leader. He knows where he is going and I'm willing to follow." (3) "I am loyal to him because of his spiritual ministry. He brings me into the very Presence of God, because he lives in that Presence. I watched him recently at a memorial service for a friend. He avoided pious platitudes which would be expected on the occasion. I saw a giant driving timbers under a house that was sagging. The house of faith of a bereaved wife, a son, a daughter. It was personal and sincere." (4) "I am loyal to my preacher because of his loyalty to me that passes all understanding. He is a true friend." This means confidence. It means an access in confession of wrong. It means rejoicing in truth and victory.

I congratulate those of you who are to receive the Bachelor of Divinity degree. No course of study is more exacting nor fraught with greater obligations. It requires a high standard of scholarship to do the academic work required. It requires an even higher quality of life to perform the duties imposed upon you now as you enter the active ministry.

I recently noted this superb definition of education from the pen of Daniel L. Marsh, president of Boston University. I share it with you because men trained for the Christian ministry above all should understand its meaning and fulfill its scope.

“Education is the leading out of the individual into a full-orbed, efficient and rightly integrated personality; able to express himself fluently and with precision in his mother tongue; capable of making a living while he lives the more abundant life; serviceable to society; comfortable at home with himself and with his fellows, and en rapport with the ultimate spiritual realities that lie behind the visible phenomena of the Universe.”

This, young ministers, you must be and lead others likewise to become.

AN APPROACH TO BIBLICAL INTERPRETATION

DANIEL CURTIS TROXEL*

Those of us in the Disciple heritage have much to be thankful for in handling our Bibles. In a day when it was not at all popular, and before the rise of biblical criticism to give guiding principles, Alexander Campbell¹ charted the way back to a Bible-centered Christianity. His followers have not always adhered to his principles, and have often fallen into the pitfalls from which he would deliver them. Also, it may be admitted that he had not reached perfection, nor established an ideal—yet his spirit and temper are laudable and worthy of recognition, at least.

His basic assumption is that God has spoken by, to, and for men "at sundry times and in diverse manners" and by His spirit has guided those men who wrote His message. It follows that the writing and the interpretation of His message to men are human functions, that the writers were under the necessity of using human words and languages, with all of their limitations as conveyors of ideas, and that all readers were handicapped by the varying connotations which these words contained for them. These were distinctions well worth making in an age when legalistic precision was dominant.

It is the purpose of the writer of this article to deal with the human functions involved, leaving to others to expound, as they have done extensively, what God has had to say to men. This procedure would seem to be a necessary preliminary to whatever elaboration there is to follow. It may be likened to the take-off in an aeroplane flight—the plane must speed down the runway before it can take to the air. Or in times of latest devices it is the jet propulsion which launches the plane for its flight above the earth.

The justification for such an approach now is predicated on the realization that many kinds of interpretation have been employed through the Christian era, and are in use today. One of the most illuminating experiences we may have is to trace the different modes of interpretation² employed in the past, and realize that none of these proved entirely satisfactory to the succeeding age. Each was suited to its own day and age, and fell within the structure of its prevailing ideas.

A new stage of advancement seems imminent in this atomic

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age. Men have worked together to discover, produce, and perfect atomic energy. May not discovery, production, and perfection by men clarify this advancement in biblical interpretation? It offers an inducement at least to one who is less anchored in customary thought forms to attempt to clarify the possible first steps in procedure. As one who has spent a lifetime specializing in this field, it would seem to be a challenge to attempt a more realistic, a more emphatic statement of procedure. This is especially true of one who has a background of Disciple training, one who grew up on the frontier where nothing was taken for granted, but all things were in process of establishing themselves, and one who has had some experience and aptitude for the interpretation of other literatures and, therefore, has arrived at something of a method which ought to be applied in this area of biblical literature as well.

The cry of Humanism may arise from those who do not notice in the title of this article the words "An Approach". It does not say "The Approach", as though there was no other. We concede the right of others to make their own approach. It is only contemplated that others might grant the right, and follow the argument, simply because it is an attempted approach which may clarify thought in some degree.

It will be our endeavor to begin with some very elemental definitions as a foundation for our study and some warnings against being lured into by-paths which are fruitless, in order that we may arrive at an understanding of ourselves and of our Book and of the way in which this Book is to bring us into fellowship with God.

So much is sufficient for an introduction. It states the problem and gives something of a point of view to be attempted in making of our Bible a more habitable, a fresher, and a more helpful Book in this new atomic age upon which we have entered.

I. THE HUMAN FACTOR IN RELIGION.

On the principle that progress is made by beginning with the known and proceeding to the unknown, it is well to approach religion from the human point of view. We do not approach it from God's point of view because our knowledge of it is so limited that we cannot start with His point of view without doing an injustice to our own deductions. It is not that we would say that religion has nothing but a human factor. It is that we will say that, at least, it does have a human factor. Our problem in the study of religion has been complicated by the fact that religion

embraces two foci and these are difficult to keep in equilibrium. When one of the two is overstressed, the result is injustice to the other.

The true scientific spirit which seeks for truth must be free from bias. Nowhere is this more imperative than in making a real scientific study of religion. Biases usually develop out of one's attitude and, if we should make a philosophical approach, it will be evident that we are dealing with interpretations and theories, with what we believe. A better way is to begin with the inner hopes and hungers of men and see religion as a channelling of desired drives of living peoples through man's long struggle for peace and satisfaction to make his adjustment to his world. We are freest from biases when we adhere most closely to experiences for it is so difficult to understand ideas if and when they are separated from experiences.

There are two movements in human thought in recent time which have greatly increased our understanding of the development of religion. The first is the historical method and spirit of research which seek to trace religion in the developing life of the human spirit. Man is a living soul. Each one of us has his own qualities of greatness or lack of them. The comparative studies of religion show us the areas in which religion is fostered. They enable us to detect uniqueness in what seems to us more natural and, consequently, more ethical because of the nature and character of the God who is worshiped. Historical studies, therefore, give us a great picture of the way in which people have struggled and achieved in their attempt to gain the highest goals of the spirit in the living of life.

A second movement of thought in our time is the psychological analysis of religious experience. Psychology undertakes to explain the nature of religious experiences and to understand the nature of the inner life and special experience of God which men of religion have had through the ages, and have left to their successors as their contribution to the growth of religion.

It is, therefore, necessary for us to gain a perspective of the way in which religion has functioned in the life of man, and no better place is provided than in the records of the Bible. It may be regarded as unfortunate that we do not know the origin of religion because it would add so much to our knowledge of it during its development and now. We know something of the origin of religion only in the experience of each individual life. But religion, as such, was well established by the time records of history were made available. We speak of it as primitive religion

but primitive means only that it did not yet have all the accompaniments of religion with which we are so familiar, institutions, theologies, etc. It did have vitality and this vitality was embodied in lives and, conversely, lives were lived in a religious matrix. We can understand this because we, too, have had experience of the vital manifestation of religion in ourselves, and are cognizant of the framework which supports it and gives it continuity. Our concern is less with what we think and more on the actual experiential data of religion itself.

Definitions of religion are manifold. As soon as we attempt to define religion, we necessarily limit it to the sphere of ideas when, in reality, religion is an expression of the totality of man's life and powers. Whatever definition we may find suitable we must seek to retain the essentially religious note; that is, if the reality of personality is to be preserved. But for a working statement of religion, I know of none better than that formulated by Dr. Waterman³ of the University of Michigan: "Religion may thus be summarized as man's persistent endeavor to adjust the reality within him to the most significant realities without, for the purpose of preserving and enhancing the values of personality." As thus defined, religion remains a continuous adjustment of relationships throughout all time. This is precisely what we find it to be at any and every given moment. Of course, the determination of realities without, and the significance we give to our own reactions grow with personal development and insight.

Dr. Waterman holds that man's first grasp of personality as an abiding reality came as an inference but developed into a conviction of the greatness of human personality when it was attuned to the most significant things without to which he was related.

Religion, therefore, may be conceived fundamentally as a relationship. The mystery of man's own inner life each must try to solve for himself, but the solution comes when the inner desires are properly and effectively related to the significant things of the world—to his fellowmen and, especially, to his Father, God.

This points with no uncertainty to the way in which each human life surmounts his obstacles and sees the vistas of possibility and is challenged to make preparation for the full appropriation of the greatest things that life has to offer; not that he would gain them but that they become objectives pulling out of him his best efforts and designating those choices which will lead steadily towards this larger goal.

In this, each individual striving towards maturity and longing for improvement, if indeed the idea seems worthy to him, stands in perpetual need of guidance, tutelage, and stimulation. And, whether we recognize it or not, this is the essential content of our meditations; not day dreams because these are too illusive, but meditations because in our more serious moments, reading a book or listening to a sermon, we are trying to see our way beyond the borders which limit us and to make our decisions in accord with our newly learned lessons.

We have continued this far without saying very much about the other focus in the religious aspect. We have not said much about God. Not that we would minimize Him but we are dealing especially with the human factor. Religion is basically the relationship which each individual soul has with his God and of such consequence is He that He is the One who is worthy of our first thought and all other things then fall into their rightful places. In social relationships our individual lives are further vitalized by a continuous relationship with them. The most perplexing problem of life centers here. Just how to conduct our lives in respect to others or in society at large, comprises our whole view of ethics which gain their significance, in turn, from the importance that God holds for us. We must learn to be God-like in all our relationships with our fellowmen. Failing in this, disintegration begins, in the individual life, and on the widest scale it has proved the destroying factor of every fallen Civilization.

In fairness to Dr. Waterman, the central theme of his book is given full approval: that religion is vitalized by our ethics, giving it its practical aspect and keeping it geared to the solution of problems in the inter-human relationships. Also, that ethics without religion to give it the drive and the propulsive power, while it might declare what was the greatest good, would fail to supply the motive for its performance.

Thus, the human factor in religion is of such fundamental importance that it seemed best to lay the foundation of our understanding in it before we go on to our understanding of the Bible.

II. THE HUMAN FACTOR IN COMPOSITION.

"A special psychology of authorship has never yet been written but it is evident what the principal headings of such a textbook would be."⁴ In the ancient world it was thought that an author was possessed or inspired by some superhuman power and that what he wrote was due to something more than his own

genius. In our world of books we have become aware that authorship rests upon hard work, wide research, clear insight, and a facility of expression. We are accustomed to attribute literary prowess to the art and skill of the writer, or we are attracted to the author's ability in capturing a great mood, in seeing significance in an event or greatness in a person and committing it to writing for the information and pleasure of others. Authorship is the work of the human brain in action and we may find that there is something far greater to be taken into account. It should be said that none of us understands genius, we have so little of it ourselves.

There are three things, however, that we might say in respect to literary productivity. First, we seek to know the author's source of information and to what extent he understands his materials and clarifies them for the reader to see. It helps greatly if he was present at the time of an incident of which he writes and if he committed it to paper before his memory began to fade. Great difficulties are involved in this as we may know from the testimony of different witnesses in a court of law. Perhaps we become so accustomed to reading our newspapers that we fail to see the source of the discrepancies that might arise between the actual event and the newspaper account of it. Literature, however, as a rule, does not regard itself as a rescript of life. It is the attempt to select information from hearsay or from written sources and pass it through the alembic of the author's mind where it is shaped and molded to suit his purpose. It is easy to see how he may be limited by factors that lie beyond his control and it is also easy to see how he might misjudge the import of his information.

There is another complication to be taken into consideration in literary composition. This is caused by the use of language with its various connotations in the minds of readers. Is language a reliable means of transmission of information when its understanding is so hedged about by conventions? These difficulties are multiplied when the language of the composition has been translated into another language to be used by the reader. The modes of expression and the manner or method of conception of the varying types of idiom are seemingly impossible barriers to hurdle. Nevertheless, language is the author's stock in trade and use it he must, with the assurance that the reader will understand even as he does. When the reader does not understand the exact sense which the writer intended, then the reader simply must make the best of it.

More particularly, there is the difficulty of information and emotion being sifted through a human personality. On one side are his distinctive qualities of interest, prejudice, and artistry; on the other is his conscious purpose—what he sets out to accomplish. It makes a great deal of difference whether he is interested in writing scientific history or in promoting a favorite cause or in defining his essential point of view. The reader is somewhat at the author's mercy unless, perchance, he is critical enough to see the intent of the writer and make due allowance for it. As there is a matter of genius involved in authorship, it is no less so a matter of genius on the part of the reader.

It is when we come to the consideration of religious literature and its authorship that we have need to be on the alert lest we impute to the author something that is beyond the range of our understanding. This was a favorite idea of Alexander Campbell who contended that the Bible should be read and interpreted as every other book of antiquity, that these writings were the output of men, but of men who had an experience of religion in their lives. We may be sure the biblical writers had had certain religious experiences, if not of first-hand acquaintance of persons and events at least of the glow that comes when told about them—experiences which they were anxious to write about for the edification of others. There was in their lives something of a motivating power which came from their religion and made them eager to communicate it to others in written form.

Certainly this was the case in the primitive church. We observe the religious phenomena which gave birth to the Christian movement that by an act of God, Jesus had been raised from the dead and it is on religious experience,⁵ pre-eminently, that an author such as the writer of the *Acts of the Apostles* relied for his appraisal of these origins. There was the religious environment in which Jesus and the primitive believers were nurtured and there was a definite religious experience for those who came into personal contact with Jesus. In the period which followed, people began to relate to others what they had seen, what they had heard, and what the spirit (their word for this experience) had wrought in others; and these things could be understood by those who heard and read because of their own awareness of their new experience which was in reality a departure from current opinions and practices in matters of religion. The importance of this which we are now saying is that matters of religion appeal to something deep in human consciousness. Therefore, we can say that biblical writers have something to say, something of prime importance to every human being and something to ac-

comply in time by what they say. When we try to explain and analyze such religious experience we find that all centers in the reactions of persons to God, ultimately.

E. F. Scott,⁶ in a recent book, makes a telling point of the fact that religion, *per se*, "revolves on two poles,—the fact of God and the fact of human personality". He has tried "to trace back the Christian conception of society to its roots in a religion, which was concerned, in the first instance, with the relation of the soul to God." Every social grouping serves in imparting these individual experiences and sharing the individual religious enthusiasm with others. But the fundamental experience of the presence and reality of God takes place in the soul of a man. It is organized into institutions by the group but if religion did not thrive and flourish in individual hearts, institutional religious life could easily become a formality. So those who have composed biblical literature are men who are deeply moved by the power of religion. It is this that leads them to put pen on paper to help others to an understanding of the experiences of the spirit. Then, in addition, something of the characteristics of society are seen in the way in which these stories and experiences are re-written and edited without too great a sanctity for the form in which they received them.

In no part of this, thus far, have we allowed the idea of canonicity to enter in to confuse us. The making of the canon was an ecclesiastical action due to the prevalence of schismatic groups in the early church. The heretics first selected their books, then the orthodox church made its selections and either excluded or rechristened the heretics' choices and, thereby, forcibly separated the pure from the impure and fixed for us the limits of our body of religious literature. It is not meant to infer that such decisions were arbitrary or the results of controversy. It was, rather, a matter of social psychology, the recognition of what the church actually did in its practice of public reading. It was the use of these books that preceded the imputation to them of a special sacredness and this imputation is itself a matter of human contribution. But the canon has set the limit to our religious literature for all times. There is no tendency to alter the list of books selected so long ago nor to add to them other books in which worth and merit have been found. The centuries have served only to put an idea of finality upon the extent of our biblical literature and made us familiar with the doctrine of Scripture which is an imputation by men of the Church of sacredness to the Scriptures which certainly did not exist at the time of composition.

It is our concern here to attempt to hurdle these ecclesiastical judgments and to find ourselves back into the time when these writings were not collected nor authorized but when they existed in something of a fluid state nearer to the period of their appearance and closer to those whose religious experiences were warm enough and vital enough to drive these authors to literary productivity. If we are able to transport ourselves in imagination to those days we will see this composition going on before our eyes, stripped as it must be of all the props which the intervening centuries have devised for artificial means of support. Biblical literature is great or mediocre to the extent that it deals with great ideas and ideals which awaken religious experiences and which mold human lives into Christian characters.

So, the human factor is present and manifest in the biblical writings. As Alexander Campbell¹ said: "God has spoken by man, to man, for man". Composition was subject to the exigencies of human use of means of literary craftsmanship for the dissemination of their newly found experiences and the ideas upon which they rested.

III. THE HUMAN FACTOR IN INTERPRETATION.

"The interpretation of the Bible is a fundamental issue in the religious situation today."⁷ This quotation is from C. W. Dugmore in his preface to *The Interpretation of the Bible*. This fundamental issue is with the view point of the reader and his search for the meaning of what is written. The fact is that the reader tries to see what it is that the author wants him to see. So, in order to understand what is written, the reader attempts to put himself into the situation which the author takes for granted and may not take the pains to explain.

In the days before the rise of the critical approach to the Bible, the Bible was considered as its own interpreter. Nothing but the Bible was to be considered, as though it was possible to forget or disregard everything else and cling to the Bible alone as a separate and complete revelation. The difficulty involved in this was caused by the variant points of view which the various biblical writers held and alternate points of view or statements of truth were, oftentimes, found to be impossible of harmonization. It is out of a recognition of these alternatives that the critical view of the Bible arose and it has continued on the foundation of this recognition of differences from which judgments are to be made. Albert Schweitzer⁸ says:

"Progress always consists in taking one or the other of two alternatives, in abandoning the attempt to combine them. The pioneers of progress have, therefore, always to reckon with the law of mental inertia which manifests itself in the majority—who always go on believing that it is possible to combine that which can no longer be combined and, in fact, claim it as a special merit that they, in contrast with the one-sided writers, can do justice to the other side of the question. One must just let them be, till their time is over, and resign oneself not to see the end of it, since it is found by experience that the complete victory of one of two historical alternatives is a matter of two full theological generations."

No better statement of the need of critical judgments in interpretation could be found, for critical interpretation requires the abandonment of this mental inertia and projects itself into a situation where judgments between alternatives must be made on the ground of comparison. In fact, the nature of biblical materials necessitates the exercise of the critical judgment for their understanding. It cannot be escaped.

"As there is a law of perspective that shapes our estimate of the present and our understanding of the past, to say nothing of our adumbrations of the future, there is also another dictum that all perspectives change, because all entities including ourselves are forever on the march." With this assertion, Leroy Waterman⁹ began his presidential address before the Society of Biblical Literature and Exegesis on December 30, 1946. The older law of perspectives was theological. It has been so persistent and tenacious that it has been next to impossible for interpreters to free themselves from it. In fact, it is from this direction today that opposition to critical study and critical judgments arises. Theology tends to solve problems permanently and so hinder further thinking and further judgments, or even a recommittal of the problem out of which the theology itself grew. It is hardly fair in this respect to use the word "theology" in the singular number. It may be used in the singular number to indicate its special area but it demands a further inquiry as to whether one's theological position is inherited from Roman Catholicism, or whether it has the Protestant heritage, and, if so, of what school of Protestant thought—left, center, or right. The plural number is preferable when speaking of theology. The difficulty with all theological theories is that they rest upon numberless pillars as though these pillars were themselves solid foundations, and each theologian has his own set of pillars. Theology is an old and respected discipline but we need to take each theological position for what it is.

It is a formulation in theory of biblical ideas predicated on the basis of chosen thought patterns. What these are determine what the theology must be.

The historian of religion, on the other hand, cannot accept these theories because he knows that such theories get the better of every historical result of study. Schweitzer¹⁰ says, "Apologists can get the better of any historical result whatever." Whatever violates history and ignores it throws it out of proper perspective. There is a popular outcry by theologians today against the historical approach. The attempt is made to discredit the historian of religion by the use of the term "historicism". But without the recognition of historical reality, biblical literature loses its virility and becomes a matter of ideas which are to be believed rather than events and persons who have made significant religious contributions to the generations that follow. As Professor F. C. Porter¹¹ said, "absolutely universal is the extent, yet completely subordinate is the significance, of the mission which historical criticism has to fill in the interpretation of the Bible."

Efforts are being made to re-establish neo-orthodox interpretations in our day. A new journal of Bible and Theology has made its appearance which bears the name of *Interpretation*. The articles in it, and especially the book reviews, lead one to suspect that the understanding of the Bible as the record of the self-revelation of God is its chief reason for being, and the excoriation of those who recognize the human factor with its historical perspective indicates that any other choice of perspective than its theology is sure to result in failure. It is as though it could be said that our theological perspectives are better than your historical perspectives for our judgments upon biblical literature. We do not disparage the right of anyone to go back to theological foundations if he must for the sake of his own security, but we would caution him of the dangers of mental inertia about which we have already spoken.

Leroy Waterman⁹ dates the first event which furnished the larger perspective as taking place in 1872. The event of that year was the identification by George Smith of the eleventh tablet of the Gilgamesh Epic containing the Babylonian account of the flood with the story in our Old Testament. Waterman says that by this identification the setting of our ideas was shifted from a self-contained book or even a book with a Palestinian background to a world perspective, namely, that of the civilized world of the ancient Near-East. Since 1872, archeological research has contributed new details until a new historical framework has become

an inseparable part of biblical studies and has transformed them into more understandable forms of human experience. In this new world view, in this larger setting, the original home and center of distribution of biblical literature set it in a wider human scene of activity and life. The environment and situation is of prime importance if interpretation is to be realistic. Then a judgment must be passed upon the literature itself—whether it is a rescript of human incidents or whether it is some writer's later interpretation of how he thought the events to have happened and the significance of that event for his own day. The environmental and literary perspectives must be supplemented by the reader's own fund of religious experience and knowledge that enables him to adapt himself to the sense and evaluations which he finds in the literature. Unless the reader is himself religiously motivated he will not understand so clearly the motivations of religious writers. All that we are saying here is that there is a wide distinction between religion based upon theoretical idealism and religion based upon practical realism. This does not deny the commonly accepted view of supernaturalism,—it only accounts for the supernatural within the framework of the natural.

Another word needs to be said about our judgments upon the Bible itself as the seat of authority. It has been approached for so long as the volume of such religious authority that it insists upon an understanding of its literature as the law of God which imparts to man some superior knowledge of objective truth. This has been a problem from the dawn of civilization. What is authority? How is it exerted? In Old Testament times the distinction is very definitely seen in the differences between the outlook of the lawgiver and the prophet. The lawgiver would seek to control conduct by a dictum of God which had been written and was handed down from generation to generation, perpetuating a compulsion which new ages found unadaptable. On the other hand, the prophet was an immediate spokesman for God, pointing to immediate critical situations, stating what God would have done in the immediate crises. The former of these outlooks developed into a book religion with the great peril of producing legalists deaf to the voice of the living God. This was a problem in Jesus's day when the scribes and Pharisees allowed religion to grow formalistic by adherence to the minutest details of the written law which was erected by them into a kind of external authority. This Jesus could not endure. Jesus was concerned with the inner disposition of the heart which made the likeness to the God of love the ruling factor in his religion—not a mild,

insipid kind of love, but love that would be outgoing to enemies and proving itself in being kind and merciful to opponents and persecutors. Paul, also, found himself in the midst of this dilemma when the Judaizers sought to impose upon his Gentile converts the outer formalities of the law in a compulsory fashion. But Paul was sure that Christ had set him free,—that he was no longer under this bondage to the letter of the law but was a son of God, made so by the deliverance he had experienced in Christ. The struggle persists in our day between those who would be controlled by the authority of written precepts in the past and those who would use those precepts as sources of insight for guidance in dealing with immediate situations. The authority of the law enforced outward regulation of life instead of offering reliance upon those motivations where God speaks within the heart of man His will for the task of the day.

Citation must be made here to Millar Burrows'¹² presentation of *Authority and Revelation*. It is the most recent and most thorough statement of the problems with which we are dealing. He uses the familiar theological terms but invests them with new meanings and bases his judgments upon a more acceptable exegesis than has been commonly employed. He faces frankly the problems involved, the criteria, the truth and value of what is revealed. His view is that authority is more what must be done, rather than believed; it is practical, not doctrinal. It is a kind of authority which rests upon superior knowledge about consequences of acts in question. It is limited by experience and evidence, and is not in defiance of reason and experience.

Instead of conceiving our interpretive tasks in terms of outer authority, we are seeking to have that insight which would convince us in our hearts that this is God's will upon which we are embarking and that the situations which confront us are to be solved in the light of our imitation of Him and love for Him, that religion becomes for us not an authoritative type of guidance but a resource by which we live our lives and do our work in the world. As Pastor Robinson told his Mayflower group as it sailed for unknown shores to what was to be America, "There is more light still to break from Scripture", so the Pilgrim fathers braved the trackless ocean with this courage and confidence in their hearts.

Interpretation of the Bible is, therefore, the result of right thinking and high living with the objective of constant improvement by study and by spiritual intuition that we may learn to live in the spirit and purpose of God and according to the ex-

ample given us by Jesus himself. It is not a matter of conformity as to what has been thought or judged from literary products but what it contributes to us in the struggle of life in our own day and in our own experience in the light of our own perplexing problems and in the assurance of the better way of solving them. In interpreting the Book upon the background of our own immediate situations in the light of the experiences and wisdom of others about whom we read, we receive our best guidance for life just when we need it most. The Bible is a transcript of such religious experiences, and the experiences are given us to test for ourselves in our task of living and making our lives more significant.

In conclusion, such an approach to biblical interpretation from the side of its human aspects is rewarding in a three-fold manner. In the first place, it is the approach of the historian of religion who seeks to find what was actual in history, and to understand and explain the reactions of the writers in their places in the course of human history. The recognition of what religion is and does in human life and history is then determined by its fruits, where the divine is found within the human, not coming upon it from without. The historian of religion rightly looks to historical science as a preliminary method of treatment in the tracing of growth and development, not of historical science, but of religion, of determining what God requires of us, —“to do justly, to love kindness, and to walk humbly with our God”. To do otherwise would lead us away from the heart and core of religion.

Again, such an approach is rewarding because it finds religion in its practical observance in human lives. We learn most about it from those who live religiously. The highest peaks of religious history are seen in great religious persons, such as the ethical prophets, Jesus and Paul, when religion is carried to new heights of grandeur above the conventional religion by which they were surrounded. As Paul said of his Corinthian converts: “ye are our Epistle, written in our hearts, known and read of all men”. Religion thus becomes a contagion from life to life. It is best understood from those who show us what it is, where human lives are made most significant by their relatedness to God, as demonstrated in actual religious living.

And thirdly, such an approach is rewarding because it represents the first stage, the first step, of our interpretive method. It serves as a kind of foundation stone upon which all interpretation must rest. Since we are dealing with the relationship

between God and man, we can make a surer beginning if we begin with our side of the equation, fully recognizing our limitations and responsibilities. Heretofore, too often, we have begun in the reverse order and have, therefore, gotten ourselves out of focus. But we can know God better when we discover that He is trying to work with us for our improvement, and along the line which our nature determines. Then we can take the second step, to view the relation from God's side, knowing full well what we need God for.

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PLANNING AND LEADING GROUP THINKING

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THE MEANING AND VALUE OF GROUP THINKING

The term "group thinking" suggests thinking on the part of members of a group. The emphasis is upon challenging the most significant thinking that persons in a group are capable of doing with reference to a given problem. Group thinking results from the interaction of minds of group members. The inter-play of minds in analyzing facts and opinions contributes to the group thinking process.

Purposive thinking. Group thinking is often confused with group discussion. Group discussion, at its highest level, may quite properly be thought of as group thinking. Generally speaking, however, group thinking is less correctly called group discussion. Group thinking is more than group discussion, for there may be discussion without much thinking or purpose. Group thinking may be said to be purposive thinking on the part of a group.

Thinking of more than one. The thinking of one person is not group thinking. Group thinking is based upon the conception that the thinking of the many is more significant than that of any one or even a few. The specific thinking of each one should be brought into expression for whatever ray of light it may throw upon the issue under consideration. When all of the rays of light are focused upon the given problem, it is seen in clearer light and solutions are more readily observed. The thinking of the many, when sincerely and purposively expressed, is more valuable than the thinking of any one group member.

Thinking stimulates thinking. When the mind of one group member begins to operate in the direction of the matter at hand, it follows naturally that other minds begin to respond. The thinking of one stimulates the thinking of another and still another, until perhaps the whole group responds analytically. Each person is challenged to make the most helpful contribution he can toward the solution of the problem. He is expected to think about the problem without bias, as far as it is possible for him to do so. The precise answer may not lie in the mind of any one person, but it may arise from the interaction of the unprejudiced thinking of all. Group thinking creates group ideas, which are better than the ideas of any individual and better than the summation

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of all ideas. Group thinking is more like an integration than a summary of the ideas presented.

Group thinking seeks the truth. In the honest search for the truth of a given situation, factual data and expert opinions are discovered and employed in the process. Community customs and practices, which are of pertinent value, are reviewed for the light they may throw on the issue. Any source of light is welcomed. Sometimes even a source of heat is brought into the thinking process for the ray of light it may possibly reflect upon the problem at hand. Genuine truth-seekers find the truth in what some might term "unorthodox" places.

Group thinking prizes differing views. Seldom does all the truth lie on one side of a given question. To get at the whole truth there is need of bringing differing points of view into the deliberation of the group. There should be no fear of bringing even violently-opposing views into the thinking of the group, for there may be some needed kernels of truth revealed by such procedure. There should be genuine respect for the truth—no matter from what source it comes. Care should be taken, however, to see that the thinking of the group does not deteriorate into an argument or debate on the subject under consideration. The tendency in arguing or debating an issue is to win a point rather than to discover the truth. Debating usually generates more heat than light.

Group thinking seeks to integrate the best thinking. It is not the function of group thinking to lead toward uniformity, but rather toward unity. A variety of views helps the group to attain unity. The differences are not summarized or subtracted, but their values are integrated. They are not annihilated nor absorbed. They are made to enrich rather than to impoverish the thinking of the group upon the problem.

Group thinking works toward action. This does not mean that action must result from a given meeting of the group thinkers, for there may need to be a number of sessions for deliberation before a group decision can be reached. It does mean, however, that the group is conscious of the importance of solving a problem and is drawn out in that direction. The decision of the group matters, and any action resulting therefrom is significant. A practical outcome is desired, and the group mind is aware of it.

Group thinking follows the pattern of individual thinking. Genuine group thinking proceeds on this basis: (1) There must be a common vital issue to be resolved. (2) The vital issue must

be located and defined. (3) There must be a search for a solution, in which a number of possible solutions may arise. (4) There must be a solution agreed upon for trial. (5) There must be planning to carry out the solution agreed upon. (6) If the solution does not work satisfactorily, there should be a repetition of the whole process until a satisfactory one is discovered and tested out.

Group thinking is a democratic procedure. The people in the church have a right to think and to decide for themselves. They do successfully and happily only what they figure out for themselves. When the members of a group think, they need have no fear of extremists or of those who have axes to grind. Such extremists will disappear in proportion to the skill in thinking attained by the people. Better democracy will come from better group thinking.

GROUP THINKING AND CHURCH DEMOCRACY

The group thinking process is precisely the technique for the development of democracy in the church as well as in the state. Group thinking is essential to the congregational management of the local church as well as conventions and conferences.

Democracy literally means "the people rule". It is not rule by a monarch, or an oligarch, but by the majority of the people exercising their right of participation in government—either state or church government. The people retain the ultimate authority and supreme power in the control of the government, but they designate certain responsibilities with commensurate powers to their chosen representatives. The technique of group thinking is at home in this democratic environment. It seeks to challenge the best thinking of which all the group members are capable. It would bring this thinking to the surface and make the best possible use of it in handling the people's or church's affairs.

Democracy seeks to secure the active participation of each person in the group up to the limit of his capacity. The conduct of the group's affairs, whether in church or state, is dependent upon the cooperative participation of group members. The religious, social, vocational, political and economic business will rise no higher than the group thinking will direct.

If people are to manage themselves, then they need to know how. If they are to participate in the conduct of their own affairs, they must learn how to do it. They can and should study the process of self-government, but they must also set up situa-

tions in which they actually get experience in governing themselves. If they are to learn to solve problems, they must have problematic situations to face and solve. Opportunities for thinking through these problematic situations must be provided and utilized. Then there must be a connection between the thinking of the group and the action that takes place. In other words, the thinking of the group must spring into action in the solving of the problem on hand.

The congregational type of church is natural soil for the process of group thinking. The congregation exercises the ultimate authority in the management of the affairs of the church. This means that, if the church work is to be intelligently managed, the members need to know what the issues are, and they must secure the information that would lead to fair and honest consideration of the issues, so that satisfactory solutions may be set in motion. The people, therefore, should learn how to participate effectively in group thinking and how to set up situations in small and large groups so that the best thinking of the people may be stimulated, expressed and utilized in the forward movement of the whole church.

People live only by ideals they really understand, and they carry out effectively only such plans as they have helped to frame. Any point of view or attitude becomes one's own only as he has the chance to work it out or test it out in experience.

The democratic process is the best way to grow persons. At times it may appear, especially to the impatient, to be a slow way. It should, however, be remembered that human beings do not change their minds rapidly. Furthermore, when they are forced to act in accordance with the dictates of another, it does not mean that their minds are changed. The one who does the thinking, who faces the problem, who thinks through the issues involved in the problem, who finds the solution, who experiments with the solution, and who, when the outcome is unsatisfactory, can go through the entire process again and again—that is the one who grows. The group thinking process is the way of growing thinkers. Effective persons are those who can think a problem all the way through to a satisfactory solution.

Adults and young people, who can and will think, will contribute mightily toward the development of the congregation.

CONDITIONS FOR EFFECTIVE GROUP THINKING

There are certain conditions which make for the effectiveness of the group thinking process. Let us look at some of these:

A suitable room. If group members are to do their best thinking, the room in which they meet should be adapted to their needs. The room should be neither too large nor too small. It should give those present the feeling that they are neither crowded nor lost in space. It should be comfortably heated or cooled in season. There should be a regular change of air without any draftiness. There should be sufficient light, natural or artificial, so that reading may be done without eyestrain, but not so much light that eyes must be shaded. Perhaps the best arrangement of group members is either to seat them in a circle or around a rectangular table, so that each person may see the other's face. Sometimes armed chairs may be so arranged as to suggest informality and participation of each in the group thinking. A good blackboard, used as the thinking proceeds, is often of great assistance. Pads of paper and pencils suggest the importance of making notes and keeping up with the developing thought.

A group of proper size. The members of the group should not be too many or too few. Both large and small groups have great difficulty in participating effectively in group thinking. Members of a large group may be doing a lot of individual thinking, but always there is little opportunity to express it because of the number present. Members of a very small group may not be able to unravel all of the intricacies of the issue. A group of fifteen to thirty persons is often the size for the give-and-take of effective group thinking.

A vital issue. To challenge the best thinking there must be a problem, and it must be of vital interest to the group members who have come together to think about it. To some, at the outset, it may not appear to be very vital, but as the thinking proceeds the matter may assume increasing importance. A careful statement of the issue will often reveal its vital importance to the group.

At the time of this writing, the following problems have proved to be of very vital concern to certain groups and have stimulated considerable thinking and some significant action: Should grade and high school teachers have an increase in salary? What can be done to provide better teaching in our public schools? Should parochial school pupils have the privilege of public transportation to and from their schools? Can week-day religious education be carried on in public school buildings and on time released by the public school? Can atomic power be controlled for the development of persons and not be employed for their destruction? Such problems are of vital concern to many adults and youth just now.

An earnest desire to find an answer. The intensity of this desire will usually be in direct proportion to the vital nature of the problem. If persons present do not care much whether they reach a solution to the problem, the thinking will probably wander or be indifferent and of little value. If they feel that what they decide about the matter makes a genuine difference in their lives and in the larger community, their thinking will be more concentrated and will warm up those present, though perhaps not to the point of fever heat.

Attention focused. There should be some procedure for keeping the thinking of the group focused upon the problem. Yet it should be recognized that there cannot be perfect attention to the matter at hand constantly over a period of minutes and hours. There will be waves in the attention. The minds of human beings are not capable of giving undivided attention to any matter for a long period. In the meeting of a group there are times when certain persons are giving concentrated attention to the matter at hand, while at the same time others are experiencing "wanderings of mind". Then the scene may change when those who were not attentive to the issue return to it and move along thoughtfully with it, while the others shift their attention. A sense of humor helps one to understand what is going on and may be used to cause a greater concentration of thinking at the moment. Use of a blackboard or of sheets placed before the persons present or a recess period may serve to turn the trick at a given time.

Illuminating data available. It is most important that data of both fact and opinion be at hand, so that the problem may be properly illuminated in the minds of the group. These data may be presented by members of the group from their general reading and observation. They may come from special assignment to certain group members in advance of the group meeting. An address or lecture may carry to the group the pertinent data for their thinking. An expert in the area of the problem being considered may sit with the group and keep the members accurately informed as to the facts involved in the situation. A resourceful person, not always an expert, may be so informed by reading, study and observation, that he will be very helpful to the group members as they consider the various phases of the problem. Sometimes the chairman brings to the group meeting whatever important facts and opinions he may have been able to secure, and presents these at the proper time in the meeting. At any rate, and in some objective manner, the data should be presented to the group.

Differing points of view. Opposing views of the issues should be freely expressed. This is necessary, if the group members are to see the whole problem. A friendly clash of differing views of the group gives data for a reliable consensus on the part of the group when a decision must be reached. The opposing views are to be presented not for the purpose of causing an argument, but that every ray of light may be shed upon the issue. And it is often difficult to have opposing views presented without having some rather warm, perhaps heated, discussion. When this occurs, there is the danger that the discussion will concentrate upon personalities rather than upon the issue itself. Here the chairman will have the job of directing the group's attention to the problem at hand and to the endeavor to analyze the data for the light, not heat, which they throw upon it.

Periodic summaries. Summaries of the thinking done should be made at various stages of the thinking process. Each summary gathers up in a few sentences the factual data or pertinent opinions or opposing views or suggested solutions or possible procedures for carrying the decision into effect. A re-reading of the preceding will reveal the natural stages in a group thinking process. A summary at the end of each stage can be very helpful to the group engaged in thinking about the problem before it.

The chairman is in the logical position to do the summarizing, but it is often better to have someone else to take notes and do the summarizing, while the chairman sticks more strictly to the job of presiding. It requires an unusually capable and well-informed person to preside over the group thinking process, to serve as expert or resource leader, and to make the summary at the end of each stage of the thinking process. It has been done, but there is serious doubt as to its advisability.

The various conditions, as outlined above and provided in reasonable measure, will insure genuinely significant results in thinking through important matters of concern to the church and community.

FORMS AND LIMITATIONS OF GROUP THINKING

Freedom of speech is loaded with dynamic possibilities. It may incite persons to riot and revolution, or it may enable men to reason together about their common problems and find workable solutions.

Education is basically a "leading-out" process, not a "jamming-in" process. The educated are those who learn to use their

powers within to think for themselves, and with them the "telling" or "jamming-in" process just will not work. The free spirit of inquiry, possessed and practiced by the learners, is the aim of the true educator, whether in the home, church, school, or vocation. The educator wants to keep the free road to learning always open and unblocked by prejudice or fear.

Getting thinking done in groups assumes a variety of forms, each of which follows the pattern of group thinking. Let us take a look at each of these forms.

Group Discussion. This is the common term which we apply to thinking things through in relatively small groups. Sometimes the teacher of an adult class says at the beginning of the lesson period: "Our lesson today deals with a problem which we all face in our own personal experiences. I am going to state the problem, give you the Scriptural background, and then open the matter up for your discussion. We want to share our ideas and find the best possible solution to this problem." Perhaps the chairman of the church board presents a problem which the board should consider and act upon, and when he presents the problem and gives some pertinent facts concerning it, he then asks the members of the group to discuss it, with a view to arriving at a conclusion which may result in a vote of the board which authorizes the action to be taken. Sometimes a committee is given the responsibility of facing a given problem, of securing the best available data on it, and then of presenting the issue to the larger group for consideration and action.

In any local church there are numerous possible opportunities for the use of the group thinking process in the matter of dealing thoughtfully with the issues which should be discussed. In most instances there is need of making careful provision for challenging the best thinking of which the group members are capable. Various views should be brought to a focus in the group mind, and the goal should be that of securing clear and straight thinking on the matter at hand.

Forum. The word "forum" meant originally a marketplace, the open space in the center of a Roman city, where the people assembled, as on a common ground, for amusement or the transaction of business. Here elections were held, and here were the public buildings, civic and administrative.

In modern usage, the term "forum" has come to mean any public place for discussion, or trial, such as the stage of an assembly room, the columns of a newspaper, a court of justice, etc.

We think of a forum as a place where men of good will reason together to clarify some topic or issue of common interest to many citizens. It offers thoughtful persons an opportunity to dispel confusion with understanding, to wipe out indecision with decision, to replace panic with orderly discussion and thinking.

It is almost impossible in the forum for us to propagandize without regard to truth, for there is nearly always present a well-informed advocate of the other point of view to check on misrepresentations of fact and to light the torch of truth.

Basic in the forum is the idea that individual differences in a democracy should be a source of strength rather than of weakness, even as the many strands of a rope are stronger than any one. But there must be a willingness to listen to the expression of these differences so as to discover the possible contributions which they can make to the solution of the problem before the minds of the group. We must overcome our tendency to listen only to what we want to hear and to pass up the rest or turn a deaf ear.

To stimulate the forum type of thinking a speaker of some renown is often secured to make a statement concerning the issue, and then subject himself to the questioning of the group. The larger the group, the greater is the tendency to secure no more participation on the part of the audience than that of question-asking, and that often deteriorates into very little and sometimes none. The members of the group tend to become "hearers" and not thinkers.

A forum, properly conducted, will take great pains to avoid this process of deterioration. It will make use of an authority in the field of the problem and will have him present the best of information to illuminate the problem, and will have persons in the group to stimulate the presentation of the various views, and will also draw from the people present additional information that they have. All of this may be skillfully guided toward the statement of a solution or solutions to the problem.

Town Meeting. In the modern town meeting, modeled after the old New England town meeting, representatives of conflicting points of view meet together in an atmosphere of integrity of purpose and mutual respect. They have the discovery of the truth as their objective. This is the application of the scientific method to human relations. The real scientist approaches the unknown in a humble spirit, with honesty of purpose, determined to leave no stone unturned in his search for the truth. In the town meet-

ing collective wisdom is needed and highly evaluated. It should be noted that forums work toward justice rather than expediency; they seek to find the truth and not merely to win a point.

In the Town Meeting of the Air, originated in 1935, we get some of the most spirited and outspoken talk in America. The primary purpose of this type of forum is not to exhaust the subject—or the audience—but to stimulate an intelligent interest in each question by presenting two or more conflicting points of view, thereby encouraging further questioning, commenting, reading, and study.

The procedure in the Town Meeting program, one hour in length, is usually the following: a brief statement of the question by the chairman; perhaps four or five short statements presenting views of the speakers on the question; a few minutes of questioning of any one of the speakers by any one of them; then the asking of questions by the visible and invisible audience, usually in questions of twenty-five words or less; the commenting on the questions by designated speakers; the summary of the discussion by one or two of the speakers.

Such procedure, as that outlined above, could well be employed in the consideration of many problems of concern of adults and youth in the local church.

Panel. Considerable use is being made of panel discussion in getting significant issues before a group of people. The members of the panel, usually from four to eight or ten in number, are seated around a table, in full view of one another and of the audience. They have a chairman, who knows what the problem is and guides the group in exploring it thoroughly. Sometimes the panel members have prepared themselves to debate the issue, and they are organized on two sides of the issue. Then the question is debated back and forth, with the chairman doing his best to have the members of the panel to bring into the open all pertinent evidence which might suggest possible solutions to the problem. At other times the panel members prepare themselves to present and interpret particular views or opinions for the sake of the light they throw upon the problem being considered. When they have stated the problem, defined it clearly, introduced factual materials and opinions, and suggested possible solutions, the chairman may then open the discussion for audience participation. In this manner all are given an opportunity to ask questions and to introduce any further pertinent materials, facts, or views, which they think have value in the discussion. All of this may serve to clarify the issue and to help the total group to find an adequate

solution, which the panel chairman may bring to a focus in his summary.

Symposium. The word "symposium" is of Greek derivation. It literally refers to a "drinking together", a banquet, a feast, a drinking party. It has come to mean a banquet or social gathering at which there is a free interchange of ideas. It often refers to a conference or assembly at which a particular subject is discussed and opinions gathered. Or it may refer to a collection of opinions on a given subject, or to the publication in some magazine or book of carefully-prepared views on a given topic.

In the realm of discussion and group thinking the term "symposium" is often employed to designate the presentation of a number of views of different persons in a series of papers, articles, or talks, which are to be read and studied or heard and reflected upon, as the basis for further consideration on the part of a group. Sometimes there is an interchange of papers or articles before they are presented to the larger group, though often this is not done. Usually very careful preparation is expected of those who write the papers or articles or make the speeches in a symposium. The result is that the people in the group partake of a mental feast of a high quality.

To the various forms of group thinking there are some limitations which should be noted.

Group thinking, though a highly valuable process, is not a panacea for the ills of the church and its adults. There is really no magic in the process. Not all group thinking is creative, for it may be conducted on a very low base and may result in a riot or hopeless insipidity. It is fairly easy for a group to talk, but highly difficult for it to think.

Effective group thinking requires preliminary preparation on the part of the whole group, and especially of the group leaders. Lack of preparation, or one-sided preparation, results in a waste of time and in confusion about the issue.

Just to provide an opportunity for group thinking does not insure thinking. To offer democracy to a group or nation or church does not mean that the group is able to conduct itself democratically.

Group thinking, like democracy itself, is bound to be slow in attainment, and at times somewhat crude. It moves more slowly than individual thinking. It is dependent upon the mass or group membership for its movement. And the mass moves slowly, but

it does move—of which fact we should always be aware. When the group moves forward as a result of its own thinking, there will be less chance of revolution, but more chance of a gradual and constructive change in the social order.

The group leader's task is to teach how to think and give guidance in that direction, and not seek to teach the group what to think. At this point the group leader is subjected to a great temptation. Some leaders seize this opportunity to become dictators, and they soon stifle group thinking and resort to "telling" the people what to think and to do. We see illustrations of this all along the path of history—both in the church and state.

While a group may discuss and make decisions, individual persons must be given the responsibility for carrying these into execution. Assemblies or committees cannot administer detailed efforts calling for regular and systematic supervision. It should be realized by the group that there is nothing inconsistent about having individuals to represent the group in "seeing things through."

In crises of certain sorts the group thinking procedure may appear to be, and often is, weak and impracticable. Where there is actually no time for conference and group discussion, democratic participation is not pertinent. In such an instance, someone must take charge. Yet many critical situations may be prepared for in advance, and ways of responding to them may be thought through before they are needed. Similar or parallel situations may be analyzed and solutions suggested.

Let us characterize the group thinking process by drawing a few analogies.

Group thinking broadens the view, while propaganda narrows it. The real group leader opens the learner's eyes, while the dogmatist puts blinds on them. The true educator induces the habit of suspended judgment pending conviction through verification by the learner, while the propagandist forces obedient acceptance of his own convictions. A group, taught to do group thinking, has within it the power of continuance, while the group, taught to obey the dictation of one man, when the dictator is removed, is left floundering and may end in revolt. Democratic thinking nurtures personality; it does not block it or consume it.

THE LEADER OF GROUP THINKING

The leader, or chairman, occupies the key position in the process of group thinking. What he is and what he does makes for or against the effectiveness of the group's thinking.

Characteristics of a good leader. An alert mind is the possession of the chairman who stimulates and challenges the group members to be intellectually aware. The leader needs to see the issues involved in the matter before the group. He must think along with the group, not to determine the thinking of the members, but to keep them engaged in the process, so that the most valuable ideas may be aroused and expressed. He must be alert to see the bearings of the contributions on the progress of the discussion. If he is to summarize periodically, he must be alert to what contributions in the form of ideas have been made. It requires an alert mind to keep up with the discussion and to see the connection and bearings of one idea upon another. The leader cannot take a mental nap or the discussion will move away from him and may be bogged down.

To be a good leader of group thinkers, one must be well-poised. There must be a calmness in his mental bearing that begets the same in the other minds. He cannot afford to be easily upset by those who have axes to grind and are trying to put some idea over on the group. He will subject every idea presented to the keen analysis of the group and will not be overcome by propaganda nor by little ideas presented in loud tones.

The effective group chairman possesses self-restraint in talking. He gets others to talk and does not do it all himself. He must always remember that his job is quite big enough, when he keeps the issues clear, sees that there is movement in the thinking of the group, and summarizes the progress made at the various stages. Those selecting group leaders should be cautious about choosing those accustomed to speaking to relatively large groups. Some persons in the category of public speakers, preachers, teachers, and others, who have studied the group thinking process, may become good group leaders, but many of them tend to talk far too much in group discussions. Sometimes they begin a group session with the good intention of having group thinking to be done and expressed, but they soon move into the realm of making a speech or preaching a sermon.

The leader must be open-minded toward the issue being considered. If he knows the precise answer to the question and leads the group toward it, he is likely to become a propagandist in no good sense. It is not his business to decide for the group, but to help the group to come to its own decision based upon the facts presented and carefully weighed. This does not mean that the leader is to be disinterested concerning the problem, but both interested in it and informed about it, but not biased or closed-

mind toward the possible solutions to the problem. He should assume that all the members present want to find the best way out, and he should see to it that all have an opportunity to search for it.

Functions of the group chairman. At this point we might well summarize the various functions the good chairman will perform so that the group thinking may be effective.

The chairman should see to it that the room is suitable and ready for the group when the time for the meeting arrives.

The chairman should provide for adequate preparation on the part of the members for the group meeting. This may include specific assignments and the securing of resource persons and materials and having them at the place of meeting so that no time will be lost when the session begins.

It is the function of the chairman to state the problem to the group and to see to it that it is clearly defined, so that the group may readily take hold of it at the proper time.

It is the task of the chairman to keep significant materials coming before the minds of the members as rapidly as they can be mentally masticated. Carefully-prepared questions may serve to call out facts which should be on the table before the group. Sometimes a series of true-false statements is very valuable at this point. A description of extreme views relative to the problem, or the personal expression of a radical viewpoint, may be used to start the deliberation of the group. The chairman should be careful to see to it that sufficient source materials are available to cover all angles of the problem.

Another task of the chairman, and a difficult one, is that of keeping the discussion on the main track. To do this he will tactfully turn aside pet hobbies, irrelevant ideas, and long detours on side tracks along which there may be some beautiful scenery but not much help in thinking through the issue at hand.

In this connection he will need to try to get every person to participate thoughtfully and to get all pertinent ideas expressed. There are usually a few in each group who tend to talk too much. The chairman will sincerely try to prevent a monopoly of the conversation by any one. He may do this by looking toward and encouraging those who have not participated to do so. He may call upon all by name and thus provide an opportunity for expression. Sometimes an inveterate talker has to be dealt with firmly, in or out of the group session, by the chairman.

To provide for movement in the discussion is an important responsibility of the chairman. The discussion should proceed from point to point and not get stymied. Without appearing to rush the process, the chairman should keep the discussion on any one point from being too lengthy. The discussion should proceed promptly from the statement of the problem to the issues involved, to a consideration of the facts and opinions, to the discovery of possible solutions, to the decision upon one solution, and to the means of making the decision effective in action.

At the end of each stage of the process there should be a summary by the chairman. Differences and agreements should be noted. No exhortation is appropriate in the summarizing. Chairman should painfully avoid preaching on each point reached by the group.

Better group thinking will arise from the foundation of trained group leaders. What can your church do to provide group leaders who can help group members to give birth to great ideas for the church?

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CANE RIDGE AND BARTON W. STONE

Walter C. Gibbs

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REFLECTIONS ON NEO-ORTHODOXY

Myron Taggart Hopper

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ANNUAL PILGRIMAGE
of the
FACULTY, STUDENTS, AND FRIENDS
of
THE COLLEGE OF THE BIBLE
to the
CANE RIDGE MEETING HOUSE

OCTOBER 1, 1947

WALTER C. GIBBS*

We stand on holy ground. It was here that an American religious movement began. Out of the stirring events taking place on these grounds, coupled with previous and following experiences, issued religious thoughts and actions that still influence not only our own brotherhood, but in some measure, many other Protestant bodies in the United States.

I.

Let us try to visualize the picture of this new frontier region across the Allegheny mountains. Life was hard, everybody worked, especially father, in clearing the land, raising crops, building houses and barns, and later schools and churches. Neighbors were far apart. There was little time for recreation. There was much indulgence in drinking, swearing, gambling, fighting, ways of expressing animal spirits—freed from the culture and law of the older settlements on the east coast. Man is social by nature, and therefore people will gather together. Man is also incurably religious—he will worship. So into this rude, new, violent frontier came hardy pioneer preachers, working with their hands for the support of their families.

This meeting house, very much like its original construction, was erected here in 1791 by Robert W. Finley, a Presbyterian preacher. It is the oldest of its kind in Kentucky. To this church in 1798 and to the Concord church ten miles away, came Barton W. Stone, newly ordained to the Presbyterian ministry. Stone had struggled through much mental agony to a faith in the love of God for all sinners, and threw himself zealously into bringing this message to his neighbors.

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Early in 1801 he heard of a great revival in Logan County, Kentucky, near Russellville. He visited this place, known as Rogue's Harbor, and witnessed the remarkable events that occurred. On his return he told the story to his congregation here and at Concord, and soon a similar and greater revival started here. This was accompanied by the same physical manifestations of jerks, barks, fainting, groaning, etc.

Picture these grounds covered with a large crowd of eager, anxious people, estimated variously from ten to thirty thousand. They came from far and near, brought food and shelter with them, and stayed until their food gave out. At times seven preachers were exhorting at once, and many professed conversion. While a bit critical of some of the manifestations, yet Stone and others acknowledged that the moral tone was raised; there was much less drunkenness, swearing, gambling, fighting, and more praying and singing.

Barton Stone was the leader in this revival and his experiences in it moved him profoundly. He noticed that Presbyterian, Methodist, and Baptist preachers forgot their doctrinal differences. He wrote: "Methodist and Baptist preachers aided in the work, and all appeared cordially united in it, of one mind and soul, and the conversion of sinners seemed to be the great object of all. We all engaged in singing the same songs of praise—all united in prayer—all preached the same things—free salvation urged upon all by faith and repentance. Party spirit, abashed, shrunk away."

Unhappily, soon after the revival excitement had died down, the party spirit revived. The Presbyterian Synod of Kentucky especially became concerned about the orthodoxy of five of the ministers engaged in the revival. In 1803 the Synod summoned these five ministers, including Stone, to answer charges preferred against their teaching as contrary to the Westminster Confession. This coming trial led these ministers to withdraw from the Synod and organize an independent group, called the Springfield Presbytery.

Before the year had passed, in 1804, they drew up that unique and epoch-making document, "The Last Will and Testament of the Springfield Presbytery." Stone was the undoubted leader in this movement. He alone remained true to its declarations. The first item clearly reveals the religious idea that remained Stone's great hope throughout his life—"We will that this body die, be dissolved and sink into union with the body of

Christ at large for there is one body and one Spirit, even as we are called in one hope of our calling."

This is the first plea for the union of all Christians promulgated in America. To this plea Stone remained true both in preaching and practice. A quotation from the "Witnesses' Address" following the "Last Will and Testament" says, "We heartily unite with our Christian brethren of every name, in thanksgiving to God for the display of his goodness in the glorious work he is carrying on in our western country, which we hope will terminate in the universal spread of the gospel and the unity of the church." This desire and hope for Christian union was so deeply on his mind and heart that when in 1826 he began publishing the "Christian Messenger" he wrote a series of articles entitled: "Answers to Objections for the Union of all Christians."

After Stone's death, one of his own converts wrote of him: "So deeply impressed was the mind of this holy man with the thought that union is of the essence of Christianity, that the great end of our Savior's mission to earth was and is to unite us to God and to one another, that he hailed with enthusiastic joy the least indication of a growing spirit of forbearance and brotherly love among the different denominations." How Stone would rejoice today in the work and spirit of the Federal Council and the World Council of Churches!

In 1811 Stone and Reuben Dooly met some Separate Baptists and after conferences, they united their forces in Meigs County, Ohio.

In Bartholomew County, Indiana, in 1828, Stone was a leader in bringing about a union of his followers with Free Will, Regular, Separate and German Baptists.

In 1831 at Millersburg, Kentucky, two groups, the Christians and Reformers, largely through the influence of Stone, united.

In January 1832 after several conferences in Lexington, Kentucky, occurred the union of Stone's group with the group that adhered to the teaching of Alexander Campbell.

Looking back on this event, Stone, near the close of his life, wrote: "This union, irrespective of reproach, I view as the noblest of my life."

When in 1832 Stone moved to Jacksonville, Illinois, he found

two churches, Christians and Reformers, he refused to unite with either until they united.

II.

Barton W. Stone was also our pioneer in his rejection of the authority of creeds and confessions and clinging only to the Bible. In the "Last Will and Testament" we read: "We will that the people henceforth take the Bible as the only sure guide to heaven." To this declaration he remained true throughout his ministry. He had come to this position as early as his ordination in 1796. When asked if he accepted the Westminster Confession as containing the system of doctrine taught in the Bible, he answered, "I do, as far as I see it consistent with the word of God." He was given a Bible by Father Patillo and urged to take it as guide. When in 1807, by his study of the Bible, he became convinced that immersion was scriptural baptism, he promptly acted upon this belief, baptized his converts and some of his fellow ministers, though he himself was not immersed until later. So deeply was Stone committed to the spirit and practice of Christian fellowship that he wrote: "At this meeting, we took up the matter (baptism) in a brotherly spirit, and concluded that every brother and sister should act freely, and according to their conviction of right, and that we should cultivate the long-neglected grace of forbearance towards each other—that they who would be immersed should not despise those who were not; and vice versa." Holding such views it was but natural that Stone welcomed all Christians to the Lord's Supper.

Out of Stone's experiences, culminating in his leaving the Presbyterians, came several other contributions to the ideals and practices of our brotherhood. He believed in the autonomy of the local church. In the "Last Will and Testament" we find: "We will that our power of making laws for the government of the church and executing them by delegated authority forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of Life in Christ Jesus."

In harmony with this belief, the Republican church in Fayette County, Kentucky, shortly after June 28, 1804, stated: "We the members of the Christian church at the Republican meeting house do agree to stand united for gospel principles, taking the Scriptures for our rule of faith and practice, agreeable to our former constitution at this place."

IV.

Stone was a fervent evangelist. He loved preaching and

especially preaching to win sinners to Christ. He set the earliest example and pattern among us in carrying the gospel message over wide territory. He not only won many converts, but he also established churches. He and his associates were so active and successful that from 1804 to 1830 at least thirty Christian churches were established in central Kentucky, southern Ohio and southern Indiana, and after that many of his associates, following the western moving frontier, established many other churches in Illinois, Missouri, Tennessee, Alabama and elsewhere.

V.

True to his convictions Stone immediately attempted to get these separate and autonomous churches to come together in annual meetings for fellowship, inspiration, and planning to extend the gospel.

"At a general meeting of ministers of the Christian church at Bethel in the state of Kentucky, August 8, 1810, the brethren, taking into consideration their scattered, local situation, their increasing numbers, and the difficulties arising in the execution of their office, agreed to unite themselves together formally, taking the word of God as their only rule and standard for doctrine, discipline and government, and promising subjection to each other in the Lord, having hereunto subscribed their names, according to their present standing in said connection."

Here is the germ and pattern for our brotherhood district, state, international and world conventions.

VI.

When Stone and his associates dissolved the Springfield Presbytery in 1804 and organized individual congregations the question of the right name arose. Rice Haggard, a former Methodist preacher, who with James O'Kelly and others, left the Methodist fold to form the Republican Methodist church, later in 1794 suggested to a conference of the leaders at Luray County in Virginia the name Christian, which was promptly accepted. He later appeared at Cane Ridge at the great revival and suggested the name Christian to Barton W. Stone, who accepted it heartily. So the name Christian as applied to members and Christian church or churches as applied to the separate congregations began to be used, and has continued in use to this day in most of the states.

VII.

Barton Stone strongly reacted against many of the Calvinistic doctrines of his fellow Presbyterian preachers. He especially preached that Christ died for all, and the responsibility of conversion rested with sinners who heard the gospel. He saw in the great revival the many sinners who did believe in Christ as universal Savior and upon that faith, repented and became obedient to Christ as Lord. This deep religious conviction helped greatly to make Stone and his fellow workers mighty evangelists.

His unique interpretation of the word atonement, divided thus—at-one-ment, carried his idea of Christ's death on the cross, moving not God, but sinners, to change their attitude and action, and by conversion, be at one with the Father.

Limits of time prevent attention to other contributions of Barton W. Stone to the thought and life of our brotherhood. Let us summarize by quoting from E. E. Snoddy's introduction to C. C. Ware's *Life of Barton W. Stone*: "To Stone belongs priority in time, in American experience, in the ideal of unity, in evangelism, in the independency of his movement, in the complete repudiation of Calvinistic theology, and in sacrificial devotion to his cause."

What a blessing it would be to our brotherhood if the spirit and ideals and practices of Barton W. Stone were accepted and followed by the Disciples of Christ!

THE WAY TO THE PULPIT STAIRS LEADS ACROSS A STUDY DESK

By DWIGHT E. STEVENSON*

There is no vital preaching without moral courage. There are times when a minister must stand up under the threat of his people's displeasure and at hazard to his security thunder a "thus saith the Lord!" in prophetic boldness; and there must never be a time when he is not ready to do this.

There is no worth-while preaching without insight into the soul of the Gospel. There is no effective preaching without the preacher's inspiration with his own message. There is no elevating preaching without a compassionate understanding of persons coupled with a passionate love of God.

These are first things and we must not fail to put them first.

Nevertheless, there are some secondary things that must not be neglected, and the greatest of these is preparation. There may be a few saintly, silver-tongued men who can preach spontaneously out of their own depths of feeling and wisdom, without gruelling hours at a study desk, but most of us will only make fools of ourselves if we imagine that we are numbered with them. Whatever effectiveness we may develop will come the hard way, by "muscle and sweat". However great the dramatic importance of what happens when a good preacher stands in his pulpit, that preacher himself must never forget that the highway that leads to that pulpit is the hard, familiar surface of his study desk, stretching from Sunday to Sunday, and that he must toil over it like a traveler under a burden, seeking a city.

TIME FOR STUDY

Our first job, therefore, is to clear away a space in every day for serious study. I think that period should be at least four hours long. When Dr. George A. Buttrick visited Bethany a few years ago, it fell to my lot to act as his guide while he was on the campus. The first question I put to him was this one: "How, in so huge a parish with so many demands upon your time, do you manage to read books, to write and to think?" He said, "I study four hours every day. If for any reason I am interrupted in the day, I make up for it before I go to bed at night." One of my own

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personal friends has two studies: one known to his people and a secret one known only to his wife and his secretary. In the mornings he will be found in his secret study; and when he comes forth to his congregation on Sunday he is not an empty gong or a clanging cymbal.

It is so easy to let the burdens and cares of our church and community crowd over into the morning hours. A young minister, when first confronted with the scheduling of his own day, will discover that it is difficult to keep a space cleared for study. The hustle of getting started in a new parish may initiate him into a daily program from which this vital phase of his life has been expelled by what may seem at the time to be more pressing demands. There is only one way to meet these temptations. Be forearmed!

A modern "Timothy" recently wrote to his "Paul" after a month in his first church: "I have been so busy getting settled that I have not had time to do any studying yet, but I am looking forward to the day when I can get the time." Filled with righteous wrath and rushing zeal, his "Paul" sat down and wrote him a stormy letter brimming over with advice. It thundered at him: "You will never get the time to study; you have to make it. You will always be busy; you will get busier. Behold, now is the day of salvation. Now is the acceptable time to study. Do not let another day go by without observing your hours at your study desk!" These words had a magical effect. In his next letter the younger man wrote, "I am now spending four hours out of every day studying!" His homiletic soul had been snatched from the clutches of the evil one!

This means that we must ruthlessly push calling, committee meetings, letter-writing, church business, conference hours off the morning schedule. It also means that we shall have to use some Spartan vigor and discipline to drive ourselves into our studies every day at a regular hour, preferably by eight o'clock in the morning. Of course, if deaths occur and there are emergency calls, we will not be aloof Olympians during these morning hours. In most cases our wives will have to stand between us and unnecessary distractions. They will be the judges as to things that should interrupt the schedule of study. We have an obligation to make time for study!

Once we have made the time, what shall we do with it? In respect to the building of sermons, we should do two things, which it will be convenient to label: Long Term Preparation and Short Term Preparation. In the long term preparation we shall

prepare the preacher and in the short term preparation we shall prepare the sermon.

PREPARING THE PREACHER

There is no real sermon building that does not come out of the mind and life of a preacher who has prepared himself, and who keeps on preparing himself. We are broken cisterns with a large outlet valve, and unless streams of water keep pouring in through a large inlet, we are soon empty.

First of all, we shall read the Bible. We shall read it in the various versions and translations. We may even read it in the original tongues and in modern foreign languages—if we have the training for this. We shall read this book until it is tattered, and the leaves are falling out. But we shall do more than read it. We shall study it and mark it up. We ought always to have some book or portion of the Bible under systematic study, done with the help of dictionaries, encyclopedias and reliable commentaries. Charles E. Jefferson used to master the scholarly problems of one book of scripture during his summer vacations. Out of these studies came his own books: *The Cardinal Ideas of Jeremiah*, *The Cardinal Ideas of Isaiah*, and others like them. Harry Emerson Fosdick's recent book, *A Guide to the Understanding of the Bible*, came out of many years of such systematic study. We will get all the more out of this if we do research on special topics and gather our work together in written papers which we may either keep for the edification of our own souls or scatter abroad by way of the magazines and quarterlies for the edifying of others, also.

Secondly, we shall always have the reading of one or more other volumes under way. In order that our reading may not be erratic and spotty, we should endeavor to read by fields, gaining gradual competency in each. We will guard against our natural tendency to snuggle down into the comfortable corner of our own special interest, whether it be philosophy or theology, social ethics or psychology; science or history, poetry or biography. There is great benefit in reading a series of books on a single theme, and in reading them one right after the other. The late President Cloyd Goodnight of Bethany College used to do that. He would become interested in a topic, like Negro poetry. Then he would read volume after volume of Negro poets and volumes of literary criticism on Negro poetry—until he became at least a minor authority on the subject. He did this in many fields, and he did it by the simple art of grouping his reading by fields.

By all means, ministers should not neglect fiction and biography. These are creative literature which throb with human living. Through them we get the pulse-beat of personalities, for the masters of literary art often see into human minds and emotions more clearly than we can ever do after many years of pastoral calling. Understanding the genuine characters on the pages of literature will help us to understand the living persons in our parishes. I think, also, that we should read widely in the field of literature. Read the contemporary with the ancient and the recent. Read the realistic with the romantic, the brutal with the beautiful. People are polite with ministers. They do not cuss and tell smutty stories in their presence, but there is still plenty of profanity and of smut in life as it is lived. We can get the feel of some of this, and it will put grit into our souls to come face to face with the unpleasant as well as the beautiful—to get the feel of the strong passions and odors of humanity. We must not neglect powerful fiction.

We should include good current magazines in our reading, and, of course, we will not neglect our own religious journals.

In all this reading and writing there will be two important by-products, and let it be emphasized that they are by-products. These will be germinal sermon ideas and sermon illustrations.

An even more important product of this long term preparation is a constructive integration of our own thinking about the Christian religion. Over and above the reading and research, there should be the searching and questioning of an alert mind. This means that the minister will have to take the time and spend the thought necessary to work out a theology or a Christian world view. When he says that he is preaching the gospel he will have to know what he means by the term.

As a seminary student I heard that the young minister's job during the first five years out of seminary was to improve himself. I thought I knew what this meant, but I did not really find out until four years later. One day I was pondering Dean Inge's celebrated statement in which he said that the Gospel was "good news not good advice", when a ministerial student came into the study. I asked him what the good news of the gospel was; he didn't know. I asked others; they either didn't know or they knew but couldn't quite express it. I wrote to my friends and got back all sorts of answers. I got so excited about it that I preached a sermon for the sole purpose of asking the question of the congregation. I asked them to discuss it over their Sunday

dinners and with one another during the week, and to write me and see about it. I promised them that the following Sunday's sermon would be based on their replies. The replies came, and let me say this: If the average Nazi had had no better idea of the doctrines of National Socialism and if they did not agree among themselves on the matter better than the average members of my congregation in thinking about the gospel, Hitler would still be in his Munich beer hall and the world would never have heard of him; and if the average communist were as fuzzy about Communist theory as the average Christian is about the Christian teaching, Karl Marx would have remained buried between the pages of *Das Kapital*.

All of this set up a great ferment within me. I retreated to my study where I read books, including the New Testament. I wrote articles and notes. I even wrote a book before I was through with it. From all of this I emerged with an answer which began to satisfy me. Something still more important happened; all at once my preaching took on a new urgency. At last I had really begun to prepare myself to preach. It is my conviction that a similar metamorphosis ought to occur in the life of every young preacher. It is all very well to read books of theology, but in the end we have to fashion our own, for our words must become a Word.

Surely no one can have reached this point without tremulous awe co-mingled with a saving humility. There is a true insight in an ancient Chinese prayer attributed to Confucius, "O Heaven, create a new world, beginning with me." Our message can never take hold of our hearers until it has taken hold of us, body and soul. Beginning at that center, the gospel moves to the world's rim. Its full extent is nothing less than world transformation, its complete depth nothing less shallow than satisfying man's deepest hunger. Confronted with such a colossal responsibility, what minister is there who does not shrink from it? After all, we are undone by a mandate so tall. We are men of unclean lips. we dwell in the midst of a people of unclean lips. Our own repentance is not deep enough. Our skill of language is too shabby. We must utter a divine word, and we are only men! We must speak of things eternal and we are only mortal! Well, let us be consoled; the Gospel is greater than we are, and although it must be transmitted through choked human channels, it is not itself a human creation. It is our utterance, yes, but when it comes out of the creative waiting of patient study and prayerful brooding it is not ours at all, "for the mouth of the Lord hath spoken it".

PREPARING THE SERMON

Sermons are like trees. They grow from small beginnings. That takes time. As an oak may spring up more or less incidentally from an acorn which tumbles from a high bough of the parent tree, and reaching unobserved toward the heavens elbows its way into mature stature, so sermon ideas may come. There has been no conscious planting of an idea and no conscious cultivation, but the fertile processes of mind have been at work nevertheless, and out of the dim shadows of the subconscious an idea, already on its way to maturity, suddenly thrusts itself into the sunlight of our grateful attention. This happens occasionally to all preachers and frequently to some. Its name is inspiration. The experience of such an insight is one of life's supreme pleasures. There is something awe-inspiring about it. Perhaps it is because growth, whether it is in nature or in mind, is a creative act of God. When we are permitted to feel that creation working in us we know ourselves to be very close to the secret of life itself. Yes, sermon ideas may grow like an oak in a forest—unplanted, uncultivated, unobserved. They can do this where life is abundant, because life begets life.

But there must be life! Take a man away from his books, away from fertilizing contacts with other minds, away from a congregation whose spiritual hunger keeps drawing the best out of him, away from the "common touch" of pastoral service, away from his own desire to grow in favor with God—and the springs of his inspiration will dry up. The desert sands of his infertile mind will call out to other sand-dunes of unimaginative endeavor; when the breath of the Lord bloweth upon such a mind all it can produce is a theological dust storm!

Sermons are like trees. They may also be planted, cultivated and carefully watched—like trees in a nursery. The seed of an idea may be chosen deliberately and developed consciously. In such a case the *inspiration* grows as the idea grows. Since it is longer from the seed to the full-grown tree than it is from the sapling to the tree, it takes longer for ideas of this kind to develop. Not all seeds have the same growing period; some require months, others years, and some do not reach fullness for centuries. A heaven-wood tree will grow twenty feet high in two seasons, but an oak may require ten years to do this. Two years, five years or even ten years is not too long to keep some sermon ideas in the nursery before sawing them up to make homiletic timber. What preacher has not had the humiliating experience of having to uproot a sapling and drag it into the pulpit because

it was Sunday morning, a sermon had to be preached, and he had no idea which had been given enough time to mature? Saplings do not saw up well. They cannot be fashioned into the "doors and beams of man's immortal dream". We owe enough respect to the processes of growth to see that some ideas are planted months or even years before we expect to use them in the pulpit.

What can we say about the sources of sermon ideas? In general these can be classified under two heads: (1) The incidental by-products of other activities, and (2) the products of direct search.

1. *The incidental by-products.*

Some of our best ideas suggest themselves when we are not looking for them at all. They are news "flashes" thrown off by the mind, when it is busy doing something else. We may be reading a book when, on a sudden, a single phrase lights up a whole page. Recently, for instance, I was reading Russell Davenport's poem, *My Country*, when I ran upon his lines about looking upon "the face of nothing and of nothing in disguise". How suggestive that is! Who could not preach a sermon on the topic "Face to Face With Nothing" with that running start? The words of the once popular song "I've got plenty of nothing and nothing's plenty for me" offer themselves. Nothing may have been enough for people who had no spiritual hunger back in the days of the phoney peace before 1939, but nothing is not plenty for those who have to live today. What scripture suggests itself for such a theme? At least two passages pop into mind at once. One is the lament of Ecclesiastes "Vanity of vanities, all is vanity and a striving after the wind". What course of living brought *him* face to face with nothing? What could he have done about it that he failed to do? The other scripture is the story of the Prodigal Son, "when he came to himself". He saw that he was face to face with nothing. What did he do about it? What can we do about it? The same phrase from Davenport's poem suggests another sermon "Nothing in Disguise". Try your hand at it!

Good books of all kinds keep doing this sort of thing for us, and they do it best when we are reading them for themselves and not for ideas at all. The same sort of thing will happen when we are listening to sermons, addresses, forums, or the radio. It happens in conversation, in conferences, and conventions. Sermon ideas are as thick in the atmosphere about the preacher as radio waves; if his receiving apparatus is in good working order he can tune in easily.

Most every minister will have scores of these flashes, but he lets most of them get away from him. They are so good he thinks he cannot forget them. But he can, and does. This is tragic waste. It is even criminal, for none of us has a Daniel to help us recall the dream we have forgotten; this means that the congregation—and we ourselves—are deprived of the benefit of its interpretation.

The principal thing, therefore, is to get these ideas down on paper *when they come to us*. A scrap of paper will serve, a page in a notebook, a filing card, the back of an envelope, the fly leaf of a book—the method does not matter, but the record itself is all-important. As these ideas accumulate they should be kept in some central place, in a special folder, a card index or a notebook.

It is not enough merely to store them away. These ideas must be brought out into the light and watered occasionally. The alert minister will want to devote a part of his study period to running through these ideas, adding a few sentences here and there to this idea or that, discarding others. Some seedlings will have withered up from shallowness of earth; they should be cast upon the fire. Others will have turned out to be weeds; they should be uprooted. Some will grow slowly but with promise; they should be tended with practice. The principal thing is to keep our little plot of sermon ideas alive, to cultivate them and keep them growing. Any minister who does this can have a rewarding service in the pulpit.

2. *Direct search.*

There is one forceful argument favoring the direct search for sermon ideas: Sermons coming as the incidental by-products of reading and other activities may neglect important areas of human need and of Christian truth. Any man will have his natural inclinations and leading interests. Rarely can these be trusted to give a rounded content of preaching. A preacher must check upon himself to see that themes which he inclines to neglect are dealt with.

There are several ways of doing this:

a. One way is to study the calendar of the church year and to think in terms of the preaching needs of special Sundays and seasons. Lenten sermons, for instance, should be planned as a unit and they should be planned to present varying emphasis from year to year. One can be very deliberate in deciding upon the emphasis of such series. Churches having an official church

year give a minister more direction than others in these matters, but all preachers are free to enrich their message by doing year-long advance planning against the background of a church-year calendar. Questions like these should be answered: What will you do this year for the Thanksgiving season, for Christmas, New Year's? What particular emphasis upon the Christian family will you treat in connection with Mother's Day? What of Pentecost?

Planning of this sort should not be so tight as to block out all the Sundays of the year in advance, but it should give a rather clear map of some sections of the year.

b. A lectionary of Bible readings for Sunday service may be used as the source of expository preaching. Since the lectionary will carry one through the major scriptures in a five years period, such a method will assure the enrichment which comes from a large portion of the Bible rather than a few favorite passages which may be overworked by any man who does not plan his use of the Bible in preaching.

c. Some comprehensive table of the needs of those who sit in the pews should be kept and checked by the preacher against his actual message. What areas of human need are you neglecting? Which ones are over-stressed? Such an examination will serve to point up reading and study programs, which in turn will produce preaching with added facets and interests. It may even be helpful to file your sermons away under the heading of the various human needs which they were created to serve.

d. A survey of one's preaching from the standpoint of the types of sermons preached will also be helpful. What are you doing most—ethical, ecclesiastical, doctrinal, devotional, evangelistic preaching? How are you doing it—by topical, textual, or expository methods? Where does the emphasis lie? To discover a neglected area is to be spurred to do something to fill up the lack.

No man's preaching can safely stand without this critical self-examination, and the examination itself will yield ideas for preaching!

THE WORD WAS WITH GOD

In this short article we have been wholly concerned with the preacher's craft, and with a narrow segment of the whole craft. Important as this craft is—and it has been our purpose to insist

that it must be taken seriously and worked upon assiduously—there are things more important still.

The greatest of these is the minister's surrender of himself to God and to his calling. We are easily self-deceived in such matters. Because we deal daily with religious subjects and perform religious acts we may be quite honest in our belief that we have given ourselves to God unreservedly, when we have done nothing of the kind. Nothing will take the place of this daily renewal of the repentance and regeneration by which Christ first laid hold upon us. The big question, the one we ought to face every day at rising time, is this, "Have I given in?"

Next to surrendered life, daily given up afresh, comes a cultivated understanding of the Gospel. Call this *insight* if you will. The "man of God" who stands before the people must do more than feel his devotion; he must understand it. What is more, he must be able to make his understanding of it articulate. This will take the best mind he has, fully concentrated upon its task and cultivated to the highest fertility. There is such a thing as a Christian world view or "ideology". It stands in sharp contrast to the faiths which compete for men's loyalty. Let us never be vague or stuttering when asked to tell what it is!

Without this replenishment of Christian will and mind, the "words of eternal life" which we have from Christ may degenerate into the dreary "words, words, words" of some pathetic Hamlet. We shall do well to keep the spoken word of our ministry in the sublime setting where the Fourth Gospel places it in the beginning—"with God"!

REFLECTIONS ON NEO-ORTHODOXY

MYRON TAGGART HOPPER*

There are many reasons why the writer should not attempt to discuss theological matters. The major one is the fact that he is not a trained theologian and, consequently, makes no pretense of being competent to discuss theological matters. Another is that he is too partisan as far as the Liberalism-Neo-orthodoxy controversy is concerned. On the other hand, he has been interested in Neo-orthodoxy and for a year has been privileged to be in the center from which radiates the greatest amount of Neo-orthodox influence as far as the American scene is concerned. This has made possible first hand contacts with those who espouse the point of view, and first hand observations of its impact upon theological students and upon well trained and conscientious persons in the secular field. This experience justifies, perhaps, the making of some observations and the presenting of some reactions, partial and partisan though they may be.

WHAT IS NEO-ORTHODOXY?

The first observation is that it is very difficult to discuss Neo-orthodoxy. The reason for this is that there are about as many Neo-orthodoxies as there are Neo-orthodox theologians. It is rather amusing to find persons who claim to have an authority for testing truth which transcends man's experience at such variance with respect to what the truth is. It is as if several men using the same yard-stick found the same object, when measured, to be of varying lengths—one finding it to be six inches, another nine, and another thirteen. In a real sense there is no one Neo-orthodox theology. It is difficult, therefore, to discuss or react to Neo-orthodoxy in general. There are, however, some things which seem to characterize this theological point of view. An excellent summary is that made by Dr. W. C. Bower in the November-December 1946 issue of *The Scroll* in an article entitled "Next Steps in Making Religion Reasonable". In this article he writes as follows:

They not only reaffirm and re-emphasize the irrational elements of religious experience, but repudiate the Renaissance as a tragedy of history to be overcome as soon as possible. This theology starts with what it terms

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the "human predicament" which it interprets as being utterly hopeless. The movement is, therefore, deeply pessimistic concerning man and history and looks forward to an eschatological *denouement* of the temporal scene. Having lost confidence in the capacity of man to deal with his dilemma with the resources of human intelligence, the Neo-orthodox renounced his responsibility for extricating himself and hands the problem of his rescue over to the initiative of God and the inscrutable mysteries of divine grace upon which he as a creature has no rightful claim.

God is conceived as wholly transcendent—set over against man, nature, and the historical process as the totally other, invading history in acts of cataclysmic intervention as suits his arbitrary will. The result is a radical dualism that separates a divine and supernatural order from a demonic natural world. In the same manner time is separated from eternity as though each constituted an entirely different order of reality. God can be known only as he chooses to reveal himself, and then not through human intelligence but by an act of irrational faith.

Man, on the other hand, is a depraved creature, incapable of originating or effecting any good intention. His experience revolves around two foci—paradox and sin. Sin is hypostatized as a force working for man's undoing either as an inborn inheritance or, in its more sophisticated form, as inevitability. Man's reason has been corrupted by sin so that it is incapable of arriving at truth or forming sound moral judgments.

Grace is wholly external to the normal processes of nature, the human personality, or social interaction. It enters the human scene at the points of crisis induced by paradoxes in which man is forever involved and from which he cannot extricate himself.

The Bible, which contains the Word of God to man, can be understood by man's intelligence only in its historical relevancies. Beyond these narrow limits, the Word of God can only be apprehended by an act of irrational faith.

History belongs to the demonic temporal order and is the scene of God's activity only at the points of crisis when he invades it from the eternal order. The future of man as man, moving within the orbit of history, lies under the shadow of an unrelieved pessimism and advances irresistibly toward a catastrophic end.

Thus, the irrationality of religious experience is reaffirmed. At the same time the dichotomy between the sacred and the secular is accentuated. Man is shorn of his dignity and reduced to a helpless and passive creature in the hands of inscrutable forces that operate in a realm outside his experience and beyond his understanding.

This summary presents the extreme of the Neo-orthodox position as Dr. Bower points out in his article. Not all who have been influenced by the point of view would go to such extremes. Few indeed in America take such an extreme position. The tendency in this country is to take a more moderate stand. God is not, in the thinking of American Neo-orthodox, wholly other and man is not *completely* bad and helpless in the presence of the "human predicament". The difference is a matter of degree, however, and even on the American scene those who would be classed as Neo-orthodox would say that God can only be known in a very limited (and in a sense insignificant) degree through natural processes and that man can really do very little to improve his lot.

The Neo-orthodox position is identified by this emphasis upon the irrationality of religious experience or at least by the emphasis upon the necessity for religious truth being grounded in a revelation which is accepted on faith. Persons might conceivably hold that God is completely other, that man is sinful by nature, that the Bible contains the revealed word of God, and most of the other specific items for which the Neo-orthodox contend and still not be Neo-orthodox. They would not be if they reached such conclusions as the result of reflection upon verifiable experience in the light of all relevant knowledge. If, however, points of view are held on the authority of revelation whether they check with experience or not, if man's reason and judgment are held to be false and untrustworthy instruments for either the discovery or testing of religious truth, and if in addition the claim is made that the result of literary and historical criticism of the Bible are accepted, then the position is that of the Neo-orthodox. In so far as persons arrive at conclusions similar to those which make up the specific content of Neo-orthodox theology but arrive at those conclusions as a result of reflection upon verifiable experience enriched by the thought of the ages they are not Neo-orthodox but Liberals with different conclusions than most Liberals hold.

OBSERVATIONS CONCERNING NEO-ORTHODOXY

It is not difficult to be amazed at the paradoxes presented by the Neo-orthodox position. One is amazed to find men using reason, and their experience and judgment, to prove that reason and man's experience are untrustworthy guides to the truth. It would be less amazing if Neo-orthodox theologians were more humble about their conclusions, but when they use reason to prove that reason is untrustworthy and are *very sure*, as a result of *their reasoning*, that reason and deductions drawn from experience are untrustworthy guides which are not to be followed, one cannot but be amazed. It would seem that the very conclusion which they reach would make them have some doubts as to its validity but such does not seem to be the case. They insist that man cannot trust his reason and judgment based upon his experience even though that which they insist upon is the result of *their* reason and judgment based upon *their* experience. Evidently it is other men's reason and judgment, and not their own, that is fallible.

The conclusion that the verifiable experience of man reflected upon and clarified by rational process and guided and enriched by the experience of the race is not a trustworthy basis for determining truth makes necessary the setting up of another authority. This authority the Neo-orthodox finds in revelation. God has given the truth through revelation. Man is to accept it, understand it as best he can, and follow it. This revelation is to be found in the Bible or in the tradition of the church or in both. Neither of these are to be accepted uncritically, however. Historical and literary criticism of the Bible is to be accepted and it is to be recognized that *not all* that is in the Bible or in the tradition of the church is the Word of God. Nevertheless, it is insisted that one or the other of these (or both) contains the revelation of God and constitutes the authority by which religious truth is to be tested.

This position is also a source of great amazement. How can men be convinced that they have an authority which is external to man's experience and judgment in either the Bible or the tradition of the church and accept the findings of literary and historical study of the Bible and grant that the tradition of the church is not in its entirety the revelation of God? Such a position seems to be inconsistent; for once the point of view of critical and historical study of the Bible is accepted and the results of such study recognized the Bible is no longer an authority which transcends man's experience for the student of the Bible

is forced to rely upon *his* judgment, guided and enriched by the judgments and conclusions of other men, to determine what in the Bible is to be accepted as valid and what is not—what in it is the Word of God and what is not. As a result, the authority for religious truth for the Neo-orthodox, even though he insists that such is not the case, is, in the last analysis, his judgment with respect to what is, and what is not the Word of God in the Bible. The same is true when the tradition of the church or the Christian movement is made the authority. Once it is granted that this tradition is not in its entirety the revelation of God, then men must decide what part of it is and what part is not. As a result the *authority* for truth becomes man's judgment about the tradition, *not* the tradition. About all that is achieved by insisting that the authority rests in the Bible or the Christian tradition, as the Neo-orthodox view these authorities, is the *limiting* of religious truth to that which is contained in these sources or which can be read into them through allegorizing and rationalizing.

The traditional view of the Bible as the authority for religious truth is a logically consistent point of view. Such a position maintains that if the Bible says something it is true and is to be accepted. It is *all* the Word of God. Such a view of the Bible makes it logically consistent to hold that the Bible is an authority external to man's judgment and experience. To hold that it is such an external authority and grant that it is a book written by men who, even though they were inspired of God, made many mistakes with the result that not all that is in it is the word of God and to grant the many additional conclusions of historical and critical study of the Bible, as the Neo-orthodox claim to do, does not seem to be logically consistent.

The basic issue raised by Neo-orthodoxy is the problem of religious knowledge. The issue is as to whether or not religious truth is to be judged and its validity determined by the same processes as are followed in other fields. Neo-orthodoxy maintains that religious truth is of a different order than other kinds of truth. It holds that it is given by revelation and is to be accepted on faith. It does not answer the question as to how faith is achieved save in its extreme form which holds it to be a gift from God, but it does insist that religious truth is to be accepted on faith.

This faith is not a rational faith such as John Locke and the founders of the Disciples movement emphasized. It is an irrational faith. Emil Brunner said, in connection with a series of

lectures at Union Theological Seminary last fall, that the Christian faith seems utterly irrational and unreasonable to the modern secular mind. It becomes reasonable and rational only when its premises are accepted on faith. These are not his exact words but they do not do injustice to the emphasis he was making. His position is, of course, more extreme than that of many. Dr. Reinhold Niebuhr would say that the Christian faith is the only point of view which makes life intelligible and, therefore, should be accepted even though it seems unreasonable and irrational at points and though there is not sufficient empirical evidence to support it.

This question as to how the validity of religious truth is to be judged is, as suggested above, the basic issue between Liberalism and Neo-orthodoxy; or, at least, so it seems to the writer. Differences in view about the nature of God, man, sin, salvation, and the like might be resolved if it were not for the differences at this point. There is little or no hope for a resolving of such differences, however, as long as different criteria are used for determining the validity of differing points of view. Thus it should be clear that the fundamental point of difference between Liberalism and Neo-orthodoxy is not such matters as different views of the nature of man and God—is not whether God has revealed himself through Jesus and the Bible—is not any of the specific points of difference in theological conclusions. As suggested earlier, many Liberals might well agree with Neo-orthodoxy on such points. The fundamental question is as to how the validity of various points of view are to be tested. Neo-orthodoxy says they are to be tested by reference to revelation which is to be accepted on faith. Liberalism says that they are to be tested by reference to verifiable experience reflected upon and enriched by the thought of the ages.

Note that it has been said that the fundamental issue is with respect to the way in which religious truth is to be *tested*, not with respect to its origin. It may well be that conscious rational processes do not provide all, or even very many, of the most significant truths by which men live. These may have come, not only in the field of religion but in every other field, as a result of the kind of experiences which, in the religious realm, have been called revelation and in other fields have been spoken of as flashes of insight or “hunches” or inspirations. In such experiences the solution to a problem, the answer to a question, or a new understanding appears in consciousness without the person being aware, at the moment, of having been struggling with the problem or seeking the new understanding. It is as if the truth had

been *given* apart from conscious rational processes and sometimes the person hears voices which speak "The Truth" to him.

That persons have such experiences is not to be denied nor is any competent student of such matters inclined to deny that many of the most significant forward leaps of man's thought have been made as result of such experiences. It is important to remember, however, that a new understanding or truth being achieved by such unconscious processes is *no* proof of validity. For instance, George Fox, the founder of the Friends movement, on one occasion heard his inner light telling him to go out into a field and take off his clothes. Now there is no question but that Fox's "voices" and his "inner light" provided him with many significant insights. On the occasion in question, such was not the case. He, after he had come to himself, and as a result realized what he had done, explained his action by saying that he had mistaken the voice of the devil for the voice of God. The point is that even a master of response to the "inner light" like George Fox had to check the validity of his revelations by conscious mental processes—by reason and by reference to experience, if you please. He could not accept them uncritically and "on faith". He had to discriminate between the voice of the devil and the voice of God *by rational and conscious processes*.

Now it may be, as the Neo-orthodox insist, that conscious rational processes are not adequate for the *discovery* of religious truth and that such truth must come through revelation. From what has been pointed out above, it should be clear, however, that the results of the revelation experience cannot be accepted uncritically, and that the validity of even revealed truth must be tested by reference to verifiable experience reflected upon and enriched by reference to the thought of the ages and the entire body of knowledge. This, Neo-orthodoxy claims, is not the case. The revelation is to be accepted on faith and understood, but it is not to be critically examined as to its validity. Not only is the Christian faith not to be questioned, it is to be recognized as irrational and inconceivable to the modern secular mind, which is to say that it will not stand the test of reference to verifiable experience. Of course, the Neo-orthodox do not actually formulate their theology by such an uncritical acceptance of the revelation. As a matter of fact, they select from the revelation (that is to say, the Bible) those portions which support the point of view which they, because of deep personal needs or for other reasons, want to believe. They delude themselves when they claim to draw their point of view from the Bible without reference to that which checks with their experience. One evidence of this is their

acceptance of Biblical criticism. Accepting it is one way of eliminating much that is in the revelation which they do not want to accept. Another is their refusal to accept the virgin birth stories as fact and their interpreting them as meaning not that Jesus was born as a result of intercourse between Mary and the Holy Spirit (as the creeds have it) but that God took the initiative in sending Jesus into the world. Still another is the way in which some escape the implications of the teachings of Jesus by saying that his teachings represent pre-resurrection Christianity and that we are in post-resurrection Christianity. In this way they are enabled to concentrate on the Pauline writings which support their point of view better than do the gospels and the teachings of Jesus.

This fundamental issue between Liberalism and Neo-orthodoxy is essentially the same as the one between Liberalism and Fundamentalism. There is some reason to doubt, therefore, whether there is anything very significant in the "Neo" part of Neo-orthodoxy. The writer is inclined to think that there is not; that essentially Neo-orthodoxy is the same as Orthodoxy. He has tried diligently to discover the difference, if any. In response to questions asked of a number of people who have insisted that there is a difference, two points have been suggested. The first is that Neo-orthodoxy accepts Biblical criticism. This is true but it does not seem to the writer to be a significant difference. About all it does is to place Neo-orthodoxy in a less logically consistent position than fundamentalists with regard to the source of authority as has been suggested earlier. The second is that Neo-orthodoxy is more tolerant. This, perhaps, is the case but the writer's personal experience does not tend to bear it out. Certainly, it should not be suggested that very many, if any, of the top ranking Neo-orthodox theologians or any other truly significant persons of the Neo-orthodox persuasion are intolerant. Nevertheless, the writer's experience with students and others who have accepted the position leads to the conclusion that there is not any great amount of genuine tolerance among them. There is a tendency to take a superior and condescending attitude that says "*We have the truth*". There is a tendency to read those who hold the liberal position out of the Christian movement by saying that such persons do not have the Christian point of view. Furthermore, it is difficult to discuss the issues involved in any objective fashion. All of these are indications of a lack of tolerance and the bitterness of the Barth-Brunner conflict, especially on the part of Barth, confirms this feeling. This is not surprising. For once a person is convinced he has the final truth he tends to

become intolerant, especially when, by his own admission, the empirical evidence does not support his position and it rests upon a non-rational faith.

Whether this claim of greater tolerance is justified or not has little bearing upon the question under discussion, however. It is good if the Neo-orthodox are more tolerant. It is good, also, that they accept Biblical criticism. Granted that they do both, it still does not seem to indicate any essential difference between the old and the new orthodoxy. Both rest upon a dualistic world view and claim a special status for religious truth which places it beyond critical and experiential verification. Moreover, the content of Neo-orthodoxy is essentially the same as orthodox Calvinism even though the rationale and the apologetic for the position is more modern and more sophisticated.

THE FUTURE OF NEO-ORTHODOXY

It is difficult to evaluate the permanent significance of the Neo-orthodox movement in theology and it is even more difficult to prophesy its future. One tendency of those who hold the writer's point of view is to dismiss it as a regression to outmoded ways of thinking in the presence of security-threatening conditions, and to look upon it as the last gasp of a dying supernaturalism. This, it seems, is the view which prevails with respect to it on the part of most secular thinkers. As such, it is a thing to be understood and lived with even though its emergence is to be regretted. How long it will occupy the center of the stage it is difficult to say. In the writer's opinion it will likely continue until the crisis situation of our times has been to some degree resolved. It was born out of the despair and disillusionment which followed World War I and has gained adherents as a result of the frustrations and insecurities which preceded the second World War and which have continued into the present. It offers men escape from responsibility for what happens in the world and a kind of "resigned security" in their personal lives. It has not, as yet, gone "other-worldly" in the sense of offering rewards in the next life in compensation for frustrations and suffering in this world, and this perhaps is one significant difference between it and Fundamentalism, but it would not be surprising to see this "other-worldly" aspect develop if the frustrations in this life become sufficiently great.

It may serve as a corrective for the content of liberal theology by bringing about a greater emphasis upon the part God has in the affairs of men and the universe and a fuller apprecia-

tion of man's capacity for evil. It may make for a greater appreciation of the Bible and of the significance of the Christian tradition, also. It is likely, however, that some have given it too much credit in this direction for it seems that the tendencies along this line within Liberal thought are the product of Liberalism, itself, rather than an accommodation to Neo-orthodoxy. Liberalism has within itself the drive toward self criticism and re-evaluation as new evidence is found which makes such necessary. By way of illustration, it might be suggested that Neo-orthodoxy did not cause Dr. W. C. Bower to write *The Living Bible* urging a greater place for the Bible than had previously been the case in liberal thinking. Rather, it was a facing of the situation as he saw it in the frame-work of his Liberal point of view.

On the other hand, it may serve to drive Liberals to greater extremes. The writer has had to fight against this tendency. Instead of altering his point of view as a result of contact with it he has found himself becoming a more ardent champion of Liberalism. With all the honesty and sincerity he could muster he has searched for the new evidence which led men who had given it up to espouse again the dualistic world view and the contention that there is some other than an experiential base for verifying truth. No such new evidence could be found—only the *assertion* that such was the case. Then, when he heard men saying the Christian faith was unreasonable and inconceivable to the modern secular mind and that it was to be *accepted* on faith and that persons holding views such as his had no right to call themselves Christian, he found himself saying that if being a Christian meant what they demanded then he would have to give up his relationship to the Christian movement. Such moods did not persist for long but it indicates the way in which Neo-orthodox emphasis tends to alienate and drive to extremes those who cannot accept it.

The Neo-orthodox would say that the writer's reaction is because he has a secular mind and has not experienced Faith. Perhaps they are correct for many well trained persons in the secular field react in essentially the same manner as does the writer. Many of these persons are sympathetic to religion. They feel a need for a more vital religious life and many are convinced that one of the great needs of the present day is for a vital and dynamic religious *faith*. Even so, in the writer's experience, they are not attracted to Neo-orthodoxy. Rather, they are repelled by it. One such person, commenting upon the statement of the editor of a prominent religious publication to the effect that Reinhold Niebuhr was the world's greatest living religious thinker, re-

marked that if that were true and religion was going to follow him "God help religion". He went on to say that accepting the Neo-orthodox point of view was a terrible price to pay for a false sense of security and for a seemingly external authority on which to fall back.

It would seem therefore that Neo-orthodoxy will fail in one of its avowed purposes, namely, the overcoming of the secularization of our culture. Neo-orthodox theologians make much of the fact that our culture is a secular culture—that men do not face issues, make decisions and act with any deep sense of ultimate realities—with any awareness of God. With this most religious persons can agree and they are as concerned about this lack as are the Neo-orthodox. To remedy the situation the Neo-orthodox proposes a return to supernaturalism and an irrational faith—to a religious point of view that is essentially the same as that of the pre-scientific middle ages. They propose a compartmentalization of life with the scientific and empirical approach based upon inductive reasoning being followed in secular fields and an authoritarian, deductive approach being used in the religious field. Karl Barth consciously proposed this kind of compartmentalization to Dr. Harrison S. Elliott in a conversation.

It should be clear that such an approach, even if it were generally accepted, would not overcome the secularization of our culture. A God who is active in history *only* at the points of crisis is not a God to be reckoned with in day by day living. Such a God and His purposes are to be taken into account only in times of crisis and even then there isn't much point to trying to take Him into account for His will cannot be known in relation to mundane affairs. Why try to take God into account in personal relations when, according to Barth, one man may be unselfish, altruistic and socially minded and another may be ruthlessly selfish, egoistic and exploitive of his fellows and there is no way of knowing which is doing the will of God?¹ Of course, if what is meant by overcoming the secularization of our world is nothing more than the getting of people to accept the more or less fatalistic idea that everything which transpires is the will of God, then Neo-orthodoxy, when accepted, accomplishes this result. Persons accepting the idea that everything that happens is the will of God are not secularized. They live under an awareness of God. Such persons find the nerve which stimulates action looking toward the reconstruction of personal and social life severed, however, for once everything which transpires is viewed as being the will of God

1. Barth is reported to have taken this position in a private conversation. The conversation was reported to the writer by one of those present.

then any effort on the part of man to alter events is an attempt to interfere with the will of God. Add to this idea of the complete and absolute sovereignty of God the Neo-orthodox view of man and the picture is even more dark. How can man, who is evil by nature and incapable of discovering the will of God, do anything about overcoming the secular culture in which he finds himself and why *should* he, even if he knew what to do, if what is going on in the culture is the will of God? To be logical, the Neo-orthodox should not lament the secularization of our culture, rather they should rejoice over it for is not all that happens in the world the working out of the will of God who is an absolute sovereign, and will not God "break through" into the temporal scene when he wants things changed?

In fairness it should be pointed out that not many of the Neo-orthodox persuasion would follow the logic of the Neo-orthodox position to the conclusions which have just been suggested. It is not unfair to say, however, that the tendency of those who accept the Neo-orthodox point of view is away from concern about the reconstruction of our culture toward preoccupation with metaphysical theological speculation. The emphasis is upon formulating and promoting a particular theological interpretation of life and not upon the reconstruction of personal and social life. The interest in society tends to be that of studying it to discover evidence to support theological assumptions and points of view. To say the same thing more concretely, the Neo-orthodox are more concerned with convincing people that World War II was a judgment of God upon man than they are with finding what Christians ought to be doing other than be aware of and worship God to prevent World War III.

It is doubtful if such a faith as Neo-orthodoxy will come to have a very wide acceptance as a faith by which men *truly live*. As suggested earlier, its future as a theology will likely depend a great deal upon the degree of frustration and insecurity-producing conditions which prevailed in Europe between the two world wars. It will likely have some vogue as long as such conditions persist. Even if it does, and even if it becomes the accepted religious faith of most people it will *not* likely be the faith by which many of them *truly live*. Instead it will be a compartmentalized religious faith which will have little reference to ongoing activities outside of religious circles. This is a strong assertion but it seems justified in the light of the wide gap between the supernaturalistic dualism which is at the base of Neo-orthodoxy, and the way of thinking of the man on the street

when he is dealing with economic, political, cultural, and social matters.

This supernaturalistic dualism sets a supernatural spirit world over against the natural world. In its earlier forms, most if not all of the significant events in the natural order were thought to result from the direct intervention of a supernatural power which was outside of the natural order. The generally accepted explanation for good crops, epidemics, floods, success or defeat in war and all the rest of physical and social phenomena was in terms of the intervention of this power from outside of the natural order. Man lived under the shadow of "another world" which, by *direct* intervention, determined his destiny.

With the rise of modern science this supernatural world view had to give ground. Organized religion struggled hard to maintain it, as the history of the struggle between religion and science evidences, but it lost every battle. The "round world" concept prevailed over the "flat world" view in spite of all the passages of scripture about the four corners of the earth that could be quoted. The idea that the sun and not the earth is the center of our universe prevailed in spite of all that religion could do to combat it. The idea that germs cause disease and epidemics won out in spite of the best that the church could do to convince people that such were the result of infiltration of demons from the spirit (supernatural) world or that they were sent by God as punishment for sins. This struggle of religion to preserve a pre-scientific world view was waged fiercely throughout the last century and a half. Anachronistic survivals are to be found even to this day wherever religious leaders still fight the "battle of evolution" and contend for the literal and verbal inspiration of the scriptures. This "jousting with windmills" in defense of a *dead* order would be ludicrous if it were not so tragic.

The result of all this is that a religious interpretation of life based upon a pre-scientific dualistic world view and expressed in pre-scientific thought forms and thought patterns has had to give ground before the onward march of the scientific interpretation of life. Religion has had to retreat from its claims that a transcendent deity causes rain to fall, crops to prosper, sends epidemics and brings victory in warfare through direct intervention in the affairs of men. When it has persisted in these claims it has not been taken seriously by the common man. When crops fail or epidemics come modern man does not call a prayer meeting or consult his pastor. Rather, he has his soil analyzed, buys

fertilizer, rotates crops, checks his water supply, gets vaccinated, or engages in whatever other so called secular activity is called for. Even when he is faced with phenomena which threaten his security and which he does not understand he is not inclined to turn to religious rites and practices. Instead, he sets up research foundations to discover causes and cures. Only in extreme situations, and when he becomes "panicky", does he do otherwise, and not always even then. The man on the street has given up the dualistic, supernaturalistic world view as far as most areas of his life are concerned and religious faith rooted in such a world view has either become increasingly unrealistic or has become increasingly irrelevant to his every day existence. In so far as he has held on to such a religious faith he has tended to think in the dualistic, supernaturalist terms only in connection with specialized religious activities, and he has insisted that religion and the Gospel should not concern itself about economic problems, politics, and the like.

That religious faith rooted in the old world view has lost its hold on the man on the street is pointed up by a recent article in *Life* magazine. This enterprising publication sent one of its reporters to the mid-western community which had been the locale for Sinclair Lewis' *Main Street*, a book which was published about thirty years ago. The magazine wanted to find out how much "Main Street" had changed across the intervening years. In discussing the faith of "Main Street", the reporter said that "Main Street" had given up the rather absurd faith it had accepted twenty years ago. He wrote as follows:

It is not merely this caricature of faith which has collapsed. Serious beliefs (many of them narrow, some of them good) have begun to disintegrate without being replaced by anything new . . . devotion has weakened. When asked outright about their principles, the most talkative citizens become nervous and hesitant, as though it were indecent to talk about one's faith.

Now this faith which collapsed was a dualistic supernaturalist faith. It was the old orthodoxy and as the writer has suggested, the new orthodoxy is not fundamentally different. It also is dualistic and calls for the acceptance of an irrational faith. It calls for the rejection of truth arrived at through experience, experimentation, and reason *whenever* such truth does not check with revelation. What reason is there for believing that "Main Street", which has rejected one supernaturalistic, dualistic faith which called for believing what, as the small boy said "you know

ain't so", will accept another which is less logically consistent in its view of its "authority" and much harder to understand because of its use of words and phrases to mean what they do not say. (*i. e.*, saying that the doctrine of the Virgin Birth of Jesus is true but that it doesn't mean that Jesus was born of a virgin but that God took the initiative in sending Jesus into the world.)

Perhaps the "faithful"—those who are already in the church—will find help in Neo-orthodoxy. Most of them have already made some kind of accommodation between the dualistic world view of traditional religious thought and the modern world view too often along the lines of compartmentalizing religion as suggested earlier. Perhaps this more sophisticated attempt at making a case for the older world view will help them cling to a faith which they want to continue to believe and which is threatened by the new view. It is doubtful, however, if Neo-orthodoxy will bring back into the fold very many of those who have already left the church because religion has seemed to them to be functioning in a frame of reference that is unrealistic, and because it has seemed to be irrelevant to the major concerns of life. It is not likely to reach persons like the group of social scientists who, in an off-the-record session, reached the conclusion that every functionary of religion was either ignorant or insincere. Neo-orthodoxy will not win such persons because the very thing it emphasizes is the thing which they have rejected, namely, a dualistic, supernaturalistic world view which takes the affairs of men completely out of the hands of men. That this is not an entirely unsupported opinion is evidenced by the fact that Emil Brunner reported in an informal session in New York in 1946 that the results of the attempts at evangelistic efforts in Europe in recent years have been very disappointing. These attempts have been carried forward largely within the framework of the Neo-orthodox point of view and their failure is an evidence of the kind of response such a point of view calls forth.

In the light of the chaotic condition of the world and the great need for a vital religious faith to guide in the reconstruction of personal and social life it will be nothing short of tragic if Christianity has nothing more to offer than a regression to pre-scientific ways of thinking and to a medieval world view. Commendable as is the emphasis of Neo-orthodoxy on the importance of clearly defined and consistently developed religious doctrine, it is not sufficient to find that doctrine by return to an outmoded world view. This point is emphasized by F. S. C. Northrop in his very significant book, *The Meeting of East and West*, when he says,

The basis of contemporary religious preaching and practice upon principle rather than upon temporary expediency or the passing and conflicting whims of the moment must be accomplished by determining the basic theoretical assumptions of *contemporary* knowledge and then pursuing them to their theological and cultural consequences, not by attempting to return to the inadequate Aristotelian science and its attendant inadequate Thomistic theology of the Middle Ages. Authoritative and excellent as it was for the fourteenth century, it will not do for our time ²

If Northrop be correct, and the writer is convinced that he is, then the way forward for religion is not the way of Neo-orthodoxy. It makes no pretense of proceeding on "the basic theoretical assumptions of contemporary knowledge". Rather, it denies the validity of those assumptions and says that contemporary ways of arriving at and testing knowledge are inadequate at least as far as religious truth is concerned. It calls upon man to accept religious truth as a result of faith in a revelation, and in its extreme forms, frankly admits that the basic elements in that faith do not check with contemporary knowledge.³ Consequently, it does not seem that it can be the answer to the world's need for a vital faith. Rather, it is a tragic mistake, commendable though the efforts of its proponents to formulate a clearly defined and consistently developed theology may be.

It is not easy to see where the attempt to formulate clearly defined and consistent doctrine in the light of "the basic theoretical assumptions of contemporary knowledge" may lead. It is the writer's conviction that it will not lead to a faith that asks men to believe that God played a diabolical trick on them when he gave them even a limited capacity to analyze experiences, make judgments, and discover and test truth. It is his conviction that it must be rooted in what we *know* about the nature of our universe rather than a supernatural explanation for our ignorance—for what we do not know. It is his conviction, also, that once we get beyond the anthropomorphic and pre-scientific words and phrases in which orthodoxy has been formulated to the realities which these words and phrases seek to express we will find that many, if not all, of these realities still stand. The Gospel, stated in the thought forms and thought patterns of the modern world and interpreted in the light of "the basic assumptions of contemporary knowledge", will still be the salvation of the world. Be

2. Northrop, F. S. C., *THE MEETING OF EAST AND WEST*, Macmillan, 1947, p. 60f.

3. See earlier reference to Brunner statement.

that as it may, the writer is certain that if with all our hearts we truly seek Him we shall surely find God and that the need of the world for a dynamic and realistic faith which will give meaning and direction to life can be met. To help meet this need is one of the major tasks of the religious leaders in the modern world.

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MISSIONS AND THE WORLD TODAY

Stephen Jared Corey

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MISSIONS AND THE WORLD TODAY

STEPHEN JARED COREY*

I have been asked to speak on *Missions and the World Today*. I had a similar topic for my address last August, at the World Convention in Buffalo, and much that I shall say today was covered in that message. I must say, that the kaleidoscopic changes in the world situation today, make it difficult to speak correctly with regard to trends and outlooks in the missionary enterprise, and yet there are certain fundamental factors, always present in the extension of the Kingdom of God, which make for timelessness and stability in this great cause.

There is no great number of us left who have passed through the last fifty years of missionary growth and change and I would like to review briefly that half century as a sort of background for what I shall say today. I do not know my way around as well today in world missions as I did in past years. I served on the Committee of Reference and Counsel of the Foreign Missionary Conference of North America for twenty-five years, and on the International Missionary Council from its beginning at Geneva in 1919, until the Jerusalem Conference of that body in 1928. I have a rather vivid recollection of the changes and growth of the cause during those historic years.

My first intimate connection with World Missions was in a Y. M. C. A. student conference at Lake Geneva, Wisconsin, in 1896, when I volunteered for the mission field. Those were the high days of the great student volunteer movement. It had captured the imagination of a great group of American and British students. Its slogan was "The Evangelization of the World in this Generation", and while this challenge was somewhat visionary, and the significance of such an undertaking but dimly understood, yet it called to real consecration and commitment a great army of devoted students. It is said that probably 10,000 young people were sent into the world fields through the incentive which that movement aroused. There was scarcely a college among English speaking people where a devoted group of "student volunteers" did not exist. Other countries also had similar groups.

Then followed "The Laymen's Missionary Movement", which lasted for eight or ten years, having as its climax a great conven-

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tion of five thousand laymen, in Chicago in 1910. Great interest, especially among men, was stirred by this movement.

Then followed World War I which considerably halted the work of world missions because of disruptions on the fields and uncertainties at the home-base. Because of the feeling aroused against Germany, over seven hundred evangelical missionaries were sent home from India, Africa, and other sections of the world where England, France, and Holland were in colonial control.

Following something of a missionary stalemate during the first World War, there was an outburst of missionary energy following it. The Inter-Church World Movement was launched in America, in which nearly all the Protestant communions participated. But the aftermath of the terrible war was setting in and the Inter-Church, which had set high cooperative goals for the world cause of Christianity, failed.

Then came the great "Depression", which affected business first and then the church.

I. THE CONTRAST—THEN AND NOW.

After the "Depression", by 1937, the missionary cause was in a different situation than that faced today. There had been a chilling indifference to missions which followed the first World War. There was a moral and spiritual backwash following that great struggle and missionary receipts had begun to diminish almost immediately after 1920. Our United Society had sent out fifty-two missionaries in one year, to make up the lack during the war years, and the Society had gone in debt to do it. With the depression, there was still greater loss in missionary receipts, resulting in the calling home of eighty missionaries and the increase of the debt of the United Society to half a million dollars. I was president during those dreadful years. The world church and the ministry seemed to be caught in a terrible paralysis of fear. The defeat of the League of Nations had come and the narrow materialistic spirit which accompanied that tragedy pervaded our land. The spectacle of the so-called Christian nations of the West fighting each other had brought much disillusionment to the Eastern lands, to which missionaries had gone. A corroding defeatism was evident in many places. It had crept into the church. A great fear stalked abroad.

Today, while we have many dangers, there are also many new and significant challenges which come to the cause of world mis-

sions. A gross secularism pervades our country and the atomic bomb hangs over the world. But in an hour of supreme crisis the opportunity and the responsibility has never been matched. Our great danger now is complacency—a casual attitude as we stand at the crossroads of Christian history. As General MacArthur has said of Japan: “A Christian opportunity without counterpart since the birth of Christ. If we avail ourselves of it, it may cause a revolution of spirit favorably altering the course of civilization as no other movement in history.” And what is true of Japan is likewise true of other vast fields. *If we avail ourselves of the opportunity*, is the great test of the Church! Let us look at some of these new opportunities and responsibilities.

Missions are being thrown on the screen for the world to see as never before. Areas which were absolutely unknown by most people and where missionaries had worked, are now “in the know” of everybody who reads, or listens, or sees the movies. Names like Chungking, Delhi, Nagasaki, Singapore, Vigan, Nankin, Osaka and Manila are as familiar as Milwaukee! Our G. I.’s and chaplains have brought back good words concerning the Jesus way of life from the *ends* of the Earth. *Burma Surgeon*, the story of the work of a Baptist medical missionary, has become a best seller in a great secular book club. The *Readers Digest* repeatedly tells the story of great missionary adventure. *Life* magazine sends a representative to our own mission station at Monieka, Africa, and spreads across nine pages the record and pictures of the remarkable work there. It portrays the courage and devotion of the missionaries and the striking effect upon native jungle life of the Gospel of Christ. It speaks of the church of more than a thousand members there and publishes the photograph of a native prayer meeting with four hundred in attendance! How vividly I remember when Mr. Hensey and I, in 1912, took the first missionaries to that station among those pagan people—Dr. and Mrs. L. F. Jaggard. And we sailed away on the mission steamer “Oregon”, leaving them in loneliness there, standing in front of their little, mud, one-roomed, temporary hut, which the natives had built for them! And now Monieka, in far-away Congo, is headlined in a secular magazine for its millions of readers to see! And in Lotumbe, opened just before Monieka, is one of the largest churches among our people, with over five thousand members.

How unmeasured are our opportunities today! We have in the United States now, following the war, 15,000 foreign students, largely from mission fields, from one hundred and five different countries and they study in nearly nine hundred of our colleges

and universities. What a chance to make them welcome in our Christian homes and churches and to send them back as ambassadors of good will and witnesses of what real Christianity is.

From much of the world now, America is looked upon as the ark of safety for Democratic principles, the source of relief for starving millions, the stabilizer of economic disaster. All thinking has become global and no longer is the church the only pioneer in world thinking and doing. But we have the greatest good to give to the world and, therefore, a responsibility infinitely above anything our country has—politically, economically, or otherwise. The United States has a moral mandate to help a prostrate world, swept and devastated by a loathsome and obscene war, but the Church of Jesus Christ has a spiritual mandate to take the redeeming Gospel of the Son of God to a frustrated and lost humanity—a humanity crying in the night, a humanity crying for the light, and with no language but a cry!

In 1935 our Missionary Society here at home had a great debt and we had reduced our missionary staff by one-third. Now the debt is all paid and the receipts of the Society have greatly increased. The Crusade for a Christian World is on, dwarfing anything we have ever dreamed of before. It should help the missionary cause. One hundred new foreign missionaries are called for and steadily this stream of young life is departing for the fields.

II. THE CHALLENGE OF THE FIELDS.

(1) *Japan.* Next August 6th will be the third anniversary of the first great city destroyed by an atomic bomb. One of the great organizations for world brotherhood asked last year, on the second anniversary, that sometime during the day all work cease and the people of America spend three minutes of silent thought and prayer—pondering the challenge of cosmic power which man has harnessed—prayer that it be not harnessed to the whirlwind of destruction, but to the uplift of mankind. And, if it is not, we may not have a succeeding, livable, August 6th! And has the church of America any greater challenge than to carry spiritual redemption to the very land where, under the pressure of war, we launched the terrible bomb that destroyed so many tens of thousands of men, women, and children? How well I remember Dr. Kagawa's message to us here in America fifteen years ago before the Foreign Missions Conference. He appealed for one thousand missionaries at once, to launch a great Christian backfire against a possible war. He spoke of the growing military party and the false leaders of his country. He cried, "Unless you send us the mission-

aries, you may have to send us bayonets!" And how truly he spoke. We *did not* send the missionaries and we *did send* the bayonets! And we sent thousands of our own boys to untimely graves. Now Japan is defeated, and broken, and helpless. Her people, we trust, see the folly and horror of the way of cruel conquest. The nation is in a vacuum spiritually, ready for the inrush of higher, or baser things. It is, I believe, our opportunity of the centuries. Shall we "miss the bus" as we did fifteen years ago, or answer the call? What better opportunity has ever come to Christian people to love an enemy and to do good to those who have despitefully used them? And perhaps in so doing, we may atone a little for Hiroshima!

A young captain came to see me a year and a half ago. He had commanded a landing craft for a year under General MacArthur's administration. He had sailed all along the coast of Japan, landing soldiers and supplies. He said to me: "I saw much of the Japanese people. They were kind and courteous and broken in spirit. I would like to take the necessary missionary training and go back to Japan and work among them." He is a man of high ideals and ability. He and his wife have already applied for missionary service.

And the door is wide open in Japan. The united church is there—the first in modern times for a whole nation. The churches of America are going back with comity and unity for the first time in any great mission land. Kagawa is there preaching to tens of thousands and helping in so many ways. The Emperor has asked him to instruct him in Christianity. One million scriptures have been distributed since the war. Fifty of the great hymns from the Japanese union hymn book have been put on phonograph records and are played all over Japan. Katayama, the first new Premier, is an earnest Christian, the son of a minister. Mitsuoka, the speaker of the lower house, is likewise a Christian. Sasamori, the influential minister without portfolio, was formerly president of the Methodist Aoyama College in Tokyo with which we had affiliation in the training of our ministers.

(2) *China*. Outside of the massacre of the Jewish race in Europe, China has suffered most. The hurricane of war has swept cruelly across that land for more than twice as long a period as in any other country. Millions have been killed, millions have starved, millions have died from the diseases that war breeds. The greatest migration in human history swept fifty million people from their homes in East China to the far West to escape the cruelty of the Japanese Military power. And now these millions

have slowly and painfully filtrated back to their ruined homes and devastated communities. Now, civil war continues the cruel punishment of countless millions. Probably eighty million are now practically homeless in China. The patient, long-suffering Chinese people are caught between the Communists on the one hand and a reactionary feudal government on the other.

The Christian cause has not failed the people in these times of intense suffering. The mission of Christianity stands high among the people. Missionaries and Chinese Christians alike have borne the cross during these terrible years. Those who have stayed behind and through great persecution have witnessed for Christ, are now in the difficult task of reconstruction and those who fled carried their Christian witness with them to the West and have left the mark of the cause there as they return to the East where their homes once were. In spite of all the suffering, more converts have been baptized in Nankin in the last three years than in twenty years before the war. In San Ho, near our distant Ho Fei, a year ago, one hundred and eighty were baptized in one day. We had no Christian people there in 1914 when I visited the place. The staff and many of the students in the University of Nankin and Ginling College for Women, have returned to those noble schools. Our own Serle Bates and Lewis Smythe are the two leading Americans at the University, carrying on until others can come. Dr. Wu, president of Ginling, appeals for us to send someone to take Minnie Vautrin's place. No one can ever fill the place of that noble woman who gave the last full measure of devotion to the women and girls of Nankin during the horror of the Japanese occupation! Paul heard a voice from Macedonia calling for help. Ten thousand voices call from China and this call presents one of the greatest opportunities in the history of missions.

(3) *India*. Just coming to her own and freed at long last as a subject race, India presents new problems and new opportunities for the cause of Christ. The Christian is no longer looked upon as part of foreign power, but of the soil. A new self-respect and self-determination has come to the church. In the new government, the missionaries will need to be more directly under the native church and its leadership—a difficult transition, but inevitable and too long delayed. The native church, like the government, will now have to largely work out its own destiny. This should give strength and courage and will screen out the insincere and purify the church. There are seven million Christians in India. Many are highly educated and trained for service in India's new day.

Dr. C. M. Yocum of the United Society has just returned from

India. He flew there and back. I have called him over the phone to get his word on the situation there. He made the following statement to me:

1. Gandhi's death has had a remarkable effect in smoothing out the inter-communal strife there. The tension had begun to lessen through his efforts and his fast before he was killed. His death brought a sudden calm. If a Moslem had killed him it might have been different. The newspapers all over India likened Gandhi's death to that of Christ's—a sacrifice for his people. This shows a remarkable penetration of Christian thought in India, and has also provided strong illustration and example in Christian teaching.

2. The freedom of India will eventually help the missionary cause greatly, Dr. Yocum feels. The Christian religion is no longer looked upon as that of a conquering race. It takes its place normally in Indian life.

Indians are nationally self-conscious, and will look with suspicion on any large change in religious connection. In Central India a law has been passed against changing one's religion unless the matter is presented to the local magistrate. The leaders say, however, "do not worry—that's because of fear of Mohammedanism and will not last".

3. The standing of the American missionary is excellent. He has not been governmentally connected in any prejudicial way.

4. Our own situation is good as to location and work. The schools are full and hospitals running over. Some schools may be taken over by the government, but that probably will not hurt. They will have to take our Christian teachers with such schools.

(4) *The Philippines*. A loyal, friendly people who have suffered intensely, hold out appealing hands for American Christian counsel and help in their day of re-building. We have already sent three American families back. Their great appeal has been for Bibles and hymn books, which have been destroyed. Although many are destitute, they have not asked for supplies or financial help.

(5) *Africa*. The least upset of all the fields is Africa. We are making thousands of converts and are engaged in planting new stations, training native leadership, and developing a strong, indigenous church. Our missionary staff is very short and the need of enlarged staff is urgent.

(6) *Latin America*. And who will take the evangelical message to these sub-Roman areas save the American Christians? The mandate is ours; the call is clear; the task difficult, but imperative!

III. THE SPECIAL DEVELOPMENTS AND RESPONSIBILITIES.

There are unique and special areas of work that face us and challenge in this time of great responsibility.

Christian Education is the spark plug for the illiterate masses—the hand-maiden of the Gospel. There can no real democracy arise among these great populations without an education that has an ethical and spiritual background.

Healing. The moan and cry of countless millions who have no medical help save the quackery and superstition of ignorant native practitioners, cannot be thrust aside by Western people who have the miraculous blessings of advanced medical science. Experiences I have had with noble American physicians and nurses as I have gone with them through the festering, disease-stricken homes of Oriental cities and have seen the look of fear and suffering of the pale, drawn faces, have come back to me like nightmares in my dreams. The look of devotion and gratitude in the faces of those who have been healed has been one of the great benedictions of my missionary service. Dr. Schweitzer, the great medical missionary and philosopher of West Africa, after going through a critical operation in which his life was saved, determined that he would share that same blessing of healing with those who needed it most. As he puts it: "I have joined the fellowship of those who bear the mark of pain—he who has been saved by an operation from death and torturing pain, must do his best for the kindly anaesthetic and the helpful knife to begin their work, where death and torturing pain still rule unhindered". I agree with Dr. Schweitzer. As I said at the World Convention in Buffalo, having experienced three critical operations, myself, in the last three years (and in one of them devastating pneumonia was averted by penicillin), my life having been saved and my health fully restored through the skill of a great surgeon, I, too, have joined that fellowship. And my feeling is that if I could go back fifty years and carry this experience with me, I, too, would give myself to medical missions. What right would I have, before God, to do otherwise, since I have seen the horror of unrequited suffering in many lands! We Christian people of the West, who have at our beck all the scientific advances of medicine, must cry

out in the spirit of Paul: "I am debtor—debtor to those who have it not!"

Good will. Wendell Willkie spoke of the reservoirs of good will our missionaries and others had erected across the world. Those reservoirs are leaking—good will is fast draining out! Fear of war and the atomic bomb are their deadly enemies. United Nations has brought us close together, but lack of good will has left us irritable and suspicious. War and diplomacy have not created good will. The world mission of Christianity is the one great movement we have left for inter-racial understanding and appreciation. Our missionaries are the great ambassadors of good will. They live among the distant people, they learn the language and customs, they rear their families in their midst. Can we not imagine a somewhat different situation in world diplomacy if Bevin and Byrnes, Molotoff and Gromyko, Truman and Stalin, had understood each other's language, each other's background, each other's ideals and longings? How we need just now, the good will of the missionary and his gospel of love, at every dangerous point of misunderstanding across the world!

Cooperation. "That they all may be one—that the world may believe that Thou hast sent me." The mission field is our great hope in the unity of God's people. Out there the task is too big, the line too thin, the opposition too strong, the time too short, to stop and disagree over the human differences in religion when we all hold to the great divine realities. The united Church is in process in Japan, in China, in India, and in Congo. Our very plea drives us to do all we can in Christian cooperation out there. Since we ourselves haven't held together here in America and have tarnished our witness for union before the other communions, perhaps God has a special mandate for us afar. Out there our people have been leaders in healing the scandal of division and there is much yet to be done. With the Chinese Delegation at the Jerusalem Conference we must say: "We have agreed to differ; we have resolved to love; we have united to serve."

IV. MEETING THE CHURCH'S SUPREME TEST.

Dare we say less than that the Church of Jesus Christ faces the greatest test in all its history? From the standpoint of the world's tragic sickness and from the standpoint of the Church's spiritual life we are at the crossroads of the centuries. Which way will we take? If it is the casual, complacent, small-visioned way, the Church is doomed. God forbid! It must be the way of the

World Crusade for Christ, the way of surrender, the way of world vision.

In a time like this, when lightning strikes in so many parts of the earth, we must as Christians keep our feet on the ground and maintain a faith and poise becoming to those who believe, in spite of all, that this is God's world and that Jesus Christ is His Son and the redeemer of mankind. We must take the historical view of Christianity through the centuries and not be shaken by the brutally secular headlines in our morning newspaper, or the pagan and loathesome happenings on the world's past battle-fields, or lose our faith because of chilling fear of the future! The church withstood the iron cruelty of the Roman Empire and assumed the receivership of that civilization when it crumbled. It kept the light burning through the eclipse of the Dark Ages; it rediscovered itself in the Reformation when religion had been prostituted and robbed of its spiritual power; it saved England in its great revival from the atheism of the French Revolution; it undergirded America through the bitterness and hardship of our pioneering days, and it stands today, in spite of its weaknesses, as the one hope for peace, for racial understanding, for social and economic rights, for intellectual freedom, for real democracy, and for the redemption of the individual.

This living church—the body of Christ, is our hope without which vital movements of redemption and reform are lost in arid secularism like a stream in the desert sands. The church withstood the Boxer Revolution in China and built on the martyrdom of that day a great Christian structure. The church will survive and expand from the strictures of this day, if we as Christians keep it true to the ideals and life of Christ. In spite of war, a new Europe, a new China, and a new Japan and Philippines are to be rebuilt and the Christian church is asked to furnish the ideals.

The church must keep its horizons extended to include the whole world and put the marching step into our religion that moves us beyond narrow localism into the field of world redemption for all, and gives the soul of men migration across the nations. Everything else is in world terms today, and the greatest and most universal movement must be in the van of all. Men need the church more than it needs them. It is the spiritual mother which supports us with divine life and not merely a society which we support with our gifts. A writer recently setting down the reasons why he does not go to church, at the close sends up this despairing cry: "I feel like a musician without an instrument, a student without books, a man in a strange land without guide or

an interpreter. Meanwhile I, a religious man, if not a church-going one, continue to grope, I wish I knew what I sought." There is only one religion that has borne the test of the changing times, advancing knowledge, and barriers of race and clan—that is the Christian religion and its vehicle is the church.

Paul when writing from his Roman prison, his body bound with chains, cried out, "The Word is not bound," and it is not bound today. Whatever consequences may come from the baffling and tragic movements of today, the Heavenly Father is moving in his world. In spite of war and dictators, the eager minds, the open hearts, the trained intellect, and the moving tides of all these vast peoples, but open the way to the living church and the purposes of God. There is fire and hope and challenge in a rapidly changing and wide open world where we are confronted with more sinister tides, more dangers, and at the same time, richer opportunities than in any age since Christianity began.

It is the vital hour for the world outreach of Christianity which Jesus proclaimed. The world has been charted. The seeds of the church are planted in every nation. The Bible has been translated into eleven hundred languages. Every land, except Tibet, is open. Transportation has shrunk the world to a neighborhood, and we have the resources, financial and spiritual, if we will consecrate them. The hour waits upon the church in the world today. It is the only stable cosmic institution in a disintegrating civilization. It is a cement which can hold the races together. It is the only known instrument for the fulfillment of the program of God for the individual and for humanity.

The American church stands at the crossroads. In this hour of the world's Gethsemane, ours, as no other country, has the resources and the ability to witness for Christ in other lands. Jesus measured responsibility with the yardstick of ability. He said: "To whomsoever much hath been given from him also shall much be required". The burden and the responsibility of the ages lie upon us. We dare not betray that trust!

REVISION: "TO INSURE PURITY OF TEXT"

DANIEL CURTIS TROXEL*

On February 11, the Revised Standard Version of the New Testament celebrated its second anniversary. It was sponsored by the International Council of Religious Education and published by Thomas Nelson and Sons. It is strictly an American venture, whereas all the preceding revisions, except the American Standard Version of 1901, have been authorized by the Anglican Church of Great Britain. The Revised Standard Version "is an authorized revision of the American Standard Version, published in 1901, which was a revision of the King James Version, published in 1611 . . ."1

The motivation for the revision is definitely stated on the copyright page of this new version. It is "to insure purity of text". But this statement on this particular page designates the purpose of the revisers and, therefore, brings the craftsmanship of the revisers into view for review. Their aim is an ambitious one. Previous revisers have said that they did not conceive that their work was finished nor that further revisions would not need to be made. As time has gone on, such an attitude has amply justified itself for scholarly work upon the New Testament and its sources has brought about continual refinements. Perhaps this key phrase is to be conceived in the same way, that the insurance of purity of text is being sought rather than gained.

It is well at the outset to draw a distinction between a translation and a revision, for much popular confusion prevails about these terms. A translation is one which transfers the ideas contained in one language idiom over into another. It comes from the Latin word *translatus* which is the past participle of *transfere*. It, therefore, is concerned with the process of carrying its message over from the Greek text into an English version. Revision is derived also from a Latin word *revisere* which is a form of *revidere* and means to look back, to review, to look at again, or, in other words, to make a revision of what already exists. What is here contemplated then is this: to look back over the form of revision which preceded it with the avowed purpose of improving it, of making it carry over the original ideas into a more clearly stated form. Now, looking back over the history of our English

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1. Preface, page iii.

New Testament, we can say that William Tyndale, in 1525, was a translator. He was the first to translate the New Testament into English from the best Greek text of his time. Edgar J. Goodspeed pays this tribute to William Tyndale, "His terse and vivid diction molded the beginnings of modern English literature and still lives in nine-tenths of the King James New Testament and its revisions. He has shaped the religious vocabulary of the English-speaking world not only more than any other man but more than all others combined."² Every English revision, thus, relies on William Tyndale and each has become a revision of the Tyndale translation.

Of course, there are modern translations from a Greek text. Goodspeed, Moffatt, et al., are unauthorized independent translations. Their aim is to put the message of the New Testament into more understandable English. But these modern translations might serve to confuse us in our thought of the Revised Standard Version. This version is not a translation. It is not, strictly speaking, a revision of Tyndale nor of King James nor even of the English Revised, but is definitely a revision of the American Standard Version of 1901.

The statement given by an investigating committee of the International Council of Religious Education, back in 1937, gives the point of view of the new version: "There is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature. We, therefore, define the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."³ The task of the revisers was twofold: one, to revise the American Standard New Testament in the light of the results of modern scholarship; and second, to design it for use in public and private worship. This twofold emphasis of accuracy and practicality constitutes the two phases of a study which we wish to make of this new Revised Standard Version. The first has to do with the gains of modern scholarship in its discernment of text,

2. Preface to the Tyndale edition of "The New Testament, An American Translation".

3. An Introduction to the Revised Standard Version of the New Testament, p. 11.

and also its improvement in English expression; and the second has to do with its suitability for public and private worship.

I. THE REVISION IN THE LIGHT OF ITS GREEK BASE.

(1) *Better Textual Equipment.*

Kirsopp Lake, in his chapter on "The Text of the Gospels" in *Studies in Early Christianity*, edited by Shirley Jackson Case, says: "After the publishing of Westcott and Hort's (Greek) text, the land had rest for forty years."⁴ The Westcott and Hort Greek text had been the climax of twenty-eight years of work upon the text. It had supplied the English Revision of 1881 with its Greek text. This text had continued for forty years to be the best critically edited text available and it is not certain that a better text has been produced even yet. One can see the place of exacting scholarship in this task of determining the original text of nineteen hundred years ago. There are two aspects to the problem. One concerns the documentary evidence and the other, the comprehension of its message.

From the point of view of the Greek text, there have been many discoveries since the publication of the Westcott and Hort text. A long list⁵ could be compiled of these new materials, both manuscripts and texts. Westcott and Hort went back beyond the late Byzantine manuscripts to base their text on the great codices of the fourth, fifth and sixth centuries. It is at this point that criticism of their work has arisen in recent days and scholars have turned back again to later manuscripts and, therefore, a new system of classification is in the process of being devised. For example, their Neutral type of text is being eliminated and a Caesarean type is being advocated.

Frederick C. Grant, in chapter five of the Introduction, says that the revisers "made considerable use of the Chester Beatty fragments (in portions of twelve manuscripts, only three of which contain New Testament materials); in fact, we have consulted them constantly, and have occasionally adopted readings from that source, when supported by others, but we have found these fragments concurring with the text of Westcott and Hort."⁶ Grant reduces the rules of critical procedure which Westcott and Hort considered applicable, to the following three which we may

4. Case, Shirley Jackson, *STUDIES IN EARLY CHRISTIANITY*, p. 21.

5. For popular reading these materials are described in "The Story of the Bible", by Sir Frederic Kenyon, late Director and Principal Librarian of the British Museum. For scholars the same author has published "Recent Developments in the Textual Criticism of the Greek Bible".

6. *op. cit.*, INTRODUCTION, pp. 41-42.

give in abbreviated form: (1) No type of text is infallible; (2) each reading must be examined on its own merits; and (3) readings which explain other variants merit our consideration. All of which means that the revisers have turned away from the family classification to adopt the eclectic principle. To quote Grant again "it is this eclectic principle that has guided us in the Revised Standard Version".

Another of the achievements of scholarship, which has altered greatly the general outlook since the American Standard Version, has been the discoveries of papyri in the sands of Egypt of which the Chester Beatty fragments constitute a very notable part. It has led, too, to the discovery that our New Testament Greek was not a language of the Holy Spirit but was the commonly spoken language of the period of the origin of the New Testament. In 1895, Adolf Deissmann made the pronouncement that the Greek of the New Testament was vernacular, not Biblical. It is this, above all else, that has brought about a change in conception which has made the revision of our English New Testament an urgent necessity. It is this discovery of the papyri and the theory of Adolf Deissmann which have quickened interest in the revision of our American Standard New Testament. It is the logical outcome of this new attitude. The important factor in all of this is that the New Testament was written in the speech of common humanity and needs to be revised into speech that is in common use in America today. It is the people's book and deserves to be understood in their own language.

(2) *The Resultant Use of the Better Equipment.*

What does the Revised Standard Version reveal as to all of this scholarly progress? Again let us quote from Frederick C. Grant: "It is unnecessary to list here the changes in the new revision which have resulted from consideration of the textual evidence."⁷ In the particular places where there is variation in the manuscripts, the Revised Standard Version quite largely adheres to the American Standard Version. There is an occasional transfer from text to footnote, and vice versa, and from brackets to italics. Only one conjectural emendation (the technical word for departure from the Greek text) is admitted. In Jude 5 where many ancient manuscripts say, in terms of the American Standard Version, "that the Lord having saved a people out of the land of Egypt afterward destroyed them that believed not." The Revised Standard Version does not use the word *Lord* but, instead,

7. *IBID.*, p. 42.

the words "*He* who saved the people out of the land of Egypt, etc." This is a minor matter as far as the thought is concerned. Another conjectural emendation used by Goodspeed is in I Peter 3:19 where the American Standard and the Revised Standard Versions agree in the statement that, "He (the antecedent being Christ) went and preached to the spirits in prison." Goodspeed, in An American Translation, replaced *He* with the word *Enoch*, because of Enoch's descent into Hell to redeem antediluvian sinners recorded in chapter 12 of the pseudepigraphic book of Ethiopic Enoch.

Significant among the passages that have been difficult to revise are the variations in the latter part of the Gospel of Luke. In most of these our revisers follow the American Standard Version except that the passages in Westcott and Hort Greek text which are put within double brackets are relegated to footnotes in the Revised Standard Version with two very noticeable exceptions. In 22:43, 44 and 23:34a, those passages are inserted in the text of both the American Standard and the Revised Standard Versions.

In Ephesians 1:1, the American Standard Version inserts the words in Ephesus and cites in the footnote that some very ancient authorities omit them but the Revised Standard Version omits them and puts in the footnote that certain ancient authorities read *in Ephesus*.

In general, it might be said that the Revised Standard Version does not show much evidence of a very altered text in spite of the fact that there are some ten new types of manuscript evidence which have been discovered in the meantime. Some of these manuscripts could, without doubt, supply us with a much more critical attitude toward the basic Greek text but a mountain of work is involved in the minute details in all of these manuscripts and versions which only a much longer time can accomplish. The effect of these new discoveries on the Greek text used by the revisers is largely confirmatory of the findings of Westcott and Hort.

II. THE REVISION IN THE LIGHT OF ITS IMPROVEMENT IN ENGLISH STYLE AND DICTION.

At least three groups of problems arise for consideration. First, how literal should an English translation be? Second, how free from archaisms can it be? Third, what advantage has the

familiar statements of the previous version over the same idea expressed in current terms?⁸

(1) *How Literal Should the English Translation Be?*

How literal should the English translation of the Greek text be to insure purity of text? A basic axiom of the revisers was that over-literality must be avoided. In the American Standard Version close adherence to the Greek text provided an illogical word order in English sentences and inverted word order in English is unnatural and violates good taste. The Revised Standard Version is extremely successful in correcting difficulties in word order. Many examples can be cited.

Perhaps the most difficult problem in literal translation arises from dealing with inter-cultural matters. Take, for example, the problem of coinage, of weights and measures, which were in vogue in the first century. How are these to be explained in the vocabulary of the twentieth century? It is an almost impossible hurdle to make. Nevertheless, the policy of the revisers is either to retain and Anglicize the ancient terms and explain what is meant in a footnote, or to modernize them in British or American terms. Take, for example, Luke 19:13ff, in the familiar parable of the pounds. Of course, the English *pound* gives a far different value from the Greek word, *mina*, which was equal to about twenty dollars, four times the value of a pound. This is an adherence to the English system of coinage with which citizens of Great Britain, not Americans, are familiar. Another example is that of Matt. 22:19. (See the parallels also in Mark 12:15 and Luke 20:24.) This is the incident of the Pharisees attempting to entangle Jesus in the political question of the lawfulness of paying taxes to Caesar. Jesus' answer, as the revisers give it, was, "Show me the money for the tax." And they brought him a *coin*." The footnote says that it was a *denarius*, which it is usual to transliterate elsewhere. Of all places, it is translated *coin* when it was the very question of a specific coin with the Emperor Tiberius' image upon it which was involved in the incident. It requires a leap of imagination from any old coin to the Roman coin with the laureated head of the emperor stamped upon it. Other examples of coins may be seen in Rev. 6:6, Luke 21:2, and Matt. 17:27.

An illustration of difficulties with measurements is found in

8. Many valuable suggestions and illustrations may be gained by comparison with works on former versions such as "On a Fresh Revision of the English New Testament", by J. P. Lightfoot, 1872, and "A Companion to the Greek Testament and the English Version", by Philip Schaff, 1894.

Matt. 6:27. This familiar statement which the revisers repeat from their predecessors, "which of you by being anxious can add one cubit to his span of life", has no footnote for reference to the Greek word *pechun*, a measure of length from the point of the elbow to the end of the little finger. In Luke 24:13 is an example of modernizing, where the two walking to Emmaus are joined by Jesus, incognito, our revisers say that they "were going to a village named Emmaus, about *seven miles* from Jerusalem", whereas the Greek text says *sixty stadia*. In John 6:19, in the incident of Jesus and his disciples in a storm on the lake, our revisers say, "When they had rowed about *three or four miles*, they saw Jesus walking on the sea . ." and the footnote states that the Greek gives it as *twenty-five or thirty stadia*. Conversely, in Revelation 14:20, where "the wine press was trodden outside the city, and blood flowed from the wine press, as high as a horse's bridle, for *one thousand six hundred stadia*." Here a footnote adds, *about two hundred miles*. And again, Revelation 21:16, in measuring the city that lies four square, they measure with a rod whose length and breadth and height are equal, and it measures *twelve thousand stadia* and a footnote says, *about fifteen hundred miles*. Consistency in usage is to be preferred.

It would be difficult to say whether an ancient Greek word should be merely transliterated or whether it should be given in equivalent terms familiar to American readers. It seems like taking undue advantage of the general reader to besiege him with antique words of coins and measurements. At the same time it might enable him to grasp the values involved more readily if they are given in terms of common usage in America. If we adhere to the antique literalistic method, transliteration would result but if we contend that this material should be stated in the most meaningful way, then American terms would need to be substituted. Presumably, this would be far more advantageous than confusing the issue by the use of English terminology which would be equally unfamiliar to the average American reader. The Revised Standard Version holds rather tenaciously to the ancient Greek terms in their Anglicized form. It prefers "to insure purity of text."

Pauline phraseology, especially those words wrought deeply into Protestant theology, might have been more consistently translated and, thereby, avoided much confusion. The adjective *dikaia* and its cognates is perhaps the most important of these words. As an adjective it is usually translated *right* or *righteous* but occasionally, as in Romans 7:12, it is translated *just*. *Dikaion*

occurs fifteen times and is usually translated *justified*. But in Romans 6:7, it is translated *freed*, "freed from sin". It is *freed* also in Acts 13:39 and *vindicated* in I Tim. 3:15, while I Cor. 4:4 translates it *acquitted*. Perhaps more significant is the noun *dikaïosune*. It is translated *righteousness* in all but eleven of eighty-nine. The exceptions are *justice*, three times; *right*, six times; *justification* and *piety*, once each.

Another important Pauline word is *hilasterion*, which the former versions have translated *propitiation* or *reconciliation*, both Anglicized Latin forms, but for the revisers the favorite word is *expiation*, as in Romans 3:25, I John 2:2 and 4:10, but in Hebrews 9:5 it becomes *mercy seat*. Another example is *diakonia*, which is interpreted *service* and *ministry*. Of its thirty-four appearances, it is translated by these two terms ten times each but in the remaining fourteen appearances it is translated in eleven different ways as follows: Acts 6:1, "their widows were neglected in the daily *distribution*"; Acts 11:29, "And the disciples determined, every one according to his *ability*, to send relief to the brethren who lived in Judea"; Acts 12:25, "and Barnabas and Saul returned from Jerusalem when they had fulfilled their *mission*". In II Cor. 9:1, it becomes, "*offering* for the saints", and in II Cor. 3:7-9, it is translated *dispensation* four times: "Now if the *dispensation* of death, carved in letters on stone, came with such splendor that the Israelites could not look at Moses' face because of its brightness, fading as this was, why should not the *dispensation* of the Spirit be attended with greater splendor? For if there was splendor in the *dispensation* of condemnation, the *dispensation* of righteousness must far exceed it in splendor." This rather heavy sentence surely needs further revision.

Many other illustrations could be cited which are overly literal, usually following the preceding version. The result of which is to blur the meaning, to fail to transmit the message intended. But the revision was made precisely to clarify this older version, a very difficult thing to do.

(2) *How Free From Archaisms Can A Revision Be Made?*

Archaic English is not too well understood by Americans. The puzzle about this problem is, first: when does a word become archaic and to whom does it become so? The revisers maintain in the Introduction that they have relied upon the New International Dictionary for settling problems of word usages. A glance into the new word section of the New International Dictionary shows that between 1939 and 1943 about one thousand words were

added to our vocabulary. This gives an idea of the recency of their coinage, but when does a word become obsolete? The New International Dictionary continues to carry all obsolete words even after they die. They seldom are removed or even dated so that we may know when they are out of date. This is our charge against the dictionary: that it serves to keep dead words alive when their vitality and vigor are gone.

The Revised Standard Version has made its least satisfactory contribution at this point, as the following sheaf of words will indicate. First, the revision planned to drop the most evident antiquated forms of personal pronouns, such as *thee*, *thou*, *ye*, except in quotations from the Old Testament and in prayers, and yet there are some interesting breaches of this principle. Take for example, John 12:15, which is a citation of Zech. 9:9, "Fear not, daughter of Zion; behold *thy* king is coming, sitting on an ass's colt!" But in Matt. 21:5, the same passage is quoted, "Tell the daughter of Zion, Behold, *your* king is coming to *you*, humble, and mounted on an ass, and on a colt, the foal of an ass." In the Introduction, the revisers say that the same exception is made in language addressed to God. This is not strictly true. There are several instances where language spoken about Jesus contains these ancient forms. In Matt. 2:6, for example, at Jesus' birth, reference is made to the passage in Micah 5:2 that Christ was to be born in Bethlehem of Judea and the statement follows, "And thou Bethlehem, in the land of Judah art by no means least among the rulers of Judah; for from *thee* shall come a ruler who will govern my people Israel." In Hebrews 1:5-13, we have Old Testament citations in which all of these antiquated forms are rendered and repeated. Especially, should we cite Revelation 18:10-14 as a strange kind of exception, ". . . they will stand far off, in fear of her torment, and say, 'Alas! Alas! *thou* great city, *thou* mighty city, Babylon! In one hour has *thy* judgment come.'" Perhaps the most consistent revision has been in the area of the quaint archaic endings to verbs, for *-est*, *-dest*, and *-eth*, to my knowledge, nowhere appear.

Also, many paraphrastic Semitic idioms have been retained by the revisers. Just why they did so is difficult to explain. Take, for example, Luke 1:69, where John's father, Zechariah, prophesied, saying, "Blessed be the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us in the house of his servant David . . .". What does *horn of salvation* mean to us? This may be a perfectly familiar expression but its meaning is very illusive. Dr. Goodspeed in his *Problems of*

New Testament Translations, devotes a page and a half to it, in which he shows that the word *horn* is a sort of cryptic expression for *power* or *might* and, therefore, he translates *horn of salvation* by the term *a mighty savior*. This would help to clear up the obscurity and it could say that God has visited and redeemed his people and raised up a mighty savior in the house of his servant David. In Luke 10:6, the Lord appointed seventy and sent them out, two by two, into every town and place where he was about to come. "Whatever house you enter, first say, 'Peace be to this house!' And if a son of peace is there, your peace shall rest upon him." Who is a *son of peace*? The Semitic usage of the term *son* is common, meaning *lover of*, *worthy of*. If a *lover of peace* is there, that would clarify the idiom greatly. Luke 20:36 has another of these expressions where Jesus is answering the question of the Sadducees about the much-married woman, by saying that in the resurrection they "neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection." What does *sons of the resurrection* mean unless it be those who are fitted for resurrection and worthy of it and, thus, a possessor of the resurrection hope? Then, they can be called sons of God since they are looking for the resurrection. In Matt. 23:15, where the woes and pronouncements upon the scribes and Pharisees for their eagerness to make proselytes, "and when he becomes a proselyte, you make him twice as much a child of hell as yourselves . . ." *Child of hell* is a Semitic idiom for the deepest disdain that could be heaped upon one. These exhibit a tendency to hold to statements of antique flavor.

Other archaic holdovers can be given as, Matt. 17:21, ". . . if you have faith as a grain of mustard seed, you will say to this mountain, 'Move *hence* to *yonder* place' ". Mark 12:14, in the instance of the tribute money, says, "teacher, we know that you are true, and *care for no man* . . ." Luke 19:43, when Jesus drew nigh the city and wept over it, saying, ". . . for the days shall come upon you, when your enemies will *cast up a bank about you* and surround you, and hem you in on every side, and dash you to the ground . . ." Or again, the words *me genoito*, formerly translated "God forbid", occur eight times in Romans and are translated "by no means"; in Galatians, "certainly not"; in I Cor. 6:15, "never"; but in Luke 20:15, in the parable of the vineyard, ". . . He will come and destroy those tenants, and give the vineyard to others. When they heard this, they said, '*God forbid*' ".

Thirdly, there are several locutions which have retained the

antique flavor. It is a surprise to find an axiom which is repeated in the Greek, where all six Greek words are exactly alike as in I Cor. 5:6 and Galatians 5:9, translated differently. In I Cor. 5:6, "a little leaven ferments the whole lump of dough", in Galatians 5:9, "a little yeast leavens the whole lump." This seems to be a needless variation in the rendering of the Greek. Another strange archaism is the insertion of these words *behold* and *lo* which are repeated so often, especially by Matthew. There are fourteen instances where *behold* is needlessly injected into the text. The use of the exclamation *lo* appears four times in as many verses in Matthew: 24:23, "Lo, here is the Christ!"; 25: "Lo, I have told you beforehand."; 26: "Lo, he is in the wilderness."; 27: "Lo, he is in the inner room, do not believe it". Similar to this is the expression, *truly I say to you or I tell you*, to make the statement that follows more emphatic.

It seems, therefore, that our revisers have not completely finished their job of purifying the English text. They have made great strides toward the ideal but again and again there are these lapses which are incongruous. An amazing admission is made by Millar Burrows about it when he admits in the *Introduction*⁹ that, "again traditions and associations were too strong for us". It is a long, long way to the goal of removing archaisms which have so deeply entrenched themselves in the Bible we have used and loved and which has furnished us with the language of our religion but our revisers have made a long step in the right direction and I, for one, honor them for the attempt and hope for the time when people can hear the truth of the message in terms that are realistic and vital. Archaisms have this one great fault of stating ideas in obsolete dictionary terms instead of terms we use in essential religious practice, especially in our sermons.

(3) *The Problem of Familiarity of Quotations from Older Versions*

A problem of psychological nature is made by familiar quotations which have been repeated until they have become an essential concomitant of religion. Many of our hallowed memories and sacred thoughts are keyed to the phrases which are found in a familiar version. Devotion to the familiar form, therefore, has caused persistent devotion to the form which has shaped our religious vocabulary. The difficulty involved is not so much in the value of the truth but in its familiar form of expression. By all means, what is sought is the value of the truth to be expressed.

9. INTRODUCTION, p. 24.

The form is a secondary matter. It has served as the vehicle of these religious values but a newer discovery may now take its place. It is a great gain when the reader of the New Testament finds himself seeking for the correct ideas which were there originally and is less concerned with the English form of its expression. Much is said of the beauty of the classic King James Version but *beauty* may be only another word for *the familiar*. If the familiar word or expression has lulled us into dullness of perception, perhaps a restatement in terms of penetrating English might arouse and quicken the spiritual life.

The Revised Standard Version exhibits much modernization of both vocabulary and expression which may be traced to phraseology of modern speech versions. The result is that the revision lacks a desirable uniformity. Like the Moffatt and Goodspeed editions, it drops antique personal pronouns and seventeenth century verb endings and, therefore, creates the impression that the revision is in the modern idiom.

What almost amounts to an emendation is the dropping of the familiar word *begotten* in a number of passages in the New Testament, but particularly in John 3:16, the Golden Text, where it states that "God gave his only son". The Greek word for *only begotten* (*monogene*) occurs nine times in the New Testament and our revisers translate it each time as *only son*. This would seem to be a breach of rule of the revisers that familiar quotations be introduced unchanged. Another example looks in the opposite direction. There is in the Greek New Testament no word for the English word *asunder*. It seems to be a familiar, stilted word which occurs a number of times in the English of King James and its two revisions. One would think that in the business of Americanizing the text omitting *begotten* in the previous case would be a good precedent for omitting *asunder* in this case, yet Matthew 19:6 and Mark 10:9, alike, translate in the old way, "what, therefore, God has joined together, let not man put *asunder* . . ." How much more understandable it would have been to have omitted this obsolete word and instead to have said *separate*. Another interesting illustration of a familiar word is the exclamation *harken*, by which the parable of the sower is introduced. This stilted word is no longer heard and the revisers do not even imply it, but in Mark 4:3, its substitute is not any more beautiful for it says, "Listen! A sower went out to sow." When it appears in Mark 7:14, the revisers say, "Hear me, all of you, and understand . . ." And in Acts 7:2, in the beginning of the speech of Stephen, the revisers say, "Brethren and fathers, hear

me . .” In Acts 15:13, in the conference at Jerusalem, James rises to speak and begins, “Brethren, listen to me . .” These usages are not consistent nor are they necessarily beautiful.

In the final analysis, the appeal of the New Revision stands or falls on the English that is used. There are many expressions used which are rather unfortunate. Take, for example, Matt. 1:17, the summary of Jesus’ genealogy reads, “So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to Christ fourteen generations.” This becomes rather thick and heavy diction. Matt. 1:18 uses the word *betrothed*. Matt. 3:8, reads, “Bear fruit that *befits* repentance.” Matt. 3:16, “when Jesus was baptized, he went up immediately from the water and, behold, the heavens were open and he saw the spirit of the Father descending like a dove and *alighting* on him.” Matt. 5:21, 22, from the Sermon on the Mount, “You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be *liable* to judgment . . But I say to you that every one who is angry with his brother shall be *liable* to the council, and whoever says, ‘You fool!’ shall be *liable* to the hell of fire.” In 4:10, the third temptation, “Jesus said to him, ‘*Begone*, Satan!’” Such expressions may add color but they violate the principle of familiarity and do not necessarily increase the beauty of expression.

These are the problems which the revisers of the Revised Standard Version had to face. They have met the problems with an unusual amount of courage. They set out to make the new American version understandable that it might be used in the religious education of children. Therefore, better sentence structure, better word order, shorter and more familiar words are used with the hope and expectation that the religion of the New Testament might be the more readily conveyed thereby.

III. THE REVISION IN THE LIGHT OF ITS SUITABILITY FOR USE IN PUBLIC AND PRIVATE WORSHIP.

The ultimate test of the importance of the revision is now reached. Will it be adopted by the churches for religious instruction and public reading? To answer such a question one must assume the role of a prophet. It simply cannot be foreseen even after two years of experience with the revision whether or not it will be widely used for purposes of worship and instruction. This is the one area where the cultural lag is most noticeable. On the

other hand, alert preachers and teachers will find ways of using it and will thereby gain a wider assent for it.

In studying the New Testament in the church school or in college, there is little doubt that this latest version is needed and to be preferred over its predecessors. It makes the meaning more intelligible, more coherent and more stirring and, therefore, more available for human need.

Two aids to an understanding of its contribution have been made available to students, both of which may be secured from Thomas Nelson and Sons. One of these is *An Introduction to the Revised Standard Version of the New Testament*. It is written by members of the revision committee and is designed to help the student "understand the main principles which have guided this comprehensive revision". The second aid is a recent study manual "for use with the Revised Standard Version of the New Testament". It is entitled *Understanding the Scriptures*. Written by Professor M. J. Shroyer, it is based on a course offered by him in a leadership training school of the Baltimore Conference of the Methodist Church, held at Western Maryland College, and bears the date 1948. With such helps every teacher may revitalize the New Testament message for the young people who are under his guidance.

It is seemingly needless to say that this is what the International Council of Religious Education had in view when it sponsored the new revision and secured the necessary funds for its preparation and publication. It is a notable service to all who are engaged either as teacher or student. In every kind of educational situation it is certain that the future beckons us in this direction.

The use of the revised New Testament in public reading and preaching program may be made haltingly. Unfortunately, preceding versions have been used liturgically and in hymns to such an extent that their revision or replacement is a matter of two or three theological generations and yet who has not been fully aware that liturgical and poetic familiarity tends to lull a congregation into inattention. To say the least, their minds no doubt often wander far during its reading. This holds up the worship experience and becomes deadening in effect. But the New Testament is so suffused in almost every line with emotion and tenseness that it should command rapt attention from every auditor. This, the Revised Standard Version seeks to attain. It seeks to make Biblical truths and ideas become fresh and alive in the consciousness of all hearers.

It is not amiss to say that every Christian minister must make his congregation aware of the existence and essential qualities of the Revised Standard Version and awaken some appreciation of the scholarly work which undergirds it. He may well recommend to serious use the two aids which are available to every Christian. He may illuminate a passage in his sermon by presenting it in its new form of dress. He may thus quicken Christian insights and stimulate Christian responses.

The truth is that the New Testament is not an end in itself. It is a sort of literary device by which the Christian experience in its integrity and nobility is assured to us. It is this Christian experience which is of supreme importance in public worship. It comes by word of mouth, by the reading aloud of the message, for faith comes by hearing. The faith forming message depends not so much on the style nor diction, but on its well-understood content to stir the emotions and gain the consent of the hearer. The Revised Standard Version seeks to perform this service by a readier access to the message, brought to the worshiper through a more readily understood language.

So, "to insure purity of text" is a much larger undertaking than mere revision for American readers. Much more scholarly work on the new manuscript is demanded, and the production of a more critically edited Greek text by an improved apparatus is required. This work must go on. Then, the next step must be to transfer this critically acquired message into readable, rhythmic and pleasing American idiom to awaken fresh insights into the ways of God with men as well as men's ways with their fellowmen. The Revised Standard Version is praiseworthy, for it has brought forward the whole enterprise—a long, long way, shall we say forty years? Most commendable is its style and diction in the American idiom, with certain reservations already discussed, whose correction constitutes the task of the future.

Henry H. Beagly, Jr.

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Dwight E. Stevenson

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A NON-THEOLOGICAL CREED FOR DISCIPLES

BY DWIGHT E. STEVENSON*

Looking upon the Disciples of Christ in the contemporary religious world, I see them consumed by two contrary heresies. Upon the one hand, they are set upon by a shallow liberalism which mistrusts or has never found our sense of mission. Because they find themselves in disagreement with many who talk habitually in terms of tradition, these same liberals have supposed that they would have been out of sympathy with the authors of that tradition. Although they don't come right out and say it, their unexpressed feeling is something like this: "Sure, I believe that the Disciples had a great idea a hundred years ago, and they swept the country with it; but times have changed; the fathers are buried and our world will not be saved by voices from the grave. The Disciples' idea was indigenous to the frontier and it is no more contemporary now than log cabins and spinning wheels." Most of these liberals have never taken the trouble to read the literature. Alas! the books containing it are too big and too numerous! These imposing volumes discourage everyone but historians and the poor, harassed students driven by historians in the seminaries. As a result, some of the best educated ministers of our Brotherhood know far more surely what they do not believe than what they do believe. Ironically enough, they are rebelling against many of the doctrines and abuses which irritated our pioneers; but they have not been driven to the creative task of rethinking the positive gospel from center. Instead, their gospel is a kind of ecclesiastical eclecticism, made up of fragments borrowed from the Episcopalians, the Quakers, the Presbyterians, and the Methodists. This leaves us with a liberalism that is emancipated but not set free, because it has no creative, positive center of conviction which is uniquely its own. More tragically, it robs the religious world of the witness of our best trained minds to the vitality and genius of the original mission of our movement. When that mission first made its appearance upon the American continent, it was a hundred years ahead of its time; but now, with the full flowering of biblical scholarship and the upsurge of the ecumenical movement, it is a mission whose hour has come. While the major denominations are still encumbered by the fetters of outworn creeds, affirmations of faith, and the bad habits of a Protestant scholasticism, we who were born into the heritage of

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freedom have something better to do than to imitate their bonds. We should now be giving voice to the idea whose hour has come. But how can we give voice to it? We have not so much as heard whether there be any sense of mission!

If, however, we flee from the lion of shallow liberalism the bear of a blind conservatism will meet us; so that, upon the other hand, we are set upon by the spirit of reaction and inquisition. Let us be fair to these conservatives. They see rightly that a religion cannot propagate itself as an ethic until it has established itself as a faith, so they are calling us back to theological roots. They also perceive that Christian union must be something more than an amiable fellowship with no particular center of conviction. They believe, too, that the Disciples have a more dignified role in contemporary Protestantism than that of ecclesiastical "Yes-Men" to the larger denominations. They feel, as well, that there ought to be some historical continuity in our Christian witness.

Unfortunately, the conservatives have read early Disciple literature no more faithfully than the liberals. The books were too imposing for them, also. They preferred to rely upon hearsay and to quote from their defective memory of the third generation of reformers. Alexander Campbell wrote in the preface to his translation of the New Testament in 1826 that the biblical scholar "will apply the same rules of interpretation to these compositions, which he would apply to any other writing of the same antiquity", but many conservatives have stiffened their necks against every effort to do this in our time and have persisted in a biblical scholarship that went out of date with the stage coach. All the early pioneers were unambiguous in their clear distinction between faith and opinion, but these conservatives have turned the faith into an opinion and have then insisted upon uniformity in such opinion. By this device they have been able to make themselves as dogmatic as the Roman Catholics in their assertion that they have the whole truth and that all theological disagreement with them is an error to be rooted out and persecuted to the limit. Thus, those who use the name of the fathers more frequently than others and who fortify themselves behind the ramparts of the old slogans, betray us into the very creedal-mindedness, sectarian spirit, and illiberality that the pioneers were trying to eradicate from the church of their day. Their treason to the cause of the fathers is all the more disastrous because they conduct their sedition with a good conscience and in the name of the most absorbing loyalty.

If we are to escape the opposite and equally fatal dangers of shallow liberalism and blind conservatism, it is clear that we must return to the roots of our movement in a creative spirit. We must do this thoughtfully, and whether the one making such a return is a liberal or a conservative matters little so long as he is thoughtful and open to the persuasion of historical facts. We can continue to live as a major religious body neither by the uncriticized momentum of our own past nor by uncreative borrowings from our religious neighbors. We must know where we stand and why we are standing there. Unless we do this we will take our place in the train of contemporary Christianity as freight; but if we are able to do it, we can perform our service as fuel to the locomotive.

It will be seen that I have begun this paper by discussing the last part of the title first. In our investigation of the topic, "A Non-Theological Creed for Disciples", the Disciples have come first. Perhaps, since our progress is so unconventional, it would be a good idea to uncover the map for the rest of the journey: Next, we shall consider why we need a creed at all. Then, we shall try to show that this creed must not be theological. Finally, we shall attempt to make a statement of the creed itself.

I. OUR NEED OF A CREED

Right at this crucial hour in the peril of the world and the crisis of the church there is nothing that we need more than to recapture the oneness of our gospel.

We men who are in the pulpit need it to save our preaching.

I am told that in the Protestant ministry in America today there are 140,000 separate ministers. Of course, all of these preach every Sunday. Assuming that each one of them delivers only one sermon a week, averaging 30 minutes in length, look at the calendar time the sum of all this preaching consumes: 70,000 hours, or, 2,500 days, or more than 6½ years! Or, if you have the courage for it, look at your own preaching: Assuming that you will spend the years between 25 and 65 preaching at least one sermon per week, you will have delivered no less than 2,080 sermons. If you take the trouble to write them all out and if you can get a publisher to put them in book form, 20 sermons to a book, your combined literary product from your morning pulpit alone is 104 volumes! What a mountain of words! Now, the danger is this: That in the midst of the 104 books or 2,080 sermons, the commanding Word of God will be lost in the broken fragments of our words; that we will have taken the seamless robe of Christ's Gospel and torn it to shreds, handing out instead little patches of

ragged advice. The danger is that we shall preach words instead of *the Word*; sermons instead of the Gospel.

Perhaps the chief difference between the Hebrew prophets and the most of us modern ministers is that the prophets were men with a message looking for pulpits from which to deliver it. Any place would do for such a pulpit: The court of the temple, the crossways of two streets, a city wall, or the dooryard of a private dwelling. The hand of the Lord was upon them, and they could not keep silence. Whereas with us it is often quite the contrary. We are men with pulpits looking for messages. The congregation has assembled and the hand of man is upon us to deliver, whether we have a message or not. Failing a clear word from the Lord, the best we can muster is 30 minutes of confused earnestness, or a polite scolding which turns into a gentle rain of denunciation, whereat all the members of the congregation put up their umbrellas and let the acid drops fall on their neighbors.

It ought to be far otherwise. Through all our words there should be the pulse-beat of The Word. Our many sermons should be but the many facets of one shining diamond, the one Gospel. Several years ago, one of my laymen said to me—on a Sunday morning after the sermon!—"It seems to me that religion is a complex affair, a very complex affair!" Perhaps it was the way I had been preaching it, for chaos, no matter how limited, is always complex; whereas order, no matter how extensive, is simple. If we have succeeded in making the Gospel complex and confusing, may it not be that we have lost the center of it for ourselves? The search for a creed is nothing other than the quest for the center of our religion. It is to assert that Christianity is an arch with a keystone, and it is the determination to discover what that keystone is.

In the midst of all our words and sermons, we need to recapture One Message, the Gospel, the good news of what God is doing among men. We need again this recall to the radical oneness of our faith, to save the pulpit itself, lest after preaching to others we ourselves should be castaway. And not only so; we must recall the oneness of our Gospel, in order to save the pulpit, so that it may save the people.

The people need desperately to see Christianity as a Gospel. They hunger and thirst for the oneness of this gospel. To pierce through the bewildering complexity of theologies, denominations, and sacraments to find the beating heart of this religion; and even more, to find one clear story of good news from God in a world

where every other story is the devil's own bad news; to hear this story straight and clear and to understand what they hear so that they can turn and be saved—that is the longing which is at the bottom of every other form of unrest these days.

What is more, I am convinced that those in the churches need it almost as desperately as those outside of it. Somewhere in all our sermons in church and over the radio, in magazines and in multiplied books from the religious press, we have lost the unity of our Gospel. It is not so much that we have given our people stones when they asked for bread, as that we have doled out a few musty crumbs when we could have given them the whole fresh loaf.

This state of affairs is illuminated by a letter written home by a college freshman to her pastor. "Here in college," she wrote, "we are told to apply Christianity. We are told to apply it to the social order, to peace and war, to the race question, and to economics. But what is this Christianity that we are to apply? Please send me a definition of Christianity, quick!" Our people have come to just such a pass as that. They rightly sense that the world can be saved and they can be saved only by a quick application of Christianity, but they have suddenly discovered that they do not know what Christianity is. They want an answer. They want it clear, and they want it in a hurry.

"There is one body and one spirit, just as you were called by the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." But what is this one faith which we must recapture?

The pagan world is certainly in need of a clear reinterpretation of essential Christianity. In fact, one wonders whether it needs anything so desperately as it needs just this. The late Russian philosopher Nicholas Berdyaev spoke out of a deep clairvoyance of the contemporary mood when he said, "We are entering into the realm of the unknown and the un-lived, and we are entering it joylessly and without much hope." One of George Bernard Shaw's characters in the play *Too True to be Good*, puts it somewhat more dramatically: "I stand midway between youth and age like a man who has missed his train, too late for the last one and too early for the next. I have no Bible, no creed; the war has shot both out of my hands; I am ignorant. I have lost my nerve. All I know is, I must find the way of life for myself and all of us, or we shall surely perish."

Instead of a light showing the way, complex contemporary Christianity to this groping modern is more often a confused labyrinth. Romanism and Protestantism, clashing theologies, ecclesiastical patterns of government, and a bewildering variety of manifestations, a Bible itself mystifying, hymnals, prayer books and lectionaries, liturgical anarchy, priests, bishops, ministers, nuns, state secretaries, missionaries, directors of religious education, sermons, vested choirs, every member canvasses, church suppers and bingo!

Yes, plainly, we need a unifying creed! The ministers need it to save their preaching. Christians need it to unify their Christianity. Pagans need it to turn them from self-destruction. It is imperative that we shall be able to find this unifying and simplifying center of our faith—the Christian creed.

II. THE CREED AS NON-THEOLOGICAL.

It is just as imperative that it shall be non-theological. I am here using the word "theology" in a somewhat restricted sense. By it I mean a system of intellectual belief about religion. Or, if you prefer, I mean religion presented as a system of knowledge. When I use such a definition of *theology* and then go on to say that we must have a non-theological creed, I mean to say that while there must be a secure center in the Christian life, that center must not be merely or even primarily a system of intellectual opinions, or doctrines. When we use the word *creed* we mean a belief in the mind, or the verbal formulation of a belief in the mind; that is to say, a set of theological opinions. A non-theological creed is a faith which captures the whole being of a person, and which is first, last and always personal. It brings personal unity, personal purpose, and personal response to God.

We shall return to the positive nature of this non-theological creed later. For the moment, let us look somewhat more closely at the reasons why the Christian creed cannot be a mere system of affirmations or opinions or doctrines or a scheme of religious knowledge. We are in the grips here of a vicious intellectual habit which Christendom has inherited through sixteen hundred years of theology from the Nicene Creed, through the *Summa Theologica* of Aquinas and the Institutes of Calvin to the modern theological quarrels of Barth and Bruner.

When Paul sought to express what the Christian faith meant to him he said, very simply, "For me, to live is Christ"; when we try to explain it, we begin telling and debating over what we believe about Christ. The object of Paul's faith was a Person; the

object of intellectualized faith—or bare belief—is not a Person. It is a doctrine, a creed, a theology, a set of human opinions.

Emil Brunner in his book, *The Divine-Human Encounter*, is very clear on this point. "In His Word, God does not deliver to me a course of lectures in dogmatic theology. He does not submit to me or interpret for me the content of a confession of faith, but He makes Himself accessible to me. He does not communicate 'something' to me, but 'Himself'. (p. 85) But it is difficult to keep faith so full-bodied and free, for it is too demanding. There is always a great temptation to "imprison the Word of God in a system of human assurances"—to degrade the meeting of Person with Person, into a set of doctrines; to fall away from a life that is self-giving into the dogmatic self-assertion of mere thinking.

Thus, when the faith becomes a doctrine, or the creed a theology, a very subtle change takes place. It is a change which makes a profound difference, a difference so radical as to disfigure Christianity completely. We have taken faith, which is a personal surrender of the whole self to God in Christ, and we have turned it into a set of human affirmations about God and Christ. We have intellectualized it. But when we intellectualize it we also depersonalize it. For an idea or an opinion is as impersonal as a desk or a rock, and just as much a "thing" to us. Moreover, when we intellectualize and so depersonalize the Christian faith, we reverse our relationship to it. As a set of assurances it is *ours*; we possess it, whereas formerly God possessed us. Further, this intellectualizing of faith changes our relations to one another: Correctness of doctrine becomes the important consideration between us. We quarrel and divide because we cannot agree over this doctrine, and the "faith that works in love" declines into the dogma that festers in intolerance. Finally, this intellectualizing of the faith becomes a barrier between the believer and God. Personal communion with God, warmed by humility and love, becomes the arrogant pride and self-righteousness of cold opinion. Such a faith may work no grace of Christian character in us whatsoever.

Let us quote again from Emil Brunner: "But if the Word of God meets me in (genuine) faith, this is all reversed. Then I do not have something like property which is at my disposal; but I myself become property . . . Faith is no longer like the knowing that enriches (without changing my nature . . . it) "does change me in the very core of my person. Out of a *lord* faith converts me into a *servant*, and therefore transforms the whole meaning of my existence . . . Solitariness is now also past. Into my world, in which I was alone—into the solitariness of the Thou-less I, God

has stepped as Thou. He who believes is never solitary . . . God delivers to us no course of lectures in dogmatic theology; He submits and explains to us no confession of faith. He *does* say to me, 'I am the Lord thy God.' His Word is claim and promise, gift and demand . . . The true form of faith is hence not the so-called declaration of faith, the formulated Credo which has been learned, but prayer."

III. THE CHRISTIAN CREED.

Although this is fresh from the pen of a contemporary thinker, it has a familiar and ancient ring to it, does it not? I turn, for instance, to my own book on Walter Scott and find the great Disciple pioneer's statement about the essence of the Christian faith:

"It is not doctrine that Christ taught, nor any action that he performed, that forms the article of faith in the gospel. It is himself—as God's son. Bereft of this center of faith, Christianity is 'like a watch without a spring, a clock without the weights, a solar system without the sun'." (pp. 204-205)

Nor was this the isolated view of Scott. Campbell, Stone, Richardson—all of them shared it. Nearly 100 years ago, Robert Richardson published a little book, *Principles and Objects of the Reformation*, in which he said all that Brunner has said, and a great deal more clearly:

"We differ from all parties here in one important particular. . . It is this: that while they suppose this Christian faith to be doctrinal, we regard it as personal. In other words, they suppose doctrines, or religious tenets, to be the subject-matter of this faith; we, on the contrary, conceive it to terminate on a person—THE LORD JESUS CHRIST HIMSELF. The Christian faith is personal in its object, leading to personal regard and love for Christ, and a personal interest in his salvation. It consists not in definitions; neither does it embrace the litigated questions of sectarianism."

Buried down under layers of speculation, Richardson found a core of "common Christianity" in all the denominations; and this core he declared to be identical with genuine faith.

"It has been, indeed, the great error of Protestants, and the great cause of all their schisms, that they have sought to supersede this direct personal reliance upon Christ, by a mere intellectual assent to a set or system of tenets. True, they do by no means proscribe this personal trust or faith in Christ, but the natural working of the whole machinery of a party, so far as it is peculiar and denominational, tends to lead the mind away from this simple

faith to a false confidence in mere human opinions and intellectual abstractions, and in outward forms. It is, indeed, this simple faith in Christ, accompanied by its appropriate fruits, which constitutes that 'common Christianity' which is admitted to exist in all parties, independent of party peculiarities; an admission, by the way, which at once assigns to these peculiarities their true character, as mere excrescences upon Christianity; as having no power to save, and as the very means of perpetuating division. Happy would it be for the world, if all could be induced to rest content with that 'common Christianity', which it is the very object of the present Reformation to present to the religious community as the only means of securing unity and peace."

Richardson distinguished this essential Christian faith or "common Christianity" from three counterfeits: The bare belief that Jesus lived; a belief in what he taught; and a doctrinal belief about him.

"It is to be noted, that to believe in Christ is not simply to believe in what Christ says; that is, to receive as true whatever may be regarded as the teaching or doctrine of Christ. This is the very inadequate and erroneous view which we have been combating, which mistakes an intellectual assent to the deductions of reason from Scripture premises, or even to the express dictates of inspiration, for a personal and direct reliance upon Christ himself.

"Again, to believe in Christ is not merely to believe that there lived a person bearing that name. Yet there are multitudes who seem to have no higher idea of the Christian faith than this, and no better knowledge of the term Christ than to suppose it a mere personal appellation. But the word Christ is not a name. It is an official designation. The name Jesus, given by express command of God, is itself significant, and the addition of the word Christ, with the definite article, which is often expressed and may be always supplied, furnishes the titular and qualifying expression which denotes the peculiar character of the person. He is not Jesus Christ, as an individual thus named and surnamed, but he is Jesus *the* Christ. These are propositions totally different. The former might be to us of no peculiar moment; but the latter expands itself over the past, the present, and the future, and involves in it the eternal destinies of the human race. Yet, though to believe the person to whom this title is applied to be what the title really imports, is to believe something concerning this person, of a most important and far-reaching nature, *even this* would fall short of constituting the Christian faith, if this conviction be supposed unconnected with that trust and direct reliance upon

this person which would be justly due to him in the office and character thus assigned to him."

Having disposed of the deceptive counterfeits of faith which palm themselves off for the real coin, Richardson then goes on to state positively what the Christian faith is: "To believe in Christ, is to receive him in all the glory of his character, personal and official; to trust in him in all the relation which he sustains to us; to behold in him our only hope and refuge; and renouncing ourselves, our own self-confidence, our righteousness, and every vain device, to lean on him only as our stay, and to look to him only as the 'Lord our Righteousness', as our salvation and our life. It is to trust in him as OUR Saviour, to walk with him as OUR teacher, OUR friend; to realize his gracious presence with us, and to discern his foot steps in the path we tread . . . This is the Christian's Creed, and the only creed to which any one may be justly called upon to subscribe."

Here is a long neglected voice, speaking a life-saving truth. As a brotherhood, we need to reread our own literature, for there is a far call from this lofty faith to the hair-splitting legalisms and mole grubbing dogmatism which seems to be the fashion in some quarters of our life. It ought also to come as a joyous discovery to those who had supposed that we had no distinctive contribution to offer to the religious world.

Intellectual belief is not enough. It is Christ as Person who claims our all, not the mere skimmings of our opinions. Will there then be no place for theology? Must we outlaw every attempt to build up a system of beliefs about this central religious adjustment? Assuredly, theology does have its place.

It will be seen, then, that theology is not only necessary but that it is good. We need, in fact, to give a great deal more attention than we do to the elaboration of a theology. The only thing that we must guard against is the temptation to make a theology central, to set it up as synonymous with Christian faith and to require acceptance of it as mandatory upon all who come into the Church. Theology is bad only when it usurps the role of faith. When it serves as hand-maiden to the faith it renders an invaluable service.

Among thinking Disciples theology will not be outlawed. It will rather be assigned its own distinctive role and then developed to its fullest capacities. This explains why the pioneers saw no inconsistency in advocating "theological departments" in Disciples college, and did not hesitate to call them by that name! By

the same token, it would be loyal Disciples practice to name a modern Seminary or College of the Bible by the title of Theological Seminary.

To say that theology is not the Christian faith is not to condemn it as evil; it is only to return it to the function which it is meant to perform, and to find the bond of fellowship in something deeper. Once we have given ourselves to God and while we are living in the warm embrace of the fellowship of others who have given themselves, then we may turn to theology. We do this so as to understand, or make clear to our own minds, the meaning of this mystery. But each man will explain it differently and there will be differing theologies growing out of these explanations. Some will explain it mystically as the personal indwelling of the Holy Spirit. Some will talk a great deal about justification by faith. Others will view it sacramentally or ethically. Some will take a more naturalistic view. But these differences of explanation will not matter since the essential thing—the rule of Christ over the hearts of men—will have been gained. In theological opinions there can be liberty, and in all things there must be charity—for we will have recovered our Gospel.

Through Christ “God delivers us no lectures in dogmatic theology; He submits and explains to us no confession of faith. He *does* say to me, ‘I am the Lord thy God.’” And he claims us, all of us—mind, but not merely mind: mind, and soul, body and spirit, heart and will. And having claimed us—in that hour, in that very hour in which we have given him our whole life without reservations, he gives it back to us, but not as it was. He gives it back as the soil gives back the grain of wheat that gave itself to Mother Earth—new, growing, golden, and abundant.

That, it seems to me, is our Gospel. That is our non-theological creed. Now is the time to begin preaching it. It will save our preaching; it will save the preacher and it will save the people. It will pierce through the confusion of our divided, creed-cluttered, institutional religion—revealing center. And it will come as a wind of God into our sails when we are becalmed in a sea of pagan hopelessness. The urgency of the matter was well summed up in the words which a serviceman wrote in a notebook in the South Pacific. He wrote in blood, for the action before which he wrote it was the one that took his life: “This is the time for a new revelation.” He wrote. “People don’t think much about religion nowadays. But we need a voice from on high, Brother, and I don’t mean maybe. This thing has got out of human ability to run. I’m

no religious fanatic. But we are in a situation where something better than human brains has got to give us advice."

Something better than human brains to give us advice? We have even more than that to offer! It is not *advice* that God would give us. It is a new self that he would give us. And he would also give us Himself as the Companion of our way.

THEOLOGICAL EDUCATION AND THE MODERN MINISTRY

BY CHARLES LYNN PYATT*

In order to suggest some trains of thought, I should like to ask three questions and suggest answers which will, of course, be entirely inadequate, as you can well understand.

The three questions are (1) what is the task of the church? (2) What is the task of the minister? (3) What is the task of theological schools?

The task of the church, to me, is best summarized by a phrase from the Lord's Prayer, in which we pray that God's will may "be done on earth as it is done in Heaven", though of course, a similar idea is frequently expressed in other passages. Personally, I like the conclusion of the first chapter of Colossians which suggests that the object of our teaching and admonishing is that "we might present every man perfect in Christ". I think it is the glory of the church that this task was entrusted to it, as fellow-workers with God.

If there be any virtue in this, then it means that we should answer the question about the task of the minister by saying that it is to educate and develop people and help them to engage in this work.

Certainly we will admit the difficulties. In fact, it seems to me that it is the most difficult task in which any group of people can be engaged. Personally, I am very much interested in science. I believe, however, that the task of the physical and biological sciences is somewhat simple compared with the task which the minister faces in trying to help men become better and to engage in good causes. Certainly this calls for thorough scholarship with sufficient information and sound judgment to enable ministers to deal with the problems caused by people.

The objective of the schools for the training of ministers, therefore, becomes the task of helping to develop and train leaders or ministers who can accomplish this task. This may be summarized by a phrase which I think came from Francis Bacon, "he must learn to endow his life with new powers and inventions". Perhaps also this could further be developed by a quotation from our famous elder statesman, Bernard Baruch, in which he said

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that a man may have the right "to be mistaken in his opinions, but not in his facts".

Much can be written about the various aspects of what the theological schools should do and many false antitheses are made. It may be said that nothing concerning human life, or which can influence human life, is alien or useless to the ministry. He must have both truth and personality, both theory and practice, and as was suggested in the statement on pre-seminary studies of the American Association of Theological Schools, he needs to know the world of men and ideas, the world of nature and the world of human affairs, as well as the subjects more definitely connected with his profession.

In suggesting this, I do not mean to be in any way indifferent to the resources both human and Divine which the minister should have.

Obviously, facing problems of this kind, men and institutions must respect their limitations. Generally speaking, I think the seminaries have done this, though I do not believe they have gone to an extreme. They have ever reached out to find new ways of helping men to develop into "workmen that need not to be ashamed." Some may have over-reached themselves and "spread out too thin", as the saying goes. On the contrary, it has been generally recognized that the primary task of the theological schools is an educational task and that due attention must be given to that, as well as to other things.

At the risk of seeming to over-emphasize the obvious, I should like to emphasize the great diversity of life in these United States, especially as contrasted with our neighbors in Latin America, and to a lesser degree, with our neighbors in Canada. Largely because immigration to Latin America came from one section of the Old World, particularly with a unified approach to religion, they have had a culture much more homogeneous than ours. While there are many variations in Canada, they are not so numerous as those in the United States. Some of the numerous variations and individualities emphasized by John Gunther in his latest book, emphasize the heterogeneous culture that we have here in our own country.

This characteristic of American life goes back to the fact that the United States was settled chiefly by immigrants from a good many of our European countries, over a period of about three centuries. Furthermore, in those European countries, the reactions to the main currents of the Renaissance had produced variations. As these immigrants, frequently in groups, landed in the

United States and began the development of their new life in a community, there were local developments, sometimes in relatively small areas. The facts suggested in these remarks thus far are, of course, a reflection of the things you know and can easily be developed to an extent that is amazing, once we begin to think of it, let alone to try to trace those diversities.

In the developments which took place in our country religion was a contributing factor, as well as a part of a stream of life which was influenced by the situations in which it was at work. The profusion or superfluity of denominations which we have in the United States in many respects traces back to the things I have suggested.

To a certain degree, the same thing may be said of education, though, for various reasons which cannot be discussed here, the main currents of educational practices have tended to be less numerous and more in harmony with one another than the varying currents of religious life. What I have suggested is reflected very much in the attempt to educate American ministers. Variations abound, e. g., we use such terms as theological education, ministerial education, with many variations. A report made in 1940 showed that there were about 15 or more different degrees used in America to indicate the culmination of a theological course. The schools for the training of ministers bear a great variety of names: theological schools, theological seminaries, divinity schools, schools of religion or such names as Emmanuel College, to make only a beginning in the enumeration of those titles. In fact, some ministerial training schools do not use any such word as theological, nor sometimes even a synonym for the word school. The disciplines emphasized have also tended to vary in the same degree.

This has been said to recall to your minds the fact that the education of ministers in the United States has been a reflection of the diversity of religious and social origins and developments which have prevailed in this country.

In part, the education of ministers has tended to be a reflection, or transference, of the European system out of which a particular communion had come. In some cases, education was stressed, or even made obligatory. In others, not a great deal of attention was paid to the education of ministers, while in some cases there was an antagonism to anything of the sort. We even had some outstanding and respected communions in which the ministry as apart from the laity was not developed. All of this was influential.

Education has also been stressed in the United States. The number of colleges in our country is a reflection of that. In addition, there is the strength of the public school system, to which in general, we have given a startling loyalty and allegiance. There was a time when a reference to the "little red school house" could awaken an unfailing response in the hearts of our people. There has been a profound faith in what education could do for a man and through the education of men for this country. While our educational system has tended to emphasize utility and perhaps patriotism, it can certainly be seen as one of the dominant factors in the development of our life and culture. This is reflected in the report of the President's Commission on Higher Education.

The system of colleges and universities has also been to a certain extent a development indigenous to our nation; certainly it has been exceedingly influential. Until 1865, higher education was almost entirely in the American college, with little emphasis upon professional schools. If education for one of the professions was required, it was frequently obtained by attending a college and then perhaps going a little further under the guidance of someone who had attained proficiency. In my youth, in a small midwestern town, which rather boasted of its culture, there were members of the legal, medical, and ministerial professions, who had prepared for their life's work in the manner suggested above. In fact, I am inclined to believe that at least one-third of the physicians, and probably more than one-half of the lawyers, had not attended a professional school—some of them, not even a college. That was even more true of the ministers.

This is not to overlook the fact that what we now call theological schools had been established as early as 1774, but in the main, the schools now referred to as theological schools have had their growth since 1865, and perhaps a major increase in such schools has taken place since about the turn of the century.

As mentioned, about 1865 the development of professional schools, beyond and apart from the colleges, began to increase, not only in the ministry, but in medicine, law, and other subjects. The pattern varies considerably, as I have suggested, in names, as well as subjects, and the levels maintained.

The movement toward higher standards of education, such as the development of associations of various sorts, with accreditation and similar measures, inevitably had its effect upon higher education for the ministry. The leaven was also at work among those who were leading in the enterprise, though of course, in varying degrees. In 1918, during a conversation between Presi-

dent Horr, of Newton Theological Institution, and Professor Foote, of Harvard Divinity School, a desire was expressed that there might be a conference of representatives of the theological seminaries in the United States and Canada. This is simply one straw which helped to indicate that the desire was present in the minds and hearts of members of the faculties. Out of the conversation mentioned, a movement began which led President Lowell of Harvard, with the approval of the Corporation, to call a conference to meet at Harvard from August 13-16, 1918. Out of this there grew a small organization with a very long name, for it was called The Conference of the Theological Seminaries and Colleges in the United States and Canada. For eighteen years it continued very largely as a conference, though the seed was continuing to grow. Some of the problems and needs of theological education became more and more apparent. Most of us are familiar, at least by title, with Robert Lincoln Kelley's book *Theological Education in America*, published in 1924, somewhat under the auspices of the Institute of Social and Religious Research. To this, the administrators and faculties of the schools engaged in the education of ministers gave sympathy and interested support. In May, 1929, a far more extensive study of theological education was again initiated under the auspices of The Institute of Social and Religious Research with the cooperation, in most cases very hearty, of the members of the Conference of Theological Seminaries in the United States and Canada. It is my impression that the leaders among the seminaries were more interested in being studied than they were in studying themselves, though they were also interested in that. In fact, the conference stated that the report was not a report of the Conference of Theological Seminaries, but of the staff appointed by the Institute of Social and Religious Research and approved by the committee of the Conference.

Some of the facts, though not all, which were uncovered by this survey were published in the four-volume work entitled *The Education of American Ministers*, edited by Mark A. May, the director of the survey, and others, and appearing in 1934. While the survey was certainly one of the most thorough ever undertaken and carried to its completion, nevertheless, there were still areas of investigation into which the directors were not able to go.

The influence of this survey, especially when coupled with the movement which had been continuing since 1918, was profound upon the work of the institutions engaged in the training of ministers in the United States and Canada. The Conference changed its name in 1936 to the American Association of Theological

Schools. Two years before, it had appointed a committee on standards for accreditation. This report, along with other details, was thoroughly discussed and adopted. The program of accreditation dealt with standards of admission, length of course, and standards of graduation, fields of study and balance of curriculum, faculty, library, equipment, finances, and also general tone. Especially important, it seems to me, is the general attitude in which accreditation was initiated and in which it has been carried on. I venture to copy the first two paragraphs of these standards.

"The American Association of Theological Schools is an association of institutions devoted to education for the Christian ministry. Its interest in having a list of accredited institutions grows out of its interest in the best possible preparation of men for a successful ministry. It regards as the chief ground for the inclusion of an institution in the list, evidence that the institution is effective in preparing students for a successful ministry. It believes that this evidence is most plainly to be found in the extent to which graduates of these institutions do in actual practice render a successful ministry. Such evidence in itself alone is, in the first place, difficult to secure, and in the second place, difficult to interpret satisfactorily. The Association believes, however, that certain factors in the life and work of particular institutions are with entire propriety to be regarded as making for or against the effectiveness of that institution in preparing its students for a successful ministry. It is these factors which are held under view in the plan for listing accredited institutions which follows.

"It is recognized that weakness in some of these factors may be compensated for by unusual strength in others. The Association does not treat its standards as definite rules and specifications to be applied in an exact and mechanical fashion. It does not suppose that the status of an institution can be satisfactorily determined by finding that it has met these standards one by one until all have been met. There is no desire to enforce these standards in arbitrary fashion; they are to be administered by the Commission on Accrediting Institutions by way of stimulus and encouragement."

Perhaps the statement of pre-seminary studies which was adopted has been discussed even more than the standards of accreditation. The latest revised statement may be secured by addressing the Executive Secretary, American Association of Theological Schools, The College of the Bible, Lexington, Kentucky.

I should like to have the privilege also of reminding you of the extensive correspondence which lay behind what was done. Edu-

cators, faculty members, and leaders in various walks of life were consulted, but also ministers in great numbers were asked about the value of what they had studied in college and seminary. This correspondence dealt with what had been done and with what should be done, so that it was out of this accumulation of detail from various sources that these decisions were made. I think it should further be said that the seminaries were not forced to accept these standards of accreditation, but rather that they took advantage of the opportunity that was offered them, and therefore the movement has continued until we now have in the Association 105 institutions which are members, of which 71 are accredited. I think it is also true that each year since accreditation was instituted a few have been added, so that the number is continually growing. In addition, the friends of the seminaries have been favorably impressed and pleased by what has been done and, particularly, that it has appealed to college students and seminary students in a most surprising fashion. Those engaged in such work are usually exceedingly grateful for what has been done. I hope I may be permitted to say quite frankly that I am indeed grateful to the American Association of Theological Schools and its policy of accreditation. It helped those of us who were working in our own institution far more than we had anticipated. It would have been difficult to have made the advances we made had it not been for this program. In fact, I think it would have been difficult for us to have held our own, and I do not believe that our institution is an isolated case. In a sense, therefore, the members of this organization have not only provoked one another to good works, but they have been a profound help to one another.

This is not meant to suggest that we are approaching uniformity, much less unanimity. Many of our old differences prevail. We are united in standing for high ideals, both educational and religious, for the education of ministers. We are trying to help one another to see that good sound education is given to the men who come to the institutions which we represent. Many of these variations which still persist are the remains of the older diversities which I have mentioned, as well as the increasing breadth and variations in the service which ministers are attempting to render by their lives of service.

Few, if any, of the functions which had been prevailing in the ministry of our churches in the United States before these developments which I have mentioned have been discarded. A minister is still a teacher, a preacher, or evangelist, a leader in worship, a pastor, and an administrator, but due to various currents in ex-

perience, education, theory and other matters, these conceptions are being enriched, deepened, and broadened, and the means by which these tasks are accomplished are also rapidly growing.

May I also remark that these advances, which to some seem so great and so rapid, are all the more remarkable when we remember that this Association is not a large or a wealthy organization. It seems that its influence has been far out of proportion to its real strength, if measured by most standards. Personally, I think it has grown partly because it has been meeting one of the real needs of theological education in America, because it is in harmony with the best currents of our American life, and I think also very largely because of the quality and character of the men who are engaged in this great task in our institutions here in America. There are about 1,000 members of the faculties of these institutions, and I believe that in genuine religious character, in educational proficiency, and in Christian spirit, as a whole they constitute a group of whom our American churches may correctly and justly be proud, and to whom they may give great credit for the progress that has been made.

Naturally, as an organization, it cannot and does not attempt to deal with all of the aspects of the education of American ministers. There are too many different points of view in a variety of ways to make this possible. In many senses, it is of course a genuinely religious movement; on the other hand, it is no less an educational movement, and it is to the educational aspects of the past that it has been in the very nature of the case compelled to devote itself. Doubtless each of us can think of many personal, spiritual, and doctrinal aspects with which the Association has not attempted to deal. Furthermore, the Association has not even been able to deal with all the aspects of theological education. There has been, and there continues to be, interest in many neglected fields. The Association so far has not been able to devote its attention to the education of those who have not been fortunate enough to attend a good four year college and three year seminary. Except indirectly, it has not been able to devote its attention to the task of raising the level of what might be called "religious intelligence" among those we do not classify as ministers. It is certainly not indifferent to these countless tasks which lie ahead of us, but has been forced to recognize its limitations and hope and pray for the time when it can do even more than it has been able to do.

I am certainly aware of the fact that I have not said enough about the American ministry, nor will I be able to do so, but I should like to mention one or two things upon that matter. I have

referred to the way in which the diversity of tasks of the American minister has increased. In practically every case there has been a tendency toward specialization in that task. One of my colleagues has listed about seven major fields in which ministers are, you might say, majoring. Each of these major fields breaks down into others, until we have in the ministry today between thirty and forty of what we might call fields of specialization. When we begin to think of that, it seems to me that we are driven back once more to the matter upon which I have given most of this article, namely, the general or fundamental education of these men.

Here again, differences will begin to appear in what we might call philosophies or theories of education. Personally, I doubt if it is wise for any seminary to attempt to give instructions in all of these fields. This decision is based upon many reasons which cannot be mentioned here. Furthermore, I doubt if we should attempt such a task.

Recalling the previous quotation from Bacon it seems to me that after all one of the main objectives, particularly on the practical side, is the development of a man's resourcefulness. Many successful ministers speak with gratitude of the practical things which they learned in their training. After a number of years, they will probably tell you that they are using very few of those techniques today. They have learned some methods from their fellow ministers and have perfected others. So must it ever be. One of the things we must strive to do is to develop resourcefulness upon the part of our ministers. Attempting to help a man develop his resources is a tremendous task and we can well exclaim, "Who is sufficient for these things?" Nevertheless, we must attempt it, and we are attempting it. I am not boastful when I say that I think we are making progress, and that many of the newer developments, of which you have heard, such as clinical training, supervised field work, as well as increased scholarly mastery of various subjects, are all designed to work toward the same end.

May I also venture to suggest that this, to a certain extent, should help to allay the fears of some of those who are afraid that our ministry may become over-educated. We may not hear so much of that as formerly, but the sentiment is not dead. I believe theological education will help ministers to be in advance of the people whom they attempt to serve. The diversity and difficulty of the task which ministers now recognize and for which they are trying to equip themselves will help to keep them humble, rather than to become educated away from the people.

I come now with hesitation, if not with timidity, to the most

difficult task of all, namely, the moral, spiritual, and religious aspects of the minister himself. I believe that we can agree that in the Protestant ministry deserved emphasis has been placed upon character. You may remember that Paul told Timothy "take heed to thyself", before he told him to take heed to his teaching or his doctrine. Phillips Brooks in one of the first of his Yale lectures on preaching, expressed his faith that good men have always been more powerful and influential than good causes. Not only without love, but without other qualities a minister becomes as a sounding brass or a clanging cymbal. Professors in our theological seminaries are profoundly aware of this great task and devote themselves to it, though I do not believe that anyone can say that the perfect way has as yet been discovered.

We must, however, continue to hold before our students, as well as before ourselves, and the men in the ministry, the fact that all of us must keep ourselves sensitive to the matter of letting our manner of life be worthy of the Gospel of Christ, while at the same time we confess ourselves not to have attained or already become perfect. We must press on toward the goal of the prize of the high calling of God in Christ Jesus.

May I venture to suggest that we personally think of the length and the breadth, the height and the depth of this phrase, "the high calling of God in Christ Jesus". I cannot but believe that there is something more than the source of the call mentioned in this phrase; rather, it conveys the ideal of character toward which we are striving, and which we hope in some measure to attain. This is not in the spirit of arrogance, but rather in the recognition of the part that the enlightened Christian character must play in the service of man through the task of the Christian ministry.

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✓ AS A DISCIPLE LOOKS AT THEOLOGY

T. Hassell Bowen

✓ MARTIN BUCER (1491-1552)—A MAN

ON HORSEBACK

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AS A DISCIPLE LOOKS AT THEOLOGY

T. HASSELL BOWEN*

Catholics, Lutherans, Anglicans, Presbyterians, and numerous other Christian fellowships in Europe and America, have regarded theology as a fundamental element in Christian history. Across the centuries these churches have always tended to think of theology as the "Queen of the Sciences". With unflinching pride they point to their learned theologians as central figures in their respective communions. They revere the historic creeds of Christianity and feel confident that creeds are foundational for the church. In their seminaries theology is never considered an optional subject, but is always a central field of interest in ministerial education. It can safely be said that such seminaries, whatever their other shortcomings, never turn out on the unsuspecting churches ministers who are theological vacuums.

THE DISCIPLE FATHERS AND THEOLOGY

In contrast to the older Christian bodies the Disciples represent a radically different attitude. When a Disciple ventures to look with favor upon theology as a living interest of the church and an essential part of a seminary curriculum, he is bordering on the zone of a dangerous heresy. Any student of Disciple history must be impressed by the seemingly uncompromising hostility of the vast majority of the Disciples toward all theology. The Disciple fathers almost exhausted the dictionary in their effort to condemn theology as the root of all ecclesiastical evils. Both conservative and liberal Disciples alike have opened the vials of their wrath upon the entire theological approach to Christianity. In general the Disciples have ever exhorted their ministers to "preach the Gospel" and to beware of "man-made theology". To them Christianity is essentially a way of life and not a way of theology. Thus Disciple ministerial students for more than a century have tended to regard theology as an abstract, metaphysical, and impractical subject, not only confusing and divisive within itself, but far removed from the everyday life of the church and the world.

Likewise, the Disciple fathers and their posterity have seemed utterly to scorn all theological creeds, the works of theologians, both historical and contemporary. Of course our fathers did make a clear and commendable distinction between Christian doctrine,

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which is necessary, and a theological creed which is not necessary. Thus Alexander Campbell, in the Campbell-Rice Debate, made such a distinction in his definition of a creed. Said he, "When, then, we use the word creed in this discussion, we do not mean the truth nor the faith, the Law nor the Gospel, the apostles' writings or those of the prophets. Nor do we mean our simple belief in the testimony of God. We all have a belief and a knowledge of Christian doctrine; but that belief or knowledge is not what is indicated by a creed. A creed or confession of faith is an ecclesiastic document—the mind and will of some synod or council possessing authority—as a term of communion, by which persons and opinions are to be tested, approbated, or reprobated."¹ Mr. Campbell, therefore, had in mind such documents as the Apostles Creed, Nicene Creed, Athanasian Creed, the Westminster Confession, and all authoritative confessions of faith, whether Catholic or Protestant. To Mr. Campbell and the Disciple fathers such creeds are unauthorized by Scripture, divisive in effect, conflictive in content, too complicated for laymen, and cramping to human freedom. Hence, as Christian history demonstrates, they set up barriers within and among the churches. Furthermore, creeds are unnecessary since the early church had a healthier moral and spiritual life without them than modern credal churches have with them. Although the Disciples may and do believe much of the doctrinal content of creeds to be true to the Scriptures, they have unalteringly opposed the whole credal principle as such. The Scriptures alone are generally considered as all-sufficient for *doctrine*, as well as for faith and practice. When the Disciples have used the word "creed" at all, such as in the statement "The Disciple creed is Christ", they have meant by it a *personal* faith in the *Person* of Christ and not a faith in theological propositions about Christ. The Disciples are essentially in line with Emil Brunner, who said in his book *Revelation and Reason*, "Thus faith is not a relation to something, to an idea, a truth, or a doctrine—not even a 'Divinely revealed doctrine', but it is wholly a personal relationship; my trustful relation to Him who meets me as the gracious Lord".² Thus the object of faith turns out to be the Person of Christ himself, and neither some general truth nor timeless Christological proposition about Christ. One of the chief errors of the church, according to both the Disciples and Brunner, is the fact that from the early days of the church onward, Christian faith tended more and more, under the impact of Greek metaphysics, to lose its primarily personal New Testament character

1. Campbell-Rice Debate, p. 762.

2. See pp. 32-42.

and to become an impersonal theological creed that stressed assent to propositions rather than a relation of trust between persons, human and divine.

Furthermore, the typical Disciple seminary, even down to the present time, has been reluctant to admit theology into its curriculum with the same standing as that accorded the Scriptures and related courses. In fact, when Bethany College was founded by Mr. Campbell the Bible itself became a text-book and the almost exclusive source material for the specific training of ministers. This, of course, did not exclude the preparatory liberal arts foundation. In line with this Bethany precedent multitudes of students for some half a century came to The College of the Bible in Lexington, Kentucky, to pursue the famous, but limited, *English Bible Course*, and thereafter went out to preach the Gospel without any seriously felt need of further training. Even the so-called *Classical Diploma*, though some broader in content and more advanced in academic level, was chiefly Bible-centered. Even the Disciple seminaries of our own day of advanced and broader education must still be called "Colleges of the Bible". Regardless of the fact that the Biblical department, *fundamental as it is and as it should ever remain*, is only one of the many varied departments in which divinity students major. Actually, our Colleges of the Bible today are really seminaries and a number of them offer sufficient courses in respect to both number and quality to entitle them to membership in the American Association of Theological Schools. In fact The College of the Bible in Lexington, Kentucky, now furnishes the Executive Secretary of that organization in the person of its Dean, Dr. C. L. Pyatt. Also an increasing number of Disciple professors belong to the varying seminary professional organizations, such as the American Theological Association. However, the Disciple institutions for the training of ministers generally refuse still to be called "Theological Seminaries". In spite of the broadening of the curriculum and regardless of the tremendous contemporary revival of interest in theology, theology still is a suppliant in the vestibules of our Bible Colleges. It has an objectionable sound in our catalogues. If tolerated at all it must be called *Christian Doctrine*, not Systematic Theology. Certainly only a small minority of Disciple students, even today, major in theology, and those majoring in other departments usually take only the minimum requirements in theology—that is, where Systematic Theology is taught at all!

Hence, in the light of such facts, we would seem to be forced to the conclusion that the Disciples and theology will always re-

main irreconcilable enemies. Disregarding the historic situations that gave rise to the creeds and regardless of the original purposes they may have served the churches through the ages, the Disciples apparently are opposed to theology in general and to creeds in particular—lock, stock, and barrel! If this be the inescapable position of the Disciples, contemporary theologically minded Disciples would seem to be indulging in rank heresy when they dare take a favorable look at theology as a field of vital interest for the church. Therefore, the only course left open to a Disciple interested in theology, would *appear* to be that of exercising the Disciple principle of freedom to differ even with his founding fathers and to question the validity of their position for the modern world. Certainly the modern Disciples, while revering the fathers, do not feel under any inexorable necessity of regarding them as infallible authorities who wished to bind their ideas on the successive generations. The fathers themselves would have scorned the very idea. They who so vigorously rejected theological popes in their day would have been the last to be willing to have themselves enthroned as such popes for their Disciple posterity.

RE-THINKING THE DISCIPLE ATTITUDE TOWARD THEOLOGY

However, a more careful study of Disciple history and of the frontier polemical situation during the early nineteenth century, would seem to repudiate the supposed Disciple hostility to theology as such and to relieve the contemporary Disciple of the necessity of openly challenging the theological attitude of the fathers.

The inescapable fact is that while the Disciple fathers condemned theology in words, they remained theologians in fact, whether they realized it or not. Too, it must be remembered that their many anti-theological statements reflect the highly polemical theological situation that prevailed in the nineteenth century frontier of America. On the frontier of their day there was a veritable Babel of conflicting theologies among their denominational neighbors which scandalously divided the house of God over hair-splitting and frequently non-essential theological issues. This situation gave birth to the much quoted belligerent statements against theology which, lifted out of their historical context, had the effect of throwing out the baby with the bath. The truth is that the fathers opposed the then current theologies and in so doing frequently seemed to identify *all* theology as such with the faulty theologies they opposed. But just as it “takes a rogue to catch a rogue”, it takes a theologian to catch a the-

ologian. If our fathers had been merely lawyers, doctors, business men, or farmers, instead of theologians, they would not have been equipped for the obviously theological issues they confronted in their day. Our fathers were, and ever remained, theologians regardless of what they said against theologies in particular and theology in general. As evidence of this fact, it is only necessary to read Alexander Campbell's *Christian System*, Walter Scott's *Gospel Restored*, *The Campbell-Rice Debate* and the other Campbell debates, Barton W. Stone's *Addresses to the Christian Churches of Kentucky*, and the voluminous theological sermonic literature of the Disciples during the last hundred years. To say that such material is not genuinely theological in content would be an embarrassing conclusion to defend before a group of scholarly historical theologians in our modern universities. Any competent theological mind after studying such literature could write a volume on the theology of the Disciples just as easily as he could write such a volume on the theology of any other Christian communion.

Furthermore, it is interesting to note that our theological neighbors and their eminent theologians today consider the Disciple doctrines just as genuinely theological in both content and purpose as those of any other Christian body. The so-called Disciple Plea represents certain characteristic theological beliefs that give us a well-defined place in theological history. The Disciples, as is well known, belong to the Arminian branch of Protestant theology and are universally opposed to the Calvinistic wing of Protestant thought. Today, however, this doctrinal position does not label us as Protestant heretics. Much of our pioneer theology, regarded in the nineteenth century as heresy, is now considered orthodoxy among our Christian neighbors. The Disciples, therefore, are accepted in good theological standing in all Protestant ecumenical movements. Too, the Disciple ministerial students, like those of other churches, are at long last becoming increasingly aware of the importance of theology and are discovering that they are not adequately trained for their mission without a knowledge of this subject. When our students attend interdenominational student conferences they are confronted by the fact that those of other communions make theology a primary subject for discussion. Also, when our ministers and professors attend ecumenical conferences at home and abroad they likewise make the discovery that theology occupies a central place in the contemporary Christian mind. Even thoughtful Disciple laymen today are not content with mere "efficiency experts" in the pulpit. They increasingly desire that their ministers interpret to them

the basic theological doctrines of the Disciples in particular and of the Christian faith in general. The fact is, therefore, that Disciples today cannot remain an isolated island in the midst of a vast and expanding theological sea. Any seeming antipathy toward theology is an impossible, also undesirable, position for the Disciples in our contemporary world just as it actually was for the Disciple fathers during the early nineteenth century. Regardless of what Disciples may or may not have formerly thought of it, our new day demands that they take a new look at theology. The trend today is rightly toward a vigorous revival of this subject in the entire church world.

RE-APPRAISAL OF THE DISCIPLE ATTITUDE TOWARD THEOLOGY

In the light of our re-study of the Disciple position on theology and of the inescapable modern demand for theological education, the Disciples must clarify their minds on this controversial subject and arrive at some constructive theological point of view.

First, the Disciples must re-think their *theoretical position* concerning theology.

Certainly no scholarly Disciple can ignore the historic fact that the greatest leaders of the church throughout the centuries have been theologians, including the Disciple fathers themselves. Nor can we any longer flippantly indulge in heated and careless polemics against theology because theology has had its obvious evils. To do so would appear ridiculous to the scholars of the theological world, as well as to ourselves. We do not reject Science, Philosophy, Politics, or any other historic subjects because they have had their attendant evils. We must realize that theology is *not necessarily* some Satanic enemy. Rather, at its best, it is simply man's inevitable and intelligent effort to form clear, comprehensive, and coherent concepts about religious experience in general and Christian experience in particular. Rabbi Beryl D. Cohon in his book *Judaism in Theory and Practice* correctly says, "What Botany is to plants, Geology to the earth, Astronomy to the heavenly bodies, Theology is to God and religion. One is the discipline, the other is the object of study."³ As such every man who thinks at all about his religion is a theologian whether he admits it or not. Certainly no Disciple, who respects intelligence, has the right to indulge in the dangerous and all too frequent Disciple practice of preaching contradictory theologies while in the same breath decrying all theology as such. In this practice we cannot respect ourselves, nor justly claim the respect of

3. p. 60.

intelligent Christian laymen. The real issue, therefore, is not theology or no theology, but rather good or bad theology; the right use or misuse of theology. Theology is not necessarily a tyrant over men's minds, but may be an humble and valuable servant to help toward the understanding of religious experience. Anti-theological emotionalism is just as dangerous for the church today as was the phenomenon of "speaking with tongues" in the early church. Our fathers' clever device of separating faith from theology ("opinion") has a basis in experience and is important as an abstract and clarifying analysis, but in actual experience faith and theology cannot be kept permanently apart. True theology is a servant of an original personal faith and not a substitute for that faith. Even in the New Testament it was not found possible to keep a living personal faith independent of theological interpretation. Thus, when we repeat "Christ is the Son of the Living God," we must remember that the word "Christ" has a theological significance that is not found in the word "Jesus". The New Testament represents both faith and theological interpretation. Whether, then, in the New Testament or in modern times, faith cannot dispense with theology. Faith without theology tends to become irrational credulity, and not real faith. Theology divorced from faith and religious experience tends to become arid intellectualism, devoid of Christian vitality. Scholars have long since discovered that there is no way to keep theory and practice apart. They must ever go together or perish in isolation. Of all Christian bodies, the Disciples should most welcome a vital theology. We must not forget the fact that we have never been primarily a mystical or emotional people. We were born in the atmosphere of the Renaissance and The Enlightenment. We are rooted in the philosophical tradition of John Locke. Hence, for more than a century we have stressed intelligence in religion. To scorn theology, therefore, would be a rational contradiction for the Disciples. Our emphasis on common sense and reason not only makes a place for theology, but demands it.

Yet the Disciples will not be willing to make any theology, including their own, a test of fellowship or a requirement for ordination to their ministry. As students of the Scriptures, the Disciples of today recognize the well-known fact that in the New Testament we have a unity of faith, but a variety of theology. Even Paul and Peter differed in their theology concerning the relationship between the Law and the Gospel, but they remained brethren of a common faith and members of the same Body of Christ—the Church. So in our day ministers and churchmen must

be allowed their freedom to differ in theology while remaining brethren in the same Christian fellowship. For a Disciple it ever remains a heresy to make a specific theology, even the Disciple Plea as defined by any Disciple individual or group, a condition of church membership or of ministerial ordination. A vital theology scorns uniformity and knows that uniformity of thought cannot be achieved without arbitrary limitations of freedom. Believing that theology is a servant and not the Lord of faith, the Disciples have rightly insisted that the principle of the priesthood of all believers applies to theologians as well as to saints.

Second, the Disciples will feel it necessary to insist that theology repent of many of its historic sins, such as dogmatism, authoritarianism, and divisiveness, and meet certain *practical moral and spiritual conditions*, if they are to look upon it with favor.

Disciples will expect theology to be devoutly appreciative of the primacy of the Scriptures as source materials and, secondarily, they will countenance a reasonable reverence for the doctrines of the church across the centuries. Too, theology must ever remain a living, growing, and changing adventure and not a dead deposit of finalities which fetter the free mind and divide the house of God. As an *empirical theology*, in distinction from the older rationalistic theology, it will be centered in the ongoing Christian experience and old concepts will have to be interpreted in terms of ever changing experience, under the guidance of the Holy Spirit. While continuous with the past and recognizing permanent elements in theological tradition, it must be alive to the shifting Christian experience of an ever changing world. Furthermore, it must be warmly human and not aridly intellectual. It must be concerned in the every day struggles, joys, and sorrows of people and not become an abstract instrument of academic minds which tend to think of theology as an end in itself, rather than as a means to an end. It must ever serve the vitalities of the living church as the church seeks to save the world. Once more, it must be humble before mystery and never forget that no theological concepts can ever be identified with reality itself. However, theology must be fearless and believe in its divine mission. Humility must not be paralyzed by timidity. Just as Gilbert McMurray revealed that the civilization of the Greco-Roman world fell through sheer failure of nerve, so Protestantism in general and the Disciples in particular must beware today lest they lose their theological nerve. We must have courage ever to re-think our Protestant doctrines and to present them with

love, yet without fear. Today, as in New Testament times, the center and norm of all our theology must remain Jesus Christ. Both theologians and laymen must ever look to Jesus as the author and finisher, not only of our faith, but of our *theology* based on that faith.

THE DISCIPLE PLEA AND NEO-ORTHODOXY

If then the Disciples are to admit the importance of theology for the church and the Christian world, they are confronted by a first-rate and inescapable theological issue that threatens the Disciple Plea in our times.

The issue we have in mind is that raised by the contemporary movement in theology rooted in the writings of Soren Kierkegaard and finding modern expression in the works of Karl Barth, Emil Brunner, Reinhold Niebuhr, and kindred theologians in Europe and America. This school of thought is varyingly called "Barthianism", "Existentialism", "Crisis Theology", "Neo-Supernaturalism", and "Neo-Orthodoxy". Within this school there are, of course, varying shades of interpretation and even conflicting points of view. It is obvious that no one label, nor all of these labels put together, would be accepted by this group as adequate descriptions of the movement. However, for the purposes of this paper, we shall refer to the movement as "Neo-Orthodoxy", *with primary emphasis on the thought of Karl Barth*, the creative genius of the school. Furthermore, it is not our purpose here to discuss in systematic detail the varying and manifold doctrines that appear in this school of Neo-Orthodoxy, but rather to single out certain specific doctrines that bear more directly upon certain characteristic doctrinal beliefs of the Disciples. In this study, as would be expected, it will be seen that the historic battles of the Disciple fathers have to be fought out all over again, but on new and more scholarly frontiers. This is an inescapable conflict for every contemporary Disciple who attempts to interpret the Disciple Plea in a world that is being invaded by this most vigorous movement in contemporary Christian thought. It should be recognized at the outset that Neo-Orthodoxy roots in the Calvinistic theology which, in an older form, confronted the Disciple fathers in the early part of the nineteenth century, and which in a modern form emphasizes a revival and reinterpretation of Calvinistic and Lutheran theology as found primarily in the Protestant Reformation. Since the founders of the Disciple movement waged fierce battle against this type of theology in the nineteenth century, contemporary Disciples cannot

be true to their fathers, nor to themselves, if they make peace with this Neo-Orthodoxy of our times.

Nevertheless, every fair minded Disciple readily and gratefully acknowledges that Neo-Orthodoxy, in several vital respects, is an *ally* and not an enemy of historic Disciple theology.

1. *Biblical theology.* In line with the historic Disciple position Neo-Orthodoxy insists that all Christian theology should be soundly Biblical rather than abstractly metaphysical in its content and purpose. The Scriptures, rather than Greek metaphysics, Rationalistic Philosophy, History of Religions, and the Sciences, furnish the chief content and norm of Christian theology. This is another and modern Disciple way of saying "We speak where the Scriptures speak". 2. *God.* For Neo-Orthodoxy God is once more objectively real and transcendent. As with A. N. Whitehead and Henry Nelson Wieman (though on a naturalistic basis) it is violently opposed to the radically imminential nineteenth century views of God that led to Monism and Pantheism, also to the thought of modern Humanism which creates God in man's own image and identifies God with man's highest social ideals. Since very few Disciples could ever be classified as Humanists, they find valuable support in this emphasis on the objective reality of God. In fact they are as unalterably opposed to a Humanistic theology as is Neo-Orthodoxy. 3. *Revelation.* Neo-Orthodoxy has once more given clear and forceful expression to the reality of divine revelation as manifested in Scripture and Christ. Such revelation is not to be confused with Humanistic ideas of inspiration, but is basically an act of God's condescending grace and not the mere consummation of man's wisdom. The Disciples, while insisting that God's revelation is found in nature, history, and inner experience (contrary to Neo-Orthodoxy) agree that in the Scriptures and Christ we have the center and norm of all Christian revelation. 4. *Faith.* As for Christian faith, Neo-Orthodoxy is a vigorous ally of the Disciples in its emphasis on faith as a personal trust in Christ and not the acceptance of Christological interpretations of his Person. The Disciples agree that one of the gravest heresies in the history of the church arose when early Christian theologians converted the personal type of faith found in the New Testament into a credal faith as defined by theologians. 5. *Baptism.* Of late Neo-Orthodoxy has taken positions relative to baptism that are essentially in line with the Disciple conception. Thus Emil Brunner declares that "Neither the Lutheran nor the Reformed Church found its settlement of the question of baptism entirely satisfactory. It was noticed that

the New Testament declaration of baptism could be linked neither with the idea of infant faith nor with that of Covenant faith by proxy of the parents and witnesses in their firm conviction."⁴ Again, Brunner asserts "In baptism it is God, first and sovereign, who acts, who forgives sin, who cleanses man and regenerates him. But man too acts in baptism. He allows this cleansing of himself to take place, he lets himself be drawn into the death of Christ, he confesses his faith and his attachment to Christ. Baptism is not merely a gift to man, but also an active receiving and confession on the part of man. Indeed baptism, precisely as this free confession of man, is the stipulation for the individual's joining the church." In like vein Principal Robinson interprets Karl Barth's recent position as meaning that "Infant baptism is the fundamental error of the Christian church" and, in effect, "Calls upon the Lutheran and Reformed churches to alter their baptismal practice and once again to practice believers' baptism".⁵

6. *Church*. The church for Neo-Orthodoxy, as envisioned by Emil Brunner, is not primarily an objective, established, and authoritative institution whose chief mission is to proclaim pure doctrine and to perform the correct administration of sacraments by the theologians and priests who are specially set apart from the laymen of the church to perform such tasks. Rather Brunner declares "The church is nothing other than a fellowship of persons, namely, the believers who through their present Lord, their Head, are connected with a body. The church is a fellowship of believers which is grounded in God's Word".⁶ In a word, Brunner seeks to get back to the personal conception of the church as revealed in the New Testament and to repudiate the Catholic idea of the church as an *institution*—a conception too closely followed by the Reformers. The Disciples, obviously, are essentially in line with Brunner in their conception of the church.

7. *Preaching*. Neo-Orthodoxy never-endingly emphasizes preaching the "Word of God" as the chief witness of the church. All preaching should be essentially Biblical in content. Since Christian theology is primarily Biblical theology, rather than Natural Theology, the Scriptures must ever furnish the primary source materials for preaching. Any student of Disciple preaching will recognize the similarity of this position to the Disciple conception of the preacher's message.

Once more, every fair-minded Disciple will gratefully admit that Neo-Orthodoxy is a *helpful corrective* of some one-sided em-

4. The Divine-Human Encounter, Emil Brunner, pp. 180-181.

5. The Christian Evangelist, Oct. 6, 1948, p. 1005. Based on Karl Barth's THE TEACHING OF THE CHURCH REGARDING BAPTISM.

6. The Divine-Human Encounter, Emil Brunner, pp. 198-202.

phases of Disciple preaching and doctrine, occasioned by the polemical theological situation which confronted our fathers.

1. *Divine Judgment.* Neo-Orthodoxy has consistently stressed the element of divine judgment in the Christian doctrine of love. All too many conservative and liberal Disciples have failed to understand that love in the New Testament is not modernistic sentimentalism, but rather an austere virtue. Disciples are prone to forget that judgment is not only an Old Testament doctrine, but one found at a higher level in the New Testament also. The cross, for example, is our judgment as well as our redemption. The love of God in Christ is in fact more exacting in its requirements than any judgments ever based on Old Testament Law.⁷ 2. *Sin.* In contrast to the prevailing thought of liberal Disciples, Neo-Orthodoxy has rightly maintained the tragic reality of sin and human depravity. Sin is no mere arrested development, nor is it simply a mere social maladjustment. Rather sin is a voluntary violation of the will of God as revealed in Christ. As such sin casts a dark shadow over the entire enterprise of history. The Disciples must seriously recognize this disturbing fact and confess anew that "we have all sinned and come short of the glory of God". 3. *Grace.* Neo-Orthodoxy has once more given divine grace a Biblical significance not generally found in the theological literature of the Disciples. Influenced by the Renaissance spirit and modern humanistic culture, the Disciples have underestimated the fundamental Scriptural and experiential primacy of grace. Human effort has had the tendency to over-shadow the doctrine of grace in Disciple preaching. 4. *Fundamentalism.* Neo-Orthodoxy, while stressing the basic significance of the Word of God in the Christian religion, has emphasized the historical and critical approach to the study of Scripture. Thus the theologians of Neo-Orthodoxy are opposed to all fundamentalistic and legalistic conceptions of the Bible. Hence they rightly warn all conservative Disciples against the dangers of legalism and of "Biblical idolatry". 5. *Liberalism.* Neo-Orthodoxy is equally opposed to the radical liberalism, that characterizes some Disciples and other Christian communions, concerning their temptations to disregard the Word of God as basic to Christian theology. Such tendencies, Neo-Orthodoxy makes plain, lead inevitably toward a rationalistic and humanistic understanding of the Bible which robs it of its unique vitality as a divine revelation.

However, when all of this is admitted, today, as in the days of our Disciple fathers, we find it necessary to oppose what to

7. See Romans, 6 Chapter.

us seem certain basic and dangerous errors in the Neo-Orthodox school. This is done not in the spirit of a Disciple infallibility complex, nor yet in the cantankerous spirit of debate in support of the Disciple doctrines. Rather the purpose is analytic, not polemical.

1. *God*. Neo-Orthodoxy, while rightly emphasizing the objectivity and transcendence of God, has gravely erred in portraying God primarily as a transcendent *sovereign*—the error of all historic Calvinism. The Disciples insist that the God of Christianity is primarily and always the Heavenly Father. The Heavenly Father, as revealed in Christ and imminent within nature and history, is never rightly portrayed as a sovereign “Yon-side God”. He is just as imminent as he is transcendent and is found everywhere at work in his world. We cannot any more tolerate Barthian transcendence than we can humanistic imminence. It is not a matter of either—or, but both—and, for the Disciples. 2. *Revelation*. Though revelation is basically a gracious self-disclosure of God to man, and not a mere discovery of God by man, revelation for the Disciples is a cooperative experience involving the activity of both God and man. Revelation does not necessarily require some spectacular miracle that invades a supposedly passive human creature. Hence, for the Disciples, the Neo-Orthodox conception of revelation as wholly a work of God is at variance with Scripture and the moral experience of modern man. 3. *Christ*. Neo-Orthodoxy, while recognizing the historic Jesus as real, has tended to give primary stress to the Living Christ and Lord. The Disciples, while believing in the Living Christ, have always rightly insisted that we get back to the historic Jesus and that the historic person of Jesus is not only inseparable from, but absolutely basic to the doctrine of the Living Christ. When the Disciple fathers preached “back to Jesus Christ” they realized the necessity of a re-discovery of the historic Jesus as the center and norm of all Christology. They knew the fatal error of underestimating history as the basis of the entire Christian religion and the deadly heresies that have plagued the church when, as in the Apostles Creed, church theologians virtually ignored the life of Jesus. 4. *Man*. While agreeing with Neo-Orthodoxy that man is a sinner and a depraved being, the Disciples reject all doctrines of *total depravity* and the credal versions of *original sin* that appear in Neo-Orthodox writings, particularly those of Barth. The so-called “Fall of Man” does not mean the total loss of the image of God in man; nor does it incapacitate man for whole-hearted and positive response to the Gospel of Christ. In keeping with the Bible and the modern

understanding of man, the Disciples can never accept the fatalistic implications and the low conceptions of man as found in Neo-Orthodoxy. It is the conviction of the Disciples that Neo-Orthodoxy derives its doctrine of man primarily from St. Augustine and John Calvin, only secondarily from selected writings of Paul, and scarcely at all from the teachings of Jesus. 5. *Grace*. Neo-Orthodoxy, while rightly emphasizing the primacy of grace in Christian experience, has grievously erred in its presentation of grace as a miraculous experience. The Disciples readily admit that grace is indispensable, but refuse to admit that grace is irresistible. Without human cooperation, grace can never find fulfillment in human experience. Man is able either to accept or reject divine grace, before and after conversion. Hence, the Disciples cannot accept the Neo-Orthodox doctrine of "once in grace always in grace". 6. *Conversion*. For the Neo-Orthodox, revelation and conversion are interpreted as a divine attack upon passive man.⁸ It is a miraculous experience throughout. On the contrary, Disciples insist that conversion is a normal and not a miraculous experience. It is a healthy and cooperative relationship between God and man. Man is never a mere worm of the dust. Even when man is spoken of as clay in the hands of the Potter, it must be remembered that ordinary clay in the view of modern Physics is a seat of positive energy, and not dead matter. 7. *Faith*. Faith for Neo-Orthodoxy [Barth] is a miraculous counterpart of revelation which comes to totally depraved man as a miraculous gift. Thus faith is really devoid of any creative and positive human element. To the Disciples, however, faith is a normal, voluntary, and intelligent response on the part of natural man to the overtures of the grace of God in Christ. While *aided* by grace, through the Holy Spirit, faith ever remains essentially a human capacity and not a miraculous gift of God. 8. *Intelligence*. Neo-Orthodoxy indulges in the dangerous heresy of scorning natural intelligence as a means of approaching God. A complete separation of faith and reason in the redemptive process is emphasized. No unregenerate man, by reason, can find God in nature, history, experience, the Bible, or even in Christ. All knowledge of God must come primarily through the miraculous gift of faith and only after this gift of faith becomes a part of Christian experience can man's intelligence really serve as a means of a true understanding of God. The Disciples repudiate this whole position of Neo-Orthodoxy. They see no irreconcilable dualism between faith and reason. As disciples of John Locke they believe that natural intelligence is indispensable in the discovery of God,

8. See GOD IN ACTION, by Karl Barth, pp. 3-7.

just as it is in any other realm of knowledge. Both faith and intelligence are native human capacities that can and must cooperate in the discovery of God. Any system of thought that ignores or belittles intelligence in Christian experience is in danger of leading the church into the abyss of obscurantism, dogmatism, and authoritarianism. 9. *Social Gospel*. The Neo-Orthodox scholars, particularly Barth, are very skeptical of the modern emphasis on the application of the Christian Gospel to the evils of our modern social order.⁹ Though Reinhold Niebuhr is an eminent and vocal exception, even he despairs of anything more than a far-off approximation of the Christian ideal within the limitations of history.¹⁰ All in all, the Neo-Orthodox school dangerously imperils the driving power of the Christian ethic. On the contrary, the Disciples, while more subdued in their social romanticism than formerly, still believe in the incalculable possibilities of man on this earth and are unwilling to set arbitrary limits on the redeemability of society. In a word, while realistic in their views of the social order, the Disciples are utterly opposed to every social view that bears within it even the taint of historic fatalism. 10. *Calvinism*. To sum up the whole matter, Neo-Orthodoxy is the older Calvinism dressed up in modern clothes. The errors which have been delineated in this paper are the same old and familiar Calvinistic errors so uncompromisingly and fearlessly fought by the Disciple fathers. As Contemporary Disciples we are as much opposed to Calvinism today as were the fathers of the Disciples in the nineteenth century, and for the same fundamental reasons,—not elaborated in this paper. The Disciples know that if Neo-Orthodox Calvinism is basically right in its theological premises, the Disciples Plea is basically wrong. In this case there can be no both-and, but only either-or. If the Disciples are to have any theological place in this century they must vigorously meet the challenge of Neo-Orthodoxy. Believing as they do that Calvinism is a misinterpretation of the Scripture regarding God and man, the Disciples of today will join their fathers in a constructive, yet kindly, opposition, and seek to establish what, to them, seems to be a more hopeful and Christian theology. If we are to approximate the realization of a new heaven and a new earth within the limitations of history, the Disciples cannot see how Neo-Orthodox Calvinism can be the moral energy or the theological foundation of that new order of society. Hence, surrounded and inspired by the unseen cloud of Disciple fathers as witnesses, contemporary Disciples, along with all like-minded

9. Note Barth's address before the recent World Council of Churches in Amsterdam.

10. See *Moral Man and Immoral Society*, by Reinhold Niebuhr, also *Morals and the New Theology*, by H. D. Lewis.

Christian leaders, will find courage to pursue their important and positive theological task in this generation,—a generation which must again believe in its powers and possibilities or perish!

MARTIN BUCER (1491-1552)—A MAN ON HORSEBACK

HOWARD ELMO SHORT*

There are at least two jobs in society that often go thankless. One is that of a conciliator, a "go-between", whose task it is to iron out disputes between others and bring them to some workable agreement. The more important the people are that are quarreling, the harder the job and sometimes, the less credit the mediator receives. Another hard job is to build up a substitute for the old customs and practices that someone else has just finished tearing down. In Reformation days it often became popular to destroy the old, throw out the mass, the pictures and statutes, the ritual and catechism. But who was to prepare decent evangelical substitutes, expressing in worship form, the new emphases in religion? That is neither simple nor easy.

Martin Bucer of Strasbourg ought to be remembered for having done a very good job at both of these difficult tasks. It is a pleasure to accede to the request to present an account of a few of his more interesting activities. No problem was too great for him to tackle, nor too far away. Local congregations passed on the news of how he had helped them and more calls came than one man could possibly accept. But he did his best. Hastings Eells, the only American writer who has published an extensive study of Bucer, is right,—“he was a man on horseback when anyone wanted anything done”.

A SKETCH OF HIS LIFE

Let us call the man “Martin Bucer”, and pronounce it “boots ’er”. And let us say that he was born in Selestat, in Alsace. The date was November 11, 1491. This was St. Martin’s Day, hence his name. Of the date we may be sure, but the spelling of the name, and the place still afford subjects for the interesting kind of minute historical discussion into which we cannot enter at any length. As to his name, he practically always signed it in Latin, Martinus Bucerus, but the German spelling, Butzer, is not entirely absent, especially if he were signing a document written in the German language. Of his 96 printed works, 52 were written in Latin. The French usually, although not always, have it Bucer, while the spelling in English seems to depend upon the preference and the background of the one who is writing. The only signature

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which we have seen personally, is on the agenda of the Marburg Colloquy, and there it is a sprawling "Martinus Bucerus". The spelling Bucer, seems to me to be a reasonable English translation of the Latin, and there are many who agree.

The ancient authorities, with the exception of Zedler's "Universal Lexicon", (1732), say that Bucer was born in Selestat. Zedler claimed that Bucer himself, in a letter written in 1523, said that he had been born in Strasbourg. Peter Bayle, in his famous "Historical and Critical Dictionary", first published two years after Zedler's work, again contends for Selestat as the birthplace.

A few months before he was fifteen, young Martin became a novice in the Dominican cloister at Selestat, apparently just in order to get an education. He was unhappy, but he did not want to bring discredit to his relatives so he stayed. He was also helped by the belief that he could not be damned as long as he stayed in the Order, and by the motto, "Dispair makes the monk". In 1517, he was transferred to Heidelberg where the Dominicans also had a cloister. Here he was permitted to study Latin and Greek, and he first met Martin Luther there, when the latter came to the Augustinian monastery for a Disputation. Bucer went ahead to take his Bachelor of Theology and Master of Students degrees, but his reading after Luther, Reuchlin, Ulrich von Hutton and Erasmus, plus the fact that he was now permitted to read the Bible, soon strained his relationship with the Dominican brothers to the breaking point. He left the Cloister in November, 1520. Friends in Speyer helped him secure release from his monastic vows, April 29, 1521, on the ground that he had taken them as a child without sufficient knowledge and freedom of choice on his part. On the same day, Aleander had written to Rome that Bucer was, "more learned and no less dangerous" than Luther, and advised his expulsion from Germany. This release simply placed him among the regular priesthood of the Roman Catholic church, but this status was not to last very long.

Three days before his final release from the monastic vows, Martin Bucer can be said to have begun active participation in the Reformation, by engaging in a Disputation in Heidelberg. However, it was at the Diet of Worms, beginning April 18, 1521, that he really began to assume an important role, and began a life that was to last for thirty years, extending far and wide and finally ending in England. At Worms he worked for Luther, literally hand and foot, delivering messages, scattering pamphlets, and writing some of his own. Following this experience he began

his first settled work as court preacher to Count Frederick of the Palatinate. He soon gave it up in disappointment over the loose court life and his inability to do anything about it.

In May, 1522, Bucer began his work in the parish of Landstuhl. The next bold step he took in defiance of his Roman vows was to marry Elizabeth Silberreisen, an orphan girl living in the Lobenfeld cloister, in the same year. His friends had called his attention to her plight and he felt that he ought to take her away. This made him a trail-blazer in the matter of marriage, for in this step he preceded the other well-known Reformers by some time. Soon after he went to Strasbourg many of the Reformers there followed his example, the first being Anthony Firn, then Matthew Zell, the real leader in Strasbourg at that time. By the summer of 1524, seven others had married, which just about completes the list of the Strasbourg Reformers at the time. Melanchthon says that the Bucers had thirteen children, and Bayle wrote in 1735 that, "it would have been a pity if so fruitful a girl had remained in a nunnery". She made him a good home, "a fortress from which he sallied forth to give battle to the hosts of Satan—a refuge to which he returned for rest and relaxation". Many refugees found a haven in Strasbourg and many were taken into the Bucer home. Reformers came for comradeship and food; statesmen came to counsel.

While he was still at Landstuhl, Bucer started to Wittenberg to study but he never got there. Already his chief characteristic was asserting itself. On the way he had stopped at Wissembourg and had accepted Pastor Motherer's invitation to stay a while and try his hand at disputing, preaching and organizing. The upshot of this decision was that one night in May, 1523, Bucer and Motherer and their wives had to steal away in the darkness. They had been excommunicated by the church, and the city council was in no position to protect them.

Bucer went home to Strasbourg, where his father now lived, and he made that city his home for the next 26 years. The Reformation was already well under way with Matthew Zell preaching in the Chapel of St. Lawrence, at the Cathedral, since 1518. It is interesting to note that Baum, the chief biographer of Bucer, heads one chapter, "Bucer and Capito take the Reformation of Strasbourg in Hand, May, 1523-Feb. 1529." In other words, as soon as Bucer got there he assumed a prominent role, and by 1529 he was the chief leader. Our main interest in this brief statement of Bucer's work lies at this point, for here begins the story of his reformation of church order and discipline. It will be

proper, however, to complete the outline of his life's story before we discuss his work in some detail. The Augsburg Interim, May 15, 1548, which followed the Schmalkald War of the year before, caused the end of Bucer's reforming activity on the Continent. The war made Charles V the undisputed master of Germany, and the Interim was an attempt to combine Protestant doctrine and Catholic practice. Martin Bucer became one of its bitterest opponents, and continued to preach. Not only the Catholics and the Emperor were against him, so were the pleasure-loving Strasbourgers who felt that compromise was the best policy. On March 1, 1549, the Council voted to request Bucer, and Fagius, to leave the city with their possessions and a yearly pension. On April 6, 1549, Martin Bucer left Strasbourg as he had entered it in 1523, a fugitive.

Since he was now famous he had several invitations which he could accept, but he took that of Thomas Cranmer, and arrived in London on April 25. The first task he had was that of translating the Bible from the Hebrew and Greek into Latin, for the use of some of the English scholars. Then he became Regius Professor of Theology in Cambridge University. These last days were not very happy ones. After Fagius died in November of the year they arrived, it was a homesick man that wrote,

"It is enough that at this age I am torn from the dearest church, school, and republic, in which I have accomplished something by the grace of the Lord; excluded from the sweetest friends and brethren, and led among a race who are kind and friendly, yet of an unknown tongue, and a very different food and customs."

The strangeness of the situation was not all that bothered Bucer. He now found that he had not been able to escape controversy, even in exile. His arguments with three young Roman Catholic theologians in the summer of 1550, in Cambridge, were to trouble even the quiet rest of his body after death.

After the death of Elizabeth Bucer in 1541, Martin Bucer had married the lady who was the widow of both Oekolampadius and Capito, two of his famous cohorts. She followed him to England with other members of the family, and remained until his death on February 28, 1551. "The great architect of subtleties", as Bousett calls him, was buried with great honor and ceremony in the choir of Great Saint Mary's, Cambridge. The King noted in his diary that, "all the whole university, with the whole town, brought him to his grave, to the number of 3,000 persons". Matthew Parker, Haddon and Redman, prominent English church-

men all, delivered funeral orations, "which three sermons made the people wonderfully to lament his death". Baum writes that, "hundreds of epitaphs in all languages decorated his grave within a few days. People were as saddened in England as they were in Strasbourg itself".

Others soon came along who felt differently about him. Bucer's friend, Edward VI, died in 1553, and soon the Roman Catholic reaction began under Mary's leadership. John Young, whom Bucer had opposed in public disputation in Cambridge, urged a Commission headed by Cardinal Pole, to "reform" Cambridge University. After a mock trial for heresy, on Saturday, (chosen because it was market day and a crowd would be there), February 6, 1556, the bodies of Bucer and Fagius,

"were taken up out of their graves and about ix of the clock brent in the market place and a cart lode of Bookes with them, for betwyxt 8 and 9 my L. of Lynkolne perched in St. Mary's and stood tyll almost xi setting furthe BUCER'S wyckedness and heretycall doctryn".
(C. H. Smythe).

In 1558 Queen Elizabeth succeeded Mary on the throne and "true religion" was restored to Cambridge. In July, 1560, upon receipt of letters from Archbishop Matthew Parker, the Senate restored Bucer and Fagius to their former honors, and another shower of verses and epitaphs was heaped upon the departed Reformers. Four centuries have brought added and deserved respect.

THE MEDIATOR

Our own study of Bucer has been confined largely to his work as an organizer of church life and government, and the remainder of this paper will deal chiefly with an elaboration of some of these endeavors. However, a mere list of the general meetings in which he participated is enough to show that he gave much time to the cooperative efforts of all the Reformers. He was indefatigable in many and varied attempts to bring harmony between belligerent leaders who were ever zealous for the truth and ever jealous of their own expression of it. Here is the list: The Diet of Worms, (1521); the Marburg Colloquy, (1529); the Conference of Coburg, (1530); the Diet of Augsburg, (1530); the Kassel Conference, (1534); the Conference of Constance, (1534); the Tübingen Conference, (1535); the Conference of Basel, (1536); the Signing of the Wittenberg Concord, (1538); the Conference of Leipzig, (1539); the Conference of Frankfurt,

(1539) ; the Colloquy of Worms, (1540-41) ; the Diet of Regensburg, (1541) ; and the Colloquy of Ratisbon, (1545-46). Whether another Reformer can match this list is doubtful. Yet, after all this activity, history speaks of Lutheran, Calvinistic and Zwinglian movements and doctrines, while such a term as "Bucerism" is rare and does not properly describe a movement or a system of thought. (Rudolf Seeberg uses it once in his "Dogmengeschichte"). Without attempting to minimize his mediating efforts, in fact, asserting the great effort he made and the results often achieved, we may still say that Bucer's genius found lasting expression in church polity, government and organization. The results are still seen in local congregations singing, studying the catechism, and carrying out various phases of the worship service in accordance with suggestions first made by Bucer. To some illustration of this activity we turn now.

STRASBOURG ECCLESIASTICAL REFORMS

How would you begin if you had to re-form the religious organization of a city? How would you make a Protestant congregation out of a Roman Catholic church? The way in which these questions were answered has not received nearly as much attention in the study of church history as have the theological arguments of the Reformers, and the decisions of Diets and Conferences. Martin Bucer was one who specialized in introducing the Reformation in specific places, or in assisting in the early stages of its development and writing materials which would further the cause. Although he did not introduce the Reformation in Strasbourg, his work there for twenty-six years best illustrates how he accomplished some of these results and is a type of what he did for many a town upon invitation. We shall look at his Strasbourg work in some detail and then sketch in more hurried fashion, some of his activities in other places.

The best way to further the Reformation principles was to preach, so Capito and others secured permission for Bucer to preach in German, an hour a day, on the Gospel of John. Matthew Zell had already been forbidden the use of the cathedral pulpit, so they had built him a wooden pulpit which they carried out into the nave for his use. Zell let Bucer use his wooden pulpit. When the parish priest in a smaller Strasbourg congregation became ill, Bucer was installed as sole pastor, March 31, 1524. Thus he became the first evangelical pastor, officially appointed as such. The Council showed that they realized this when they appointed a priest to hear confessions and administer the mass for

those members of the congregation that did not follow the Reformer. This set a pattern that other Strasbourg congregations soon followed.

Public debates were as popular as they became in the American church three centuries later. In fact Bucer wrote to Zwingli that, "the public clamored for more excitement than it saw" of this type. One of Bucer's outstanding opponents in these early days was Thomas Murner, a priest. In a published writing on the mass, he claimed the Lord's Supper to be a "work" in the Roman sense, and challenged the Reformers to debate the issue. Bucer accepted, and gained the cheers of the crowd so well that Murner never got another public hearing and finally died in exile. Another priest, Conrad Treger, issued a claim that the preachers would not debate with him in public. Bucer, Capito and Lambert immediately challenged, and out of it came two statements which put into exact words the eternal conflict between the two groups. Said Treger,

"There has always been a Christian Church, which one must obey in all matters of faith, and which cannot err".

Bucer and his cohorts stood firmly on the conviction that,

"the Holy Bible is the absolute truth, and therefore it must be followed".

Beyond this basic disagreement over the source of authority, they could not go.

Another early issue between the evangelical preacher and the practice of the medieval church was that of "images", a term which the Reformers used to include pictures, paintings, statues, relics or anything else that seemed to have become an object of worship itself. When Zwingli first wrote Bucer that he understood the first Commandment to forbid images, Bucer replied that he taught diligently that man must worship God in spirit, and not a dumb image or a picture. However, he felt that so long as an image remained an external thing in the mind of the worshipper it did no harm. In this position he stands somewhat between Zwingli who would destroy them, and Luther who, in 1524, did not believe in disturbing them.

Bucer soon had a chance to try out his theories. Saint Aurelia, the one for whom his parish was named, was buried in the nearby cemetery. In the old legend, she was one of 11,000 girls who died of the "fever" 1100 years before, and for centuries people

had visited her grave as a shrine. Many believed miraculous cures had taken place. As Bucer wrote, "The people have eaten the dirt off the grave; they have even set up a little statute on the altar and clothed it, as a further allure". This was too much so he had the grave dug up, only to discover that, "the bones did not look at all like those of a girl". As time went on he continued to move away from his earlier moderate view, and in a pamphlet dated March 6, 1530, he takes an absolute stand against all images, believing that they are forbidden by the Bible, and telling how they have been destroyed in Strasbourg.

The mass had to go, too, in the new evangelical church. It was chief among the "works" which were required for salvation according to the Reformer's interpretation of the Roman Catholic view, and it was only a question of time until an evangelical service of worship would supersede it in the Reforming churches. There were those who loved the ancient and beautiful service in the Latin language, and to them Bucer said, "Let the gracefulness of the Latin language perish, let the miracle of erudition perish, if the glory of Christ is obscured by it". More and more, the people were staying away from the mass and attending only the evangelical preaching services. By April, 1525, the Magistrates had reduced the number of masses to four, for no more were needed to accommodate the crowd.

In January, 1528, the Strasbourgers took part in the Disputation of Berne, which was a discussion about the mass. It ended in the usual deadlock over the source of authority, but it did seal the fate of the mass in Berne and in Strasbourg. The Magistrates of Strasbourg submitted the matter to a vote after reading some of Bucer's advice again. The vote was: 24 to keep the mass until the next Reichstag met, at least; 184 to abolish it at once; one opposed to abolishing it at all. So on Sunday, February 21, 1529, every Strasbourg church celebrated the new order. The common people in spite of pope or king, had exercised their true citizenship in Christ's Kingdom. Thus, Martin Bucer and the other leaders had enabled lay church members to assume a voice in their own congregations, even though it was spoken through a secular Assembly. It was the beginning of more important things for the layman.

WORSHIP, POLITY AND DISCIPLINE

Bucer's attention now turns in the direction of a new and simpler worship service, and to the idea of the Christian congregation. It took five years to produce a planned program of evan-

gelical life. Articles of doctrine and organization are contained in the "Tetrapolitana Confessio", composed by Bucer and Capito to present to the Diet of Augsburg in 1530. Similar topics are included in the "Sixteen Articles" (an attempt to harmonize the Tetrapolitana and the Augsburg Confession), which were presented to the City Synod of Strasbourg, June 3, 1533. However, the "Order and Discipline" of 1534, is the best illustration of what Bucer planned for his home town. Its every detail is of interest as the new freedom begins to exert itself in voluntary discipline for the benefit of all. Only selected sentences can be translated and quoted here:

"In order that no one may say that the Holy Ghost commands him to preach, a Committee is to be set up to examine candidates. It consists of two Magistrates and three church officials, and it is to call two ministers to work with it."

"When a congregation wishes to call a minister, they shall choose twelve good men to examine the candidate. Then they may ask him to preach. After this, the examiners and twelve others called from the congregation, shall present the candidate before the congregation for a vote. If they already have another minister and the new man is chosen, the first one is to pray that 'the minister may serve fruitfully.'" (Congregations like Strasbourg had several ministers just as they had had priests before.)

"Helpers are to be chosen by the committee and the minister. . . . The preachers have been coming together every week to discuss how to lead the church; but now the preachers, the helpers, and three members of the wardens (church board) are to come together every Thursday. There are twenty-one wardens, and they are to rotate, three coming each week. The meeting is to be short when possible, so that the members can return to their regular work quickly."

"The Lord's Supper is to be celebrated once a month in each of four parishes, in rotation, so that it will be served somewhere in the city every Sunday. Each one is to judge his own worthiness to partake, but if the minister or his helpers see anyone about to partake unworthily they are to withhold it. The minister and a committee are to examine all cases of absence supposedly due to sickness."

"Everyone is to look out for the youth of the church. Instruction is to be held each Sunday, and a special service is to be held four Sundays a year. At the weekly services the Articles of Faith, the Lord's Prayer, and the Ten Commandments are to be briefly but clearly explained. Everyone must bring his children. Teachers are to bring resident pupils and orphans."

"Everyone must attend worship at least once a week. Outside work, baking, sailing, taking walks, carousing, are all to be forbidden during the morning sermon."

"The minister and the church officers will be diligent in teaching the people to feel like a part of the congregation, and in teaching them the meaning of the Sacraments."

"A system of visitation is arranged whereby a minister and two helpers will visit the country churches. The young people in the country are far too brazen, and they are now forbidden to dance and drink on preaching days. . . . The country people are to be considered for what they are rather than for what they can give."

How many new details arose as a result of the break away from the Roman Catholic church! Martin Bucer realized that evangelical preaching was not enough, and we have in this Order of Discipline his lasting influence in official form, toward an evangelical church rule in Strasbourg.

The churches and leaders were all faced with the problem of new materials for teaching their children. They all ended by writing new catechisms to teach the new faith. Bucer and Strasbourg were no exception. In Strasbourg, others worked at it, but Bucer's "The Larger Catechism" was the first official one published (1534), and his "Shorter Catechism" of 1537 was later adopted as the official one. The method of teaching children remained essentially the same, but the content of the teaching was the evangelical faith.

The Reformers continued to baptize their children in infancy, and to confirm them at "the age of discretion". Bucer completed his confirmation service in 1539, and it was adopted officially by the Synod that same year. Later, the same service was incorporated in the "Kassel Ordinances", when Bucer was helping perfect the Reformation in Hesse.

HELPING OTHERS

We have called Bucer "a man on horseback". He certainly didn't need his horse much in one city, but we must remember that his trips to various parts of Germany were undertaken in the midst of his Strasbourg efforts. One can hardly imagine a monthly or yearly schedule whereby Bucer got all the work done that is accorded to him. In twenty-five years, he took part in the fourteen chief conferences, Diets and Disputations already mentioned, upholding the Reformers' position against the Roman Catholic hierarchy, and trying to develop theological harmony between the Reformers. In addition to these trips, he either conducted or assisted the Reformation program in seven places, sometimes staying a few months. Not all of the details which he supplied in Strasbourg were needed in each place, but Bucer was always ready with a sermon, a catechism, a confirmation service, a service for the observance of the Lord's Supper, or whatever item was missing.

In such a manner he helped Ulm, where he characterized the situation by saying, "Catholicism has done everything possible here to dig its own grave". The "Eighteen Articles", prepared while Bucer was in Ulm, are an expression of the essential bases of the Reformation, in contrast to the teaching, cultus and religious laws of the old church. The opposition between Lutheran and Zwinglian teaching is very carefully concealed in the article on baptism, but in his interpretation of the Lord's Supper, he leans somewhat toward the Zwinglian views. The "Articles" were followed by a "Discipline" that takes up the many details that have to be settled, like the time of worship, visitations, singing, food laws, visiting the sick, funerals, and how to publish marriage intentions.

Bucer was not simply a big city man. He made an effort to answer every call, and sometimes he could contribute something to the organization of the Reformation by stopping off for a few days while he was on his way from one city to another. Afterward, he would continue to help such a place by correspondence. Among the places he helped in this manner were Biberach, on the Ulm-Constance road; Memmingen, and Isny, on the Constance-Augsburg way; and Esslingen, along the Strasbourg-Stuttgart-Ulm route.

Bucer made four trips to Augsburg to facilitate the completion of the Reformation there. A difficulty which he faced here was the strife between Zwinglians, Lutherans, Anabaptists and Schwenckfeld. It seemed wise to Bucer to help secure for the city

Magistrates enough power to control the situation. Therefore, the tenth "Article" among those he prepared for Augsburg, stated:

"That God Himself established the office of Magistrate, and all Christians shall be obedient to them in everything that is not against God. They are to punish evil-doers, and do whatever makes for good."

Later, he defined five classes of "evil-doers", as follows: hypocritical clergymen, indifferent Magistrates, cowardly citizens, licentious libertines, and irreligious libertines. Bucer also produced an "Order of Discipline" and a "Catechism" for Augsburg, before he was finished. The latter had gone through eight editions before 1600.

Strasbourg was the door through which the German and Swiss Reformers communicated with one another in many attempts to understand the differences in their points of view. Landgreave Philip of Hesse went through this door, too, in an effort to perfect a workable church organization out of the varied teachings and opinions in his land, because he believed that in Strasbourg, "Zurich and Saxon elements of the church had mixed together in comfortable fashion". So it was, that Bucer went to Hesse, and in 1539 he produced the Ziegenhain Discipline which the churches accepted. In some ways this document is Bucer's crowning effort in the direction of church organization, and it forms the basis for the contention that some congregational principles can be traced to him. It is in this Discipline that the word "Gemeinde" comes into prominence for the first time. It is the German word which connotes what we mean in English by the word "congregation", in its very best sense. At last someone had decided that work and the privilege of service belongs to everyone in the church and not simply to the minister and selected lay workers. This plan also goes further than the earlier Strasbourg arrangement for special lay assistants, by providing for the ordination of such people to be pastoral helpers.

Bucer did not always succeed. He made an honest effort to bring about the reformation of the diocese of Cologne, at the invitation of Archbishop Hermann von Wied. In his accustomed manner of being able to come forth with the proper document, Bucer had his "Cologne Ordinances" printed in 1543, after much previous spadework. The plans seem to have been destined to fail. They would have brought it off, save for circumstances beyond their control. The Landtag (secular governing body of that Rhineland territory), meeting in Bonn, in July, 1543, closed without voting on the Reformation program after the clergy had asked a two

weeks delay for further consideration of it. The three Estates had been in favor of adopting the Reformation proposals at once. Unfortunately for the plans of Bucer and von Wied, Charles V marched down the Rhine the next month to oppose the politically dangerous William of Cleves. The Emperor's victory strengthened the Catholic position, and von Wied was replaced by a new archbishop in January, 1547. The "Ordinances" did have one practical value. Some of the features were used later in the English Reformation.

BUCER'S HAND IN THE ENGLISH REFORMATION

Bucer was not one to sit idly by, nor one to be ignored by others, even in a strange new land. The First Book of Common Prayer (1549) appeared not many days after Bucer's arrival in England. Of course he had no personal hand in it, but a careful textual study has led to the absolute conclusion that some portions of it are direct translations from Bucer's "Cologne Ordinances" and the "Kassell Catechism", while other statements reproduce the essential idea of some part of these documents, without quoting directly. Such examples are noticeable in the first and second exhortations, in the prayer of consecration, the words of institution, the absolution, the comfortable words, all in the Communion service. There are similar influences on the baptismal and confirmation services. Several familiar portions of the marriage ceremony seem to come directly from the "Cologne Ordinances", and some authorities on the Prayer Book have indicated as much.

On January 5, 1551, Bucer presented a long, detailed "Censura" of the First Prayer Book, at the request of the Bishop of Ely, who was engaged in the discussion of what was wrong with the Prayer Book. He begins gently, with a commendation, but before completing the introduction he says, "There are not lacking certain minor points which might seem not sufficiently to agree with the word of God". Then follow 39 chapters, presumably on the "minor points"! The Second Prayer Book appeared November 1, 1551. It is essentially the Book of Common Prayer of the Anglican churches in the world today. Smithen estimates that the committee which revised it, reckoned with two-thirds of Bucer's objections in the "Censura". Not all the changes he suggested were made, and not all that were made, were in the manner which he thought correct. Even so, much of what he said was taken as good advice. To choose a few points at random; the word "altar" was removed throughout the Book and "table" or "God's board" substituted; all the introductory and concluding rubrics

to which he objected were omitted; for the baptismal service, exorcism, the blessing of the water, and unction, were all abolished. One familiar phrase not in the First Prayer Book, is a translation from the Cologne burial service, "Forasmuch as it hath pleased Almighty God to take unto Hymnselfe the soul of our dere brother here departed . . .". Whatever changes have been made in the Prayer Book since 1551, and they have been few, have not been for the purpose of removing any Bucerian influence.

In his history of Cambridge, Mullinger wrote (1884) that,

"No professor certainly ever taught at Cambridge for so brief a time and yet left behind him so deep an impression as did Martin Bucer, of his services, virtues and attainments."

A. Edward Harvey is another competent English scholar who has considered Bucer's influence and concluded that,

"In the ordination service, as well as in the book of liturgy and apparently in the catechetical instruction, the English church has much for which it must thank the German Reformer."

It is undoubtedly true that Bucer also assisted and influenced various of the Non-Conformist groups in England, both those which came from the Continent, and those which sprang up in England. However, there is not the documentary material available for study as in the case of the Established Church.

Before concluding, a paragraph must be added regarding Bucer's influence upon John Calvin, youngest but not the least known of the leaders of the Reformation. John Calvin and William Farel were dismissed from their positions in the Geneva church in 1538, as a result of arguments over the authority of the church and the Council. Calvin's great work remained to be done after his return in 1541. They went to Basel where Calvin received an invitation from Bucer to come to Strasbourg and organize a French speaking congregation there, along Reformation lines. After the second invitation, a somewhat rough one, Calvin came, and began his work at once, in September, 1538. He had a free hand in his little congregation, but what he actually did was to reproduce the German services and method of working. The liturgy which he used seems certainly to be a free translation of Bucer's German language service, with some additions of his own. Doumergue has conceded as much in a definitive study, in French. Erichson has shown the same thing, beginning with the German.

When we remember that all the time Calvin was working in Strasbourg, he did everything as "a preparation for home", that is, as plans which he might use in Geneva later, we can see that Bucer was going to be felt in French speaking Switzerland. Bucer urged him to write and to publish, from his first arrival, and Calvin did so. In the introductions to these works he was warm in his expression of debt to Bucer. The second edition of the "Institutes" appeared in Strasbourg, in 1539. When Calvin returned to Geneva to complete the Reformation there, the "Ordonnances" and the Catechism which he introduced, showed further Strasbourg and Bucer influences. One need not take away anything from the genius and originality of John Calvin, in order to agree with Wilhelm Pauck that,

"the so-called Calvinistic type of church organization originated very largely in Strasbourg and in Bucer whose ideas Calvin could put into practice."

Calvin had come to Strasbourg as a young man of 29, and in later years he gratefully acknowledged the value of the time spent with Martin Bucer.

CONCLUSION

We close this account as we began it, by speaking of "the man on horseback". In this day when conferences and conventions and committee meetings become routine, and we can cover the country quickly, it is not so easy to imagine the Reformers of the sixteenth century, as they traveled widely—but slowly. A few illustrations of Bucer's journeys for the faith may be of some interest, since we have worked out a few of them for the pleasure of it.

At the time of the Marburg Colloquy, Zwingli and a group stopped at Strasbourg on the way from Zurich. Joined by Bucer and the Strasbourg Reformers, they rode away on Sunday morning, September 18, 1529, at 6:00 in the morning. September 27, a little before 4:00 in the afternoon, they rode up to the drawbridge of the castle of Landgreave Philip, in Marburg. This was a journey of some 175 miles if one traveled direct, but the Reformers followed a "twisted" route to avoid their enemies which made it considerably longer.

When it came time for the Diet of Augsburg, in June, 1530, Bucer rode off on Sunday, June 20, too anxious to wait for Capito who left the next day, and he arrived in Augsburg, June 23, 150 miles away. September 18, he left Augsburg for a conference with Luther in Coburg on the 25th. He made this 140 mile trip in seven

days. Leaving Coburg on the 27th, he rode through Nurenberg, Ulm, Lindau, Constance, and Zurich and Basel in Switzerland, arriving back in Strasbourg, October 16, 1530. He had been away from home four months and three days, and had ridden a minimum of 700 miles.

Another "excursion" was the one which was undertaken to assist in the reorganization of the Hessian church. He left Strasbourg, October 11, 1538, and went to Marburg. Aside from his work there and at Ziegenhain and Kassel, he preached in Luther's pulpit in Wittenberg, November 17, arrived at Leipzig for a conference on December 31, and was home again January 21, 1539. He had been away from home three months and ten days. He had traveled a minimum of 800 miles in 100 days, and conducted his writing, preaching and conference duties as well.

There is no need to shower false glory upon the memory of Martin Bucer, nor to take anything from the well-known Reformers to give to him. If this sketch seems to attempt that, then it has failed to portray our estimate of him. On the other hand, if this character, so thoroughly forgotten in our time except by church historians, can come into our consciousness and shine in his proper light and give us some added information on the immensity of the Reformation task by letting us see how he worked for the unity and the extension of the Protestant movement, then it will have been a pleasure to present to you, "Martin Bucer—A Man on Horseback".

Aside from a very few English and American sources, the references in this article are the writer's translations from Medieval Latin, German, Middle High German and French sources, which are not easily accessible. Therefore, the reader is not burdened with the documentation.

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ON READING THE BIBLE

C. L. Pyatt

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of History

Dwight L. Stevenson

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ON READING THE BIBLE

C. L. PYATT*

Recently there came to my desk a book on a religious subject written by a "layman."

In trying to give this book a fair appraisal, I found myself raising the question if this man had ever heard of Alexander Campbell. I am very strongly inclined to the opinion that he had, but my question was made insistent by reason of the fact that it seemed impossible for me to detect in what he had written any acquaintance with the principles of Bible study to which Alexander Campbell devoted so much energy, both in writing and speaking.

This instance may not have impressed me so much if it were isolated. The facts of the case are that in Bible classes, in conversations with earnest Christian people, and sometimes even with ministers, I have somewhat the same reaction.

I am even inclined to wonder if the statement which Paul made to the effect that a veil hangs before the people in the synagogue when Moses is read, may not be equally true of the reading or hearing the Bible with many people in modern times.

Doubtless many instances are extreme, though in some cases they may be rather typical. Years ago I was amused when an earnest Christian gentleman was praising a minister whom he very much loved. He asked why other ministers did not do what his favorite did, which was, as he said, "read the Bible and then explain that it did not mean what it said."

Perhaps the most pleasant experience of this kind which I ever had was in listening to a sermon preached at a church convention. The speaker quoted the passage from the eighth chapter of Acts in which Philip asked the Ethiopian if he understood what he was reading. He then answered it by saying that of course the Ethiopian did not understand, and he climaxed his explanation by saying "there are many things in the Bible which do not mean what they say. The Lord put them there to lead the Campbellites astray." Such experiences from time to time remind me of the advantages which it seems to me I have received from reading Alexander Campbell, and many of the times influenced by him. Perhaps this was best summarized by Professor I. B. Grubbs, who taught for so many years at The College of the Bible. Fundamentally, he had two rules:

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1. That discovery, not invention, is the purpose of Bible study; meaning, of course, the discovery of what the author meant.

2. That commentaries, dictionaries, etc., should be consulted as aids, and not as authorities.

In the "Christian System," in the introductions to "Living Oracles," his translation of the New Testament, in "Christianity Restored," and in other places, Alexander Campbell wrote much about the study of the Bible. In this he was greatly influenced by the "Introduction to the Study of the Bible," by T. H. Horne. He wrote at length about this. Most of what he wrote used to be and may still be in high school and college books on English rhetoric. But those matters were introduced that they might help the reader establish and apply the principle stated above by the quotation from Professor Grubbs.

Many things in harmony with this are to be discovered in Alexander Campbell. We are familiar with the fact that a century and a quarter ago he preached his famous "Sermon on the Law," the idea of which is fundamentally expressed on many other occasions by his idea of dispensation, and his figure of the darkness, the starlight, and then the moonlight and sunlight of revelation, is still a very excellent figure for understanding that the revelation of religion was a matter of development, and that those stages of development should be remembered and kept as a guide when any part of the Bible is read. Again and again it used to be emphasized that people when beginning to read from the Bible should ask about the author. Who wrote it? To whom was it written? For what purpose was it written? And there were other similar questions.

One very useful illustration was of the four blind men who went to "see" an elephant, which I believe was later put into a poem of a similar nature by J. G. Saxe. In this story it was related that one man felt the animal's trunk and reported that the elephant was like a snake; another took hold of the elephant's tail and thought the elephant was like a rope; a third felt the elephant's side and concluded that the elephant is like a house. The fourth decided on the evidence of the elephant's leg that the elephant is like a tree. This was used to illustrate, first of all, the fallacy of insufficient evidence. For instance, the statement "believe on the Lord Jesus Christ and thou shalt be saved," was claimed by many to be the only thing which a man needed to do to be saved. This story was used to illustrate that all relevant material should be considered.

Second, the story was used to explain the weakness of many Christian attitudes, even of the creeds. Many times what a Chris-

tian believed was true so far as it went. But it led to false inferences and the demand was made that all others should agree with these inferences which the man had drawn from limited experience and evidence.

It may not bear directly upon the subject, but it may be of use for us to remember that Alexander Campbell realized full well that the application of these principles would disturb a great many people. In fact he and his associates had been disturbed. They realized that truth must often remove error, and in that sense might be called destructive. One of his most frequently used parables has to do with a man who bought a vineyard, and was greatly disturbed when the vinedresser pruned it so freely. As recorded in the Christian Baptist, the story is as follows:

A citizen of the West had a very promising young vineyard on a fruitful hill. He had no practical knowledge in the cultivation of the grape; but had read much and largely upon the dressing, pruning, and managing of the vine. He built himself a wine-vat, and prepared all the implements for the vintage. His vines flourished exceedingly, and stretched forth their tendrils on every side; but he had no vintage.

A vine-dresser from Oporto one day presented himself as he was musing upon his disappointments. He was celebrated in his profession, and the most skillful in all the affairs of the vineyard. The owner of the vineyard having employed him to dress and keep his vineyard, set out on a long journey for a few weeks. On his return and visit to his farm, he walked out one day to his vineyard; when, to his amazement, he saw the ground literally covered with prunings of his vines. The vine-dresser had very skillfully and freely used the pruning hook, and had left little more than the roots and naked stems of the vines standing by the frames.

"My vineyard is ruined! My hopes are blighted! I am undone! I am ruined!" exclaimed the unhappy husbandman. "Unhappy wretch! You have deceived me; you have robbed me of the labors of five years, and blasted, in one single moon, all my bright hopes for years to come!" The vine-dresser stood appalled; but soon as the tempest subsided, ventured to say, "Master, I will serve you five years for nothing, if we gather not more grapes and have not a better vineyard this year than you have gathered in all the years since you planted these vines." The proprietor of the vineyard withdrew, saying, "It is impossible! It is impossible!" and visited it not again till invited by his vine-dresser about the middle of autumn; when, to his still greater astonishment, and much more to his gratification, he found incomparably more grapes

than hitherto gathered from his vines, and of a much more delicious quality.

So in the case before us, the application of the principle already stated trimmed us so naked, that we strongly inclined to suspect its fallacy, and had well nigh abandoned it as a deceitful speculation. Time, however, that great teacher, and Experience, that great critic, have fully assured us that the principle is a salutary one, and that although we seemingly lose much by its application, our loss consists only of barren opinions, fruitless speculations, and useless traditions, that only cumber the ground and check the word, so that it is a good measure unfruitful.

Alexander Campbell's activity had a great deal of influence. It seems to me that these elements and others which I have mentioned would justify us in saying that his ministry and other activities were educational. This, I think, is a term which frequently needs to be placed in contrast to a ministry which appeals to prejudices rather than to develop people. The recognition of the educational quality of Campbell, his associates, and successors, is, of course, not new. Not many of us are old enough to remember the burden and heat of the day, but many of us can remember the echo, because we used to hear Campbell and his associates denounced as rationalists because they would rely upon reason and information, and tried to educate their hearers and readers. A survey of much of the early material makes us realize that. It is hard to realize that men like Benjamin Franklin could compel the attention of people when he preached for an hour or more on predestination or the intermediate state of the dead, and related topics; and perhaps our wonderment increases as we realize that these sermons were intellectual and educational in their context and approach.

This phase of the activity of our fathers provided many results, but the one with which I am concerned is the fact that it was influential in developing on the part of a great many people a rational and intelligent method of reading the Bible.

While the occasion of this paper was the arrival of the book mentioned above, these reactions have been going on for some time. The tendencies I have mentioned do not seem to be limited to any particular group. They seem to be manifested about equally among the so-called conservatives, liberals, radicals, or whatever title is affixed to them. Furthermore, they seem to be equally common in the different religious bodies, though there would be, of course, particular emphases in some of them.

Naturally questions can be raised concerning the reasons for the type of reading mentioned above.

In the first place, the type of interpretation or study or understanding of the Bible on the part of many is traditional, and has been current among Christian groups not only from the time when "the memory of man runneth not to the contrary," but about as far back as history can trace such matters. They were manifested, of course, in the early church.

Secondly, many think of Origen's three methods of interpretation as being rather numerous, but the truth seems to be that Origen was decreasing and limiting the various types of interpretations; doubtless one of the reasons for the church of Rome adopting the policy of official interpretation was that it seemed necessary to counteract the very tendency that has been mentioned, and careful observers could see then what can be seen now, that rather than increasing the value of the Scriptures, it decreases it and makes it subject to the whim or hobby of the interpreter. This has been known as the waxed nose, which thus enables a passage of Scripture to be so manipulated that it can prove anything; and it has long been recognized that what proves everything proves nothing.

It can also be recognized that almost throughout history, the reverence for the Bible has promoted this type of reading and study, many of us believe, mistakenly. It has been argued and practiced that the word of God in the very nature of the case must be inexhaustible in meaning, and that can be applied to the most minute details.

One cannot but wonder if certain things in our church activities might be affecting us at the present time. We are familiar with the method of development in evangelism, which sometimes seems to forget that the great commission instructed us to preach: "teaching them to observe all things." The emphasis was on getting people to make a confession or something of that sort, and it seemed easy to believe that after the meeting, mission, or whatever the effort might be called, the minister might take up the work of teaching to supplement the emotional appeals which had been used.

Perhaps one of the developments in churches in the last one-half century has been the emphasis on activities. A number of years ago a group of ministers bemoaned the passing of the Wednesday night prayer meeting, and the difficulties of keeping alive the Sunday evening service. One minister, however, spoke of the fact that he had been making a study of his church as it was a little before 1900. At that time, his church had a Sunday School, morning worship, a junior Christian Endeavor society in the afternoon, a senior Christian Endeavor society in the evening,

Sunday evening preaching, and mid-week prayer meeting. There was a monthly meeting of the women's missionary society, as well as a monthly meeting of the Ladies Aid, and each year about eight or ten meetings of what is frequently called the official board. At the time he made that study, about 1937, not the average, but the lowest count of meetings held by the people of his church was running over forty per week, at least from September to June. This is probably more typical than is realized. Doubtless it has a tendency to reduce not only the reading of the Bible, but the emphasis on reading and understanding it.

It is, of course, banal to mention the activities of this world in which people now live. Radios, now television, movies, ease of travel, and communication, newspapers, and innumerable lists of magazines—these things really should make people realize that if they have less time to read the Bible, they should read it more carefully; but that is evidently not the way in which it reacts.

It is hoped that nothing in this paper will be interpreted to mean that the author is indifferent to the fact that teaching people to read the Bible and acquainting them with its contents is only one part of the minister's task. Nevertheless, it does seem worthwhile to emphasize it in a limited way.

Second, this is written in full recognition of the fact that the task herein suggested is by no means easy. Real education is always a difficult task, and it is admittedly so in this field. It does seem, however, that even though it does have difficulties connected with it, it is a matter of importance and deserves more attention.

There are, of course, no suggestions made regarding the methods to be used. Those also lie in the field of the minister's own work. It is perhaps more a matter of emphasis than any one method. It is hoped that this paper may call attention to this task once more.

"THY KINGDOM COME"—A Philosophy of History

DWIGHT E. STEVENSON*

A gospel adequate for the needs of modern man must arm him to deal with the vital factors that invade his domain of twentieth century life. It cannot ignore the gargantuan social forces whose upheaval has produced the movements of communism and fascism. It must come to grips with the fact that "civilization" as we and our fathers have known it is disintegrating right under our eyes, and it must enable men to do something more than endure these changes; it must equip them to face transition hopefully and to direct it creatively. It must do more. While men are trying to right the house of society—a work which our generation can never complete but whose consummation we must see from afar like Moses' vision of the promised land—their gospel must give them an individual house of life in which they can shelter their own souls from the storms of despair and cynicism and rear their families in love and with confidence.

The religion of the camp meetings which has set the pattern for the pietistic, other-worldly gospel preached by Protestantism for more than a hundred years is not equal to this demand. It has no conception of society. Its chief concern seems to be with life after death and the scenes of heaven and hell, which are now taken by modern men to be either products of human imagination and wish fulfillment or, if realities, too remote to warrant the elaborate interest and effort once lavished upon them. It has a message for individuals but none for civilization.

The religion of the social gospel was offered as a corrective to the narrow emphasis of personal evangelism, but it was itself defective in many points. It rightly conceived the tremendous importance of social relations to personal life but it made the mistake of conceiving social change largely in terms of legislation and mechanical manipulation of externals. It had no conception of the stubborn persistence of demonic powers in civilization. It had lost the sense of sin. It placed too much emphasis upon the autonomy and dignity of man and too little upon the dependence of man on vast natural and social forces beyond his engineering skill. While the social gospel was fond of talking about the kingdom of God its ignorance about the nature of that kingdom was laid bare by the habit of thought and of speech which spoke of *building* it, as though it were a matter of arranging materials and

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systems rather than an organic process of growth far beyond the foresight of the human intellect or rational control. Why the word *God* was included in the phrase at all is hard to see unless it was a concession to tradition or a face-saving gesture of filial courtesy, for it is now obvious that the only kind of kingdom then provisioned was one of man's planning and man's building. The social gospel had blurred over the message of personal repentance and commitment now known to be necessary to supply soul to social repentance.

Moreover, the social gospel made the mistake of identifying the social message of Christianity with a secular political method, most generally that of state socialism. If state socialism had come into power overnight many socially conscious churchmen would have found themselves sold by their own previous commitments as hostages to it as effectively and completely as the conservative church was bound to capitalism. They forgot that socialism is still little more than an ideology and that a social system is never identical with the body of ideas out of which it develops. That working socialism should adhere more closely to the ideas of Karl Marx than working capitalism adheres to the theoretical constructions of Adam Smith cannot be assured. Indeed it is a mistake that the spirit of Christianity should ever be identified with any social system as though the gospel aimed at a static set of social relationships rather than a dynamic manifestation of a moving spirit.

It is highly improbable that the human race will ever live in a social system that will be secure from the critique of Christianity's social message. The church will live in a healthier state of mind when it decides that it will no longer look for the perfect consummation of man's political and economic life. What is assured in place of this utopian dream is a world of perpetual social struggle where the living spirit of society receives and yields slowly to the living impact of the Christian religion. The household of faith must never cease to be on its guard against accepting the kingdoms of this world as the kingdom of our Lord. Aligning itself with any system the church is in danger of finding itself defending a body of abstract ideas while men go hungry and cold.

It is a tragedy of our time that respectable and conscientious men are fighting for ideas—the private ownership of capital, a monetary system—while men are starving and getting ready to fly at one another's throats. It may be the tragedy of the future that respectable and conscientious men will be fighting for ideas—the state ownership of industry and credit unions—while men

are starving and getting ready to fly at one another's throats again. Social systems there must be, for our mutual life must have implementation, but it is almost equally certain that all systems outlive their usefulness. Economic and political organization must be kept fluid by courageous and far-visioned souls who have given themselves to something more fundamental than any system. The words of Alfred Lord Tennyson have an unsearchable wisdom for us here:

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

It is probable that the exponents of the personal gospel have discerned something of this difficulty in the social gospel and have thereafter supposed that these unwise entanglements compel the church to abandon its message to society and to confine itself to evangelizing individuals. The solution is inept. The future of Christianity lies neither with evangelistic individualism nor with the old social gospel; it lies in its true gospel which passes through and fulfills both of these. That gospel is the message of the kingdom of God which is both personal and social.

1. THE REALITY OF THE KINGDOM

The chief difficulty of finding this solution lies in the task of so presenting the kingdom of God to the mind of modern man that he will at once grasp its meaning and be assured of its reality.

The kingdom of God is to be identified with the supreme reality manifesting itself in human society and in the historical movement of that society. This means that for our present discussion there are several definitions of the kingdom that are ruled out. The kingdom cannot be identified with the institutions and practices of the visible Christian church. Neither can it be identified with individual religious experience. It is not to be associated with a world other than this one, a life beyond the sphere of mortal events. That the kingdom of God might thrust itself forth in the institutional life of the church, or find expression in individual religious experience, or even pierce the veil of death and overcome mortal limitations is not inconceivable, but its existence depends upon none of these and is neither established by them nor destroyed by their failure.

The kingdom of God is to be found in the inner nature of society and in the movement of history. It is the irreducible soul of that society-history. To say this is to plunge us at once into an

unfamiliar world, for we are not accustomed to regard society as though it were any more than the result of the contract of numerous individuals who desire to secure the mutual economic, domestic, and political benefits which overcome the limitations and conflicts of individuals. Neither are we accustomed to think of history as having a divine significance.

One of the most perplexing products of recent years has been the dualism between man and nature in the thinking of certain influential writers like Walter Lippmann and Joseph Wood Krutch. These men, reflecting the unconscious outlook of millions of their contemporaries, have written of nature as though it were indifferent or even hostile to man and his struggles. Their pronouncements have been the nostalgic utterances of strangers away from home. Man and his society are thus set apart from the world of nature as though they were the products of two different creations instead of two different manifestations of the same life Force.

Logically such a dualism is absurd, for the most elementary science textbook will show us that man came out of the womb of nature and is just as much a part of it biologically as the tree or the horse. Since there is no logical basis for this halving of the world into natural and human there must be an emotional basis. Man *feels* as though nature were alien to him and his interests. This feeling is the outgrowth of a fact; nature is in fact alien to the kind of social life man has constructed in defiance of the laws of nature. Our journalists could never have written of "cold and illimitable space" except amid the artificiality and frustration of civilized society. Skepticism is never the product of society in its primitive, vigorous stages; it is the sediment of social stagnation.

It is instructive to observe that it is we who live amid the artificialities of an urban society who speak of nature and natural process as "the trampling march of unconscious power" and develop religious indigestion over "nature red in tooth and claw." Many peoples who have lived closest to nature, as happens in an agrarian or a pastoral economy, have not felt the preponderance of the cruel aspects of nature which engross our attention; rather, they have been warmed into a deepening sense of reverence and friendship from which have flowed some of our greatest religious faiths and our most enduring moral standards. This fact may be taken as an indication that the hostile feeling that overwhelms man in contemplation of the cosmos is merely a reflection of his social failure in an unnatural society which has been made unnatural by his lack of insight into the true character of the social relationship.

There can be no rational objection to the position that human society is as much a product of nature as a society of ants, a society of bees, or a family of higher apes. It is even more a product of nature than these, because it is a fuller expression of its life than they. The objection is emotional, and the emotion is created by the poor life adjustments of an unbalanced civilization.

This fact—man's lack of social equilibrium—brings before our minds an important observation about the character of man's dependence upon nature. Up to a certain point man in society is a product of nature; from that point on he becomes a co-worker with the forces of nature. That is to say, man has something to say about the direction of his course as an individual and as a society. But what he has to say always traces itself back to natural beginnings and always lies within the realm of natural limitations. Man must eat and sleep, even as do all the animals; he must reproduce his kind in a manner not fundamentally different from theirs, and whatever he does he must always do as a member of human society. These and many other natural conditions are inexorable. These are not merely the rules of the game; they are dynamic forces that made man and that flow in his very blood-stream. Nor do these natural forces become quiescent when man takes up the reigns of conscious self-direction. Man's plans for himself and for his society are always made not against a static background of natural law, but in cooperation with the living forces which constantly alter his endeavors, producing unexpected outcomes or even shattering his intentions completely. Thus a man's conscious intention may be to scale Mt. Everest; the dynamic forces of nature impede his progress to unaccustomed altitudes and may even destroy him in his attempt. If man's conscious intention conflicts with the demands of health in his own being he becomes ill, though his purpose may have been in quite the opposite direction. Similarly man in society may intend universal wealth, prosperity, and peace but because of the unnatural methods used in carrying out his intentions, nature may be unable to support him, so that his effort results in the self-frustration of poverty, depression and war. Social arrangements are never mechanical; they are dynamic. Our systems never turn out exactly as we plan and never remain where we put them. The reason lies in the fact that society is an organic outgrowth of nature and that it is a living world, fluid and moving.

Just as the artificialities of advanced civilization may produce an unreal division between man and nature, they may also produce a false sense of isolation from society in the individual. That man is an individual cannot be doubted, but that man is inde-

pendent of society is the lie of modern civilization. Man's individuality is socially produced; it can be sustained or developed only as the efforts and talents of the person are directed back into society.

It is a matter of common knowledge among even the most casual students of anthropology that the feeling of individuality and the assertion of individual rights and responsibilities are comparatively late developments in human history. In the primitive tribe the individual is an unimportant unit. The tribe is the primary reality. Individualism did not emerge in Judaism, for instance, until Jeremiah and Ezekiel in the sixth century before Christ. Before that, religion and morals were thought of in terms of the tribe or nation.

This primacy of society over the individual is not a theory; it is simply the recording of an historical fact. As society itself unfolds it produces individuals who develop their own uniqueness and consciously take their place in the social setting. Previously they had fitted into society unconsciously and uncritically. Nevertheless, there must always have been some measure of individuality, else there would have been only social uniformity and no progress. At every stage, however, in which the individual attained more than anarchistic and self-destroying rebellion he was nourished by social forces which he assimilated in a superior manner and then turned his talents and insights back to the service of his fellows. Society may not at the time have accepted his service but the genuineness of his contribution has won out in the end by virtue of its superior social value.

The evidence for the social source of individuality is multi-form. Biologically man is linked to two parents and through them to a whole relationship which ultimately includes all human persons living and dead. Culturally man is related to a given social group. He speaks the language of his associates. He thinks in the thought forms peculiar to his own time and place. He works through the institutions provided by society. He uses the knowledge gathered by society across a long period of centuries. If man were robbed tomorrow of his social heritage in the form of the skills and the knowledge learned from his ancestors he would be more helpless than any other animal in creation. Man is ruled much less by instinct than the lower animals; if the rational controls of learned conduct were released, he would have little instinctive behavior left to safeguard him. If he succeeded in living at all it would be at the beginnings of primitism, and without the continuance of social heredity he would never rise above the other beasts. Where then would be his much vaunted individuality?

To describe a person is to ascribe to him a unique setting in society. He is male or female, parent or child, worker or employer, English or Japanese, etc. He will not succeed in being a truly unique person until he has mounted the whole pyramid of society and stands ready to contribute something in turn for all that he has received. Wealth is social; money is the symbol of exchange, impossible without society. Fame is social; the genius is cherished by society and his lessons are taken to heart; it remembers him because he honored it.

To point out the social rootage of individuality is not identical with saying that society is everything and the individual is nothing, any more than pointing to the uniqueness of the individual gives license for denying social responsibility. What we are dealing with is a bi-polar relationship between the individual and society. Mutual relationship between the individuals composing a social group is necessary to society but that mutuality is never a dead, mechanical uniformity. It is harmony in difference, community in individuality.

Fascism and anarchism are both false. The human community must not be exalted at the expense of the individual nor must the individual be exalted at the expense of the community. The attempt to exalt either above the other is contrary to the demands of human nature and will result in self-frustrations. The excesses of individual license are destroyed by the rebellion toward authority, as in fascism, and the excesses of ironclad authority are destroyed by rebellion toward personal freedom. The exaltation of one class at the expense of another will result in the rebellion of the suppressed class and the subjugation of the ruling class. A measure of human equality and of social harmony is decreed in the nature of things. Any wide departure from this demand meets with self-defeat.

We have been talking about the inner character of society and man's relation to it. Society is organic with nature and man is organic with society. Our picture is not complete, however, until we realize that the rational nature of man, who becomes a co-worker in the shaping of his own destiny, superimposes upon this fundamental character of society many limitations and individual expressions of its genius, giving us thus far in history not one human society but many societies. It is further noticed that these societies in practice engage in conflict, thus obscuring the fundamental unity of mankind and creating the disturbances of social harmony which we call injustice, crime, racial prejudice, special privilege, exploitation, and war.

There is nothing wrong about small group loyalties such as

those of family, school, church and nation so long as life in them is characterized by the implications of universal human community. It is when loyalty to the small society within the larger human society is made exclusive and absolute that it becomes idolatrous and destructive. Limited as we are by our capacities of concentration, our social participation will be at best a provincialism enlightened by our consciousness of the larger human brotherhood. The good family will do its task when it opens the eyes of its members to their largest human citizenship, a citizenship that extends beyond the nations to the race. A society of scientists may form but never for the exclusive privileges of its own fellowship; it forms in order the more effectively to discover truth and make it available to humanity. Other illustrations could be given—colleges, churches—while they are beneficial because they carry the implications of universal society and prepare men for larger loyalties, they are performing their function. In the modern world the nation is in some cases an example of an unenlightened provincialism; it is a provincialism which seeks to be exclusive and absolute and is therefore idolatrous. There is nothing static about these social categories, however. One family may be exclusive while another may be inclusive, and so with a nation. Evil arises at the point where one group loyalty conflicts with another group loyalty and where individual practices exploit privilege at the expense of persons.

The inner character of human society is implicit rather than explicit. Universal human community is intended in the nature of things, but it is not yet consciously intended by the men who make up society. The reason for this lies in the fact that man is not only a creature but a creator; he must enter consciously into the achievement of his own individuality and his own social participation. He must do this not because he wants to but because he cannot escape the necessity of doing it; it is his nature. Men must come rationally to accept the brotherhood which is unconsciously implicit in human character before that brotherhood can become an explicit reality.

As a creator man is bound by many limitations: the narrowness of his knowledge, lack of imagination great enough to give him an intuitive sense of other peoples' needs, geographic location, his own exaggerated sense of individual importance or his will to power, the drags of social conventions and taboos. These limitations all re-enforce his provincialism and act as barriers to the achievement of human community. Fortunately they are not static, and man is constantly striving to overcome them, a struggle in which he succeeds slowly and at great pain. His knowledge

increases and with it his technologies, which multiply means of communication, acting as sensitive aids to his lagging imagination; inventions transform technologies, which in turn defy former geographic limitations and undermine outworn conventions and moth-eaten traditions.

The ferment of man's knowledge is working in the modern world as never before; the final outcome, even though it be approached through a fire of revolution, must inevitably be a fuller conscious realization of human community. Even the emotional rigidities of nationalism cannot stand before the onslaught of this widening human consciousness. For a time nationalism may succeed in turning the new means of communication and the new machines into engines of propaganda and war, but in the end this will only hasten the crisis of a nationalistic world and make the destruction of that stage of human culture doubly sure.

What are the most important factors at work binding men in societies? First in importance is the biological heritage. Biologically all men are members of the human family. Racial, national, and individual differences are variations within this family, not divisions annulling the blood kinship of all human beings. This biological kinship is a momentous fact, a kind of bed-rock foundation lying at the basis of all other factors. Men bear in their blood streams and in the marrow of their bones the mark of their kinship.

Next in importance is geographic location. Men living near one another form into neighborhoods and nations, and their association is determined to an amazing extent by the accident of place. In the days before exploration expanded civilization from one hemisphere to include another, this limitation of geographic location was so effective that men not only could live as though there were no other human beings but Europeans, but actually were ignorant that there were. Today the importance of geographic location and its limitations is being rapidly overcome by the modern methods of locomotion and communication. The world is more of a neighborhood today than the United States was within itself a hundred years ago. The time is fast approaching when the only geographic limitation imposed upon human community as far as we are concerned will be the requirement that all of us shall live on the same planet.

To this possibility of community through communication there is added something more than a possibility; there is added a propulsion in the form of economic life. Economic requirements are always fulfilled through society; the methods of fulfillment largely determining the outward character of that society. In our world,

expanded economic requirements necessitate an international industrial economy. Much harassed by nationalistic politics, this international economic life is nevertheless at work today, and its demands and propulsions will ultimately force amendments and realignments within the system of politics. The machine age and the machine culture are no respecters of boundary lines.

There is also the internationalism of truth in the form of scientific research. Science is a true internationalist; to force it into a nationalist mold is to lose it and to become barbarians.

Another tie binding men to society is sex. The true meaning of sex is found in society. The fulfillment of the sexual urge leads inevitably to mating and to some arrangement for child rearing; this makes social participation inevitable. Moreover, family life, requiring as it does the mutual consideration of each for all upon the basis of personality rather than that of utility, provides a strong thrust toward democracy; since the family at its best is the purest form of human community, involving economic and cultural sharing in all its branches, the logical implication of family life is found in the larger community where the same kind of economic sharing and cultural mutuality may be brought to pass.

Another and most powerful factor binding men in human community is the peculiar personal character of human life. Generally speaking there are three relationships possible toward the world.* The first is the mechanical relation, which is purely external; it is illustrated in the moving of a block of stone with a crow-bar, the running of an engine by steam, and the conquest of political rights by an army. The second is the organic relation which is functional, inner, and living relation by which one living entity is made actively present in another. This is the relationship of all life and is illustrated in the unity of a living organism and in reproduction. Organic life is unconscious, pre-rational, and super-human. The third relation is the personal relation whose distinguishing character is determined by the self-conscious rationality of every individual. Since every human being is a center of self-evaluation, self-motivated action, and of evaluation directed outward toward all his world, no person can be treated by another person as a mere thing or as a mere living organism. He must be treated as an equal. The only *personal* relationship possible is one of mutuality involving persuasion, trust and love, although a person may be temporarily degraded from this station to a mechanical or organic one.

Right now at the very hour when the international hymn of

*From the various writings of John Macmurray.

hate is being chanted and Americans are being led to hate Russians, these two peoples have far more in common than they have in dispute. They have the blood of humanity in their veins. They have the world of music and literature in common. They have the findings of science and the marvels of the machine age. They have the heritage of Palestine, Greece, and Rome. They live the same manner of life; they are born, they know the quick laughter and tears of childhood, they love and are loved, they rear children, they work at the same trades and professions, they play the same games, they suffer over the same tragedies, and they are finally joined in the fraternity of death. They share alike in the internationalism of science, art, religion, and industry.

What is it then that divides them? An illusion! The desire on the part of each to be self-sufficient and pre-eminent—the will to power, or slavery to ideas and systems rather than simple devotion to concrete human needs. Words divide them. False emotions divide them. Political superstitions divide them. And these are unreal; they are not related to the acts and facts which effectually bind these two peoples into one human community and propel them toward one destiny.

These considerations force us to abandon the crude contract theory of society in favor of an organic and personal view. Let us label this personal harmony of society by calling it *human community*. What do we mean by it? We mean the living mutuality of persons in the concrete interdependence of the actual contacts of everyday life. This mutuality is not to be confused with the abstract unity of the human race which is only a bloodless universal over which we may debate as to whether it is a reality or only a collective noun. Human community is not a totalitarian concept concerned with the massing together of all human individuals in the service of the whole. That does violence to human personality in the interest of meaningless uniformity. It is rather a concept meant to gather up the meaning of human mutuality, whether that mutuality is between two persons or among two million persons. It is the relationship necessitated by the fact that men as persons are active centers of valuation and can never, so long as they are persons, be moved solely by external coercion or for utilitarian purposes.

The only forces that can unite men in real community are the forces of mutual trust and mutual service, since the outward physical association must win the internal assent of each person involved before mere contact is transformed into community. It should be noticed that human community has a double character. On the one hand it is dynamically potential. That is to say, it is

rooted in biological kinship and in the very nature of the personal relationship and is the inexorable condition of all truly human association. To this aspect of human community we may apply the phrase *inner reality*. On the other hand, it is a conscious achievement. That is to say, men strive to make it effective in purposive action; this they must do always against the resistance of an opposite human urge found in man's lust for power. This is human community *made actual*. Between the human community made actual and the community that is dynamically potential there is a great gulf fixed. It can be bridged only as men overcome their lust for power and consciously bring the forces of kindness and mutual regard into play.

Actual human community depends upon human action. It is exemplified in friendship, in true family life, in genuine fraternal life in churches and other groups. There is nothing static about it, however. A friendship depends not only on past acts of mutuality but upon a present continuation of that mutuality. Without this continuing harmonious action, a friendship may crumble and with the substitution of disharmonious action for harmonious action an old friendship may change into enmity. Similarly a family may be a real human community at one time while at another it may be the household of a despot, or a group associating on mutual tolerance rather than active love, or a quarrelling pack bound by no ties other than blood kinship and place of residence. There is a tendency for a pattern of mutuality to perpetuate itself, however; not only from moment to moment but from one generation to another and in certain groups more than others, so that we would normally expect more human community in a family or a church than in a factory or between two nations.

If we remember that actual human community is the result of action we could not so easily fool ourselves with words about international good-will and human brotherhood when those words are refuted in the hostile action of diplomatic, economic, and military conflict. Actual human community may wax or wane from one moment to another since it is dependent for its existence upon the living act of men in inter-relation.

The blocking of human community is also an act. It is an act rooted in man's lust for power. It may be asked whether this lust for power is not as characteristic of man as his desire for community. The answer is *no*. The answer must be *no* because the fulfillment of the lust for power is impossible without the primary support of the dynamically potential human community. Lying would not be credited as truth and so accepted unless truth were the general rule. Men do not accept rulers unless they be-

lieve it is for their own good; the ruler who desires to exploit must do so by creating the illusion of service. The naked and self-confessed lust for power would be labeled at once as crime and would be so dealt with. There must be honor among thieves or their compact of thievery dissolves and they lose the power of collective action and protection.

The lust for power is therefore an illusion proceeding from man's self-conscious individuality and subsisting on the fundamental urge to human community which it seeks to pervert to its own purpose. But to label it an illusion is not to deny its force. An illusion may have a fanatical, almost superhuman force and may accomplish great harm. The force of man's lust for power is great enough to turn his life into a continual battle between his desire for human community and his desire for selfish aggrandizement, and is sufficient to appear in history under the guise of demonic powers.

2. HISTORY

Our discussion of the inner reality of society is not complete until we see how that society moves in time. We can do this best by briefly glimpsing some of the more important possible views of history against which to sketch the outline of the Christian view.

The most naive view of history is the conclusion that events just happen, that there is nothing significant about the succession of time other than the unfolding of consequences of past action by a more or less mechanical law.

A second view of history is one that might be somewhat lightly characterized as the merry-go-round view. It was advanced by the Greeks. The ideal of the Greeks was static perfection and since the world was thought to be the expression of the divine ideal, or Reason, the world was an expression of this static perfection. The Greeks conceived the perfect form as a sphere upon whose surface there was neither beginning nor ending. The world of space embodied this ideal in its spherical structure and the world of time embodied it in the cosmic cycle. Human history was conceived as a succession of closed cycles; each cycle of events moved through an unchanging and predetermined orbit with each succeeding cycle perfectly repeating the previous one. Under such a view, history is not important. The really crucial happenings are ideas, not events.

A third interpretation of history is one that has been rather widely influential in the contemporary west. We may caricature it as the elevator view of history. It is the idea of progress which

was largely inspired by the findings concerning biological evolution associated with Darwin and given its first philosophical interpretation by Herbert Spencer. Under the influence of this idea the feeling gained currency that time is identical with improvement in every area of life, biological, cultural, political, and economic. It was confidently expected that technological and sociological progress were assured in the nature of things. Moreover, the elevator of man's advance, gaining new momentum with each new accession of man's knowledge and power was held to be moving more rapidly toward the perfect day of prosperity and peace in our time. War and depression have dealt serious blows to this view despite its survival in the epidemic of world fairs now spreading to infect us with belief in "the century of progress" and the wonders of the antiseptic "world of tomorrow." We now have good cause to doubt whether socialized progress is automatic, and the idea of progress is far less capable of inspiring us than it was a decade ago.

A fourth view may be called the organic interpretation of history. Oswald Spengler has set forth a view which reduces history to the story of cultures. It regards cultures as gigantic organisms having an infancy, a childhood, a maturity and a senility. Mr. Spengler feels that the normal life span of a culture—Greek, Roman, Chinese, Western—is about a thousand years, and that there is no fountain of youth at which it may renew itself. A culture is born, passes through the primitive stages of its infancy and childhood, the vigor of its maturity, and declines into the feebleness of civilization in its old age and the oblivion of death. This is not a cheerful view of things. It may be noticed that it is a variation on the Greek cycle. Many people feel drawn to it.

A fifth view may be called the conflict and advance theory usually associated with communism. The real character of a society is formed by its economic life and its persistent struggle is toward the classless society. Each stage short of the final one produces its own internal contradictions which destroy it and advance humanity one step nearer its goal. This view is sometimes spoken of as an economic determinism because it is economic law which decrees the nature of the progress. The communist philosophy of history needs only to be traced through Karl Marx to its true Hebrew source to reveal its close affinity to the Christian view espoused by Jesus and pre-visions by the prophets.

The Christian view of history, and the one which commends itself to us as the most accurate account of what history actually

is, is different from any of these. It regards history as the action of God in interaction with man. Events do not happen; they are performed, and the final deed is God's. Neither growth nor static perfection nor progress is assured. What is assured is that God will act true to his nature and that man can advance or decline depending upon the character of his response to the dynamic act of God.

The categories of biological evolution cannot be drafted into the service of describing man's social development, for in man we have much more than a creature who must receive the impact of living nature in his physical make-up and transmit it by natural processes to his offspring. We have a creator who must consciously assimilate what he receives and who must make rational adjustments within a world of other persons. Put it differently. Social history is not simply the result of natural evolutionary forces; it is the result of interaction between natural forces on the one hand and man's rational, self-conscious efforts at self-direction on the other. This interaction is not a contest between equally powerful forces. The stronger force lies with nature and is to be found in what we have previously called the dynamically potential human community. The weaker force is found in man's self-conscious, rational life and in his efforts at knowledge and organization. It is possible for this weaker force to take one of two directions. It can fly in the face of the natural and stronger force of the dynamically potential human community as it is motivated by the will to power. To the extent that it does this it frustrates the actual fulfillment of human community. This frustration creates barriers separating the universal human family into tribes, classes, races, slaves, masters, and nations. But a frustration of human community, because of its inferior power, cannot persist for long. It becomes self-contradictory and its self-contradictions destroy it. Thus the internal contradictions of the feudal states destroyed feudalism. These contradictions are fairly easy to trace; the rivalry of feudal lords and the gradual exhaustion of military vigor until two feudal lords needing protection from each other applied to a third as their mutual ally and master; the wide disparity between serf and lord which reduced the serf to such desperation that he was willing to fight for his freedom.

It is fairly clear that nationalism and capitalism in the form in which we have known them will be destroyed in the midst of the social upheaval which is the visible symptom of our self-frustration. How long this strife will last no one can say, but its outcome in general outline seems fairly clear. National boun-

daries long static will be broken; an established economic system of private enterprise will become ancient history, but human community will be neither destroyed nor checked. It will expand. What visible form this enlarged human community will take cannot be foreseen. All we can say with a good measure of intuitive certainty is that it will be politically more universal and inclusive and economically more social.

Since human freedom is a persistent reality, and human knowledge, imagination and sympathy are always limiting forces exerting their power against the wisest possible uses of freedom, the possibility of self-frustration in the face of God's will for society is always very real and very present. Progress is not certain. What is certain is judgment. The real dynamic unity of society will always rise to judge the conscious human achievement of any period, to bless it and multiply its benefits if it is sound, to condemn and confound it if it is untrue to its own nature.

3. HOW TO ENTER THE KINGDOM

The kingdom of God may be regarded from two standpoints. On the one hand, it may be regarded as the creative thrust of God in human history demanding and enforcing brotherhood or judging men who fail to produce it. On the other hand, it may be regarded as the conscious acceptance of the demand of God by the individual and the ordering of purposeful human activity on the basis of that demand. In the latter sense, the kingdom of God has many degrees of attainment. There is attainment on the individual level as a person accepts love as the guide of his life and moves into creative possession of the traits of character and the personal force forming the substance of private Christian living. There is attainment on the small group level, in the family, in a co-operative society, in a group fellowship bound together on the basis of conscious mutuality. This is the kingdom in the church. There is attainment on the wider social level wherever social integration of free persons becomes a working factor—in economic or political democracy.

This, however, must be borne in mind: The kingdom of God is never a mere product, such as a democratic political constitution or a church, or equal and universal distribution of wealth; it is a dynamic movement, always supported by the willing and purposeful spirit of persons. The kingdom of God will have its products: world peace, economic stability, neighborliness and the rest, but it must never be identified with these externals, for they will vanish in an hour or a generation if they are not internally supported by personal consent and passion.

This being true, the technique of bringing the kingdom of God into actuality will not be that of designing blueprints of the Good Society and then engaging in the power politics, the economic manipulation and the social engineering necessary to translate the blueprint into concrete form. We will not build the kingdom of God; we will simply accept it.

The acceptance of the kingdom is not passive; the acceptance is moral action, the movement of faith, repentance, and regeneration. Such moral action defines the nature of the intellectual action which follows. It must be remembered that the intellect is instrumental to the purpose of the will. There can be no social regeneration which is planned and administered by unregenerate persons. So adept is our intelligence at rationalization that we can easily convince ourselves that this is not so—that we are morally good after all and that our problems are largely mechanical. As long as this is true our unregenerate moral will continues to dictate the terms of our intellectual measures and we go on obstructing the actual coming of the kingdom even while we loudly protest our desire for it.

We proclaim our desire for peace, but because our national will is unregenerate and we persistently announce the righteousness of our cause, our course of action can lead nowhere but to war. We surround ourselves with the implements of our unregenerate righteousness, we build huge armaments to defend it, we label other nations evil and call ourselves righteous, all the while heightening the tension upon a tenuous peace. We want peace but we also want American power and privilege superior to that of other nations. Since peace is only an end for which we yearn, while the accomplished end is produced by action rather than yearning, and since our action is war-like, it will produce war. Acceptance of the kingdom of God in the matter of world peace involves not only the acceptance of the remote idea but the acceptance of the immediate condition—repentance of our national will to power.

We proclaim our desire for economic harmony. We would like to see a society in which there is no poverty and no unemployment, but at the same time our wills are unregenerate, and it follows, our action must also be unregenerate. It will defeat our end. We want general welfare, but we pursue the path of private privilege. That path simply does not and cannot lead to general welfare. This resistance against behavior based on a repudiation of special privilege is all the greater because it is found in the underprivileged and the moderately privileged as well as in the wealthy. The moderately privileged and the underprivileged de-

sire privilege and that desire is an effective deterrent to the abolition of privilege and the actualizing of equality. The direction of their moral action is toward special privilege; they are motivated by the will to power rather than by love.

It is absurd to say or to think that we are economically in our present plight because we are not wise enough to build a functioning economic order. Our intelligence and our technology are the servants of our wills and the simple truth is that we do not want to let go of the present system of private privilege. It appears evil to us in its by-products—poverty and unemployment and war—but it does not appear evil to us in its own character.

When Jesus came preaching the kingdom of God his message to men was "Repent." That is the only productive human action that is possible to us toward the bringing of the kingdom. Repentance is a definite, personal and immediate next step possible to each one of us and to each social group which has attained real unity. Until that step is taken no other can be taken.

Most Christian repentance under the shadow of individual evangelical pietism has been entirely too shallow. It has been a repentance for past sinful acts rather than a repentance for the present sinful will. In some cases it has even been directed toward rather petty and inconsequential sins such as card-playing and dancing; it has missed the mark entirely by failing to lay siege to the unrepentant will to power. This is readily seen inside the church when we experience trouble with "ruling elders" and hyper-sensitive souls who are always getting their feelings hurt. It is in evidence in churchly gossip and in the uncharitable criticism heaped upon the unrighteous. Repentance to be deep enough must be for the will and, striking to the root of the desires, it must reach forth to the vision of the kingdom of mutual friendship among men. Repentance that is shallow will lead to a kind of spiritual special privilege that is just as vicious and unchristian as economic and political privilege.

One of the most vicious elements in modern thinking concerns itself with wholesale social planning and loyalty to systems. Reverence for or detestation of capitalism, socialism, fascism, or communism becomes a kind of cult in which citizens are supposed to have a politico-economic creed and are judged for their fitness of character and soundness of mind according to the creed they chant. This is dogmatism as guilty and narrow as the theological dogmatism of church creeds in the most intolerant periods of church history. Such verbal loyalty to a system is futile.

It is futile because it is so ambiguous. Just exactly what any one of these systems is has to be defined before we can have an

intelligent notion about it. Capitalism in practice is a very different thing from the unrestricted free competition of Adam Smith's theories. When one gives his loyalty to capitalism is he defending the profit motive, the right of monopolies, private ownership, or is he simply saying, "I'm for whatever social system we have and I'm against change?" If he is against communism is he against the theory expounded in the *Communist Manifesto* or is he against the political and economic practices of Russia; if the latter, which practices? These large, general terms are useful as conveyors of emotional charges; they are effective in supporting or stirring up prejudice, but they are socially and intellectually futile.

They are futile because mere verbal support of a system or condemnation of its rivals will make almost no difference in the social outcome. The determining factor is not what we say but how we act. Since our words, uttering large generalities, become substitutes for effective action they are worse than futile. They are dangerous.

The point to be made is that loyalty to an abstract principle—to a name—may easily betray us into disloyalty to our fellow human beings. A benevolent word will cover up a host of human atrocities and a demonic word will prevent a multitude of humane deeds.

There is a Christian propaganda with which we seduce our minds just as much as there is a secular propaganda for or against political and economic systems. We speak about "the brotherhood of man" and "the church universal" as though they were accomplished facts simply because we pronounce them. There is even a glow of real affection for the whole human race on these occasions of elated religious emotion. It is easy to love all mankind; it isn't necessary to do anything about it but say it. In fact, it is actually impossible to *do* anything about such an abstraction. The test comes in our treatment of those particular specimens of humanity that you and I deal with personally every day. Do we treat them as though they were our brothers?

The kingdom of God is not a remote and abstract principle of human brotherhood; it is not a bloodless universal. It is the fact of human mutuality wherever it is found; "where two or three are gathered together in my name, there am I in the midst of them."* The kingdom of God can come for as few as two persons. It is this fact that makes love such a dynamic and practical force; its power may be invoked whenever two or more persons come together or act toward one another on the basis of mutual trust and regard.

*Matthew 18:20.

We can summarize the modern meaning of the kingdom of God in a few words: THE KINGDOM OF GOD IS THAT PERSONAL MUTUALITY IMPLICITLY INTENDED IN SOCIETY, WORKING ITS JUDGMENTS AGAINST MAN'S CONSCIOUS DENIALS OF ITS FORCE, COMING PAINFULLY, OFTEN CATAclysmically INTO EXPLICIT REALITY, IMMEDIATELY ASSURED TO THE INDIVIDUAL THROUGH HIS REPENTANCE OF HIS SEPARATENESS AND HIS ACCEPTANCE OF THE PRINCIPLE OF LOVE AS THE GREATEST POWER IN LIFE, FINALLY ASSURED TO THE RACE UPON THE SAME BASIS.

This gospel of the kingdom is indeed a gospel. It is good news. As stated for the modern world, that good news may run something like this: "You had thought that nationalism, war, and greed might be the final act in the drama of humanity, that your efforts toward internationalism, peace, and economic and political democracy were doomed by the superior might of brute force. You had supposed that the building of a just and peaceful world rested solely on human shoulders, and this has caused you to despair because you had begun to doubt whether man has either the wisdom or the power to plan and to build the world of his dreams. Well, surrender your misgivings and look forward to the future with hope! The forces that try to divide society cannot win out, for the human race is intentionally and constitutionally one, bound by ties of equality and friendship. All efforts to make it anything else are attempts to make nature repudiate itself, which it cannot do. The only thing that can happen is that the efforts at division will destroy themselves by their own internal contradictions and by their lack of support in the real character of society. Judgment and oblivion will fall upon all oppressors, and though the storm of upheaval be furious, only the achievements which affirm our common humanity will stand, and we can go on from there.

"Use your full intelligence, but never mistake its real powers nor stumble over its limitations; it cannot pierce the veil of the future and discern the outlines of tomorrow's economic and political systems. It can only serve as the tool of your emotion, the instrument of your faith. If you have the interests of others at heart and have oriented yourself to life in a world of persons, neither cowed by others or desirous of making slaves of them, but determined to meet them as though they were yourself, your intellect will serve you in that purpose and the dynamic life which surges in nature, in society, and in you will bring you by a wisdom deeper than yours into the unfolding stages of a new and more brotherly earth."

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CALENDAR

1949

January 3, Monday, Second Quarter opens

March 26, Saturday, Second Quarter ends

March 28, Monday, Third Quarter opens

April 14, 15, Thursday and Friday, Easter Recess

June 18, Saturday, Third Quarter ends

June 20, Monday, Summer One-half Quarter opens

July 30, Saturday, Summer One-half Quarter ends

September 26, Monday, First Quarter opens

November 24, 25, Thursday and Friday, Thanks-
giving Holiday (subject to change)

December 17, Saturday, First Quarter ends

1950

January 2, Monday, Second Quarter opens

March 25, Saturday, Second Quarter ends

March 27, Monday, Third Quarter opens

April 6, 7, Thursday and Friday, Easter Recess

June 17, Saturday, Third Quarter ends

June 19, Monday, Summer One-half Quarter opens

July 29, Saturday, Summer One-half Quarter ends

September 25, Monday, First Quarter opens

November 23, 24, Thursday and Friday, Thanks-
giving Holiday (subject to change)

December 16, Saturday, First Quarter ends

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DANIEL CURTIS TROXEL-----*Professor of New Testament*
(Thomas Chair of Exegesis)

A.B., Cotner College, 1912; Graduate Student University of Nebraska, 1918-1919; S.T.B., Yale University Divinity School, 1922; Graduate Student, University of Chicago Divinity School, 1925-1927, 1943-1944.

MYRON TAGGART HOPPER-----*Professor of Religious Education*
(Alexander Campbell Hopkins Chair of Bible School Pedagogy)

A.B., Butler University, 1926; Ph.D., University of Chicago, 1938; Union Theological Seminary, Post Doctoral Studies, 1946-1947.

THADDEUS HASSELL BOWEN-----*Professor of Doctrine*

A.B., Transylvania College, 1916; B.D., The College of the Bible, 1919; S.T.B., Union Theological Seminary, 1920; M.A., Columbia University, 1920; D.D., Transylvania College, 1948.

GEORGE VOIERS MOORE-----*Professor of Pastoral Theology*

A.B., Transylvania College, 1918; B.D., The College of the Bible, 1921; M.A., University of Kentucky, 1929; Ph.D., University of Chicago, 1934.

(Absent on leave 1948-49)

HOWARD ELMO SHORT-----*Professor of Church History*

A.B., Eureka College, 1929; B.D., Hartford Theological Seminary, 1932; University of Marburg (Exchange Fellow under the Institute of International Education), 1932-1933; Oberlin Graduate School of Theology, 1937-1938; Ph.D., Hartford Seminary Foundation, 1942.

DWIGHT ESHELMAN STEVENSON

Professor of Homiletics and Christian Ethics

A.B., Bethany College, 1929; B.D., Yale University, 1933; D.D., Bethany College, 1947.

DONALD ANDERSON MCGAVRAN----*Lecturer in Missions, 1948-49*

B.A., Butler University, 1920; B.D., Yale University Divinity School, 1922; M.A., College of Missions, 1923; Ph.D., Columbia University, 1932. Served in India as missionary under U.C.M.S., 1923-1948.

VICTOR H. VOGEL-----*Medical Director, USPHS*

Medical Officer in Charge, U.S. Public Health Service Hospital, Lexington, Ky.; Diplomate National Board of Medical Examiners; American Board of Psychiatry and Neurology; Fellow of the American Medical Association; M.D., University of Colorado School of Medicine; Master Public Health, Johns Hopkins.

REQUIREMENTS FOR ADMISSION

Admission to the college is not to be construed as admission to candidacy for a degree.

A student may become a candidate for a degree by action of the faculty after the completion of two quarters' work.

The College of the Bible has accepted as standards for admission the pertinent recommendations of The American Association of Theological Schools. The paragraph dealing with admission is as follows:

1. "Standards of Admission. An accredited theological seminary or college should require for admission to candidacy for its degrees the degree of A.B., based upon four years of work beyond secondary education, in a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree."

PREPARATION FOR ADMISSION

The College of the Bible has adopted as a guide for students in college who contemplate the ministry the suggestions made by the American Association of Theological Schools. The list of recommended courses which appears below is a minimum only and is concerned with the fields of study which are basic to the work taken in The College of the Bible.

BASAL

Fields	Semesters	Sem. hours
English	6	12 - 16
Literature, Composition and Speech		
Philosophy	3	6 - 12
At least two of the following:		
Introduction to philosophy		
History of philosophy		
Ethics		
Logic		
Bible or Religion	2	4 - 6
History	3	6 - 12
Psychology	1	2 - 3
A foreign language	4	12 - 16

At least one of the following:

Latin

Greek

Hebrew

French

German

Natural sciences	2	4	-	6
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Physical or biological

Social sciences	2	4	-	6
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At least two of the following:

Economics

Sociology

Government or political science

Social psychology

Education

The American Association of Theological Schools has prepared for distribution a Statement on Pre-Seminary Studies, which is concerned not only with basal studies, but with fundamental aspects of a student's work in college.

The complete statement may be secured free upon request from registrar.

In harmony with the recommendations of the Association, no courses taken for credit toward another degree may be admitted as credit toward a seminary degree.

Before admitting a person as a student in The College of the Bible the faculty will require satisfactory evidence of Christian character. The faculty further reserves the right to dismiss a student who is regarded as undesirable without assigning a reason therefor.

No candidate shall receive a degree or diploma who has not spent one full year in residence, or six summer terms of six weeks each.

YOUNG WOMEN

Since 1904 women have been admitted to the college on equal conditions with men. The courses are open to the wives of married students who are prepared to enter them as matriculated students, or as auditors.

REGISTRATION AND MATRICULATION

The first day (Monday) of each quarter is devoted to matriculation of students.

CLASSIFICATION OF STUDENTS

On the basis of his progress toward graduation in a course leading to a degree or to a certificate, a student is classified as a Junior, a Middler, or a Senior. A student who is within one year of graduation is classified as a Senior, a student who is within two years of graduation as a Middler, and a student who is within three years of graduation as a Junior.

Students who are pursuing courses in The College of the Bible, but who are not candidates for a degree or a certificate, are classified as special students.

MARKING SYSTEM

A student's standing in his courses is indicated by the symbols S superior, P passing, F failure. The symbol S superior is awarded only for outstanding academic work.

SCHEDULE OF CLASSES

Classes in The College of the Bible meet regularly on four days — Tuesday, Wednesday, Thursday, and Friday. Full courses meet each of those four days and yield four quarter credit hours. Half courses meet two days per week, some of them on Tuesday and Wednesday and others on Thursday and Friday. They carry two quarter credit hours each.

The schedule of hours is as follows:

First Period	8:00— 8:50
Second Period	8:55— 9:45
Third Period	9:50—10:40
Fourth Period	10:45—11:35
Fifth Period	11:40—12:30
Sixth Period	2:00— 2:50
Seventh Period	2:55—3:45

The schedule of days and periods for each course is announced on a printed schedule which is available shortly before the beginning of each quarter.

STUDENT LOAD

The courses leading to degrees from The College of the Bible have been designed to require nine quarters, that is, three full years of a student's time for the course leading to the degree of Bachelor of Divinity, and six quarters, that is, two full years of a student's time for courses leading to the degree of Master of Religious Education. The maximum student load consists of twelve hours per quarter, not including attendance at Convocation or work on a thesis. Credit will not be granted for studies carried in excess of this amount.

Students who are engaged in remunerative field work, such as the pastorate of a church or churches, especially when the work involves residence outside of the city of Lexington, or such as holding revival meetings, will be expected to carry a student load graduated according to the demands that are made upon their time, but approximately two-thirds of what is done by a student who is not engaged in other work.

STUDENT ACTIVITIES

The Aleph Theta Ze Society is an honorary scholastic fraternity which seeks to encourage high scholarship and to cultivate deeper fellowship among students. Membership is by invitation to men who meet the requirements of the society, which are: (1) forty hours of graduate study, twelve of which must have been taken in The College of the Bible; (2) a scholastic standing of such quality that the faculty deems the student worthy of membership in the society and so recommends to Aleph Theta Ze; and (3) upon such recommendation the society extends an invitation to membership and upon payment of the initiation fee the student is admitted into the group. An honorary membership will be given each year to the student who has achieved the highest scholastic standing on becoming eligible.

During the academic year 1936-1937 a charter was granted establishing a chapter of the International Society of Theta Phi in The College of the Bible. Each year, upon recommendation

of the faculty, some member of the student body may be elected to membership. Election is determined by the record made by a student in The College of the Bible conditioned by his promise for an effective service in the ministry. On occasions when no member of the graduating class meets these requirements no nomination will be made.

The presence in the city of Lexington of a number of large and representative churches and well organized church schools, not only of the communion of the Disciples of Christ, but of the other leading communions, each having a cultured and spiritual ministry, affords excellent opportunities for the cultivation of the spiritual life, for active Christian service, and for observation of the most approved methods by which successful churches, church schools and young people's societies accomplish their work.

The students have had the desire to gain some experience in the direction of a cooperative. They have realized their hopes in the establishment of a cooperative book store for supplying the needed books for the college student. They began business in January, 1943.

A room has been fitted up as a student lounge, a place for relaxation and recreation. It is the general meeting place for the college students when off duty.

FEES, SCHOLARSHIPS AND STUDENT AID

TUITION

The tuition for each quarter is \$70.00. For the summer half quarter it is \$35.00. For students possessing the requisite qualifications this will be covered by scholarship. (See below.)

A fee of \$7.50 per credit hour is charged for each hour over twelve per quarter or for each quarter hour of a student who is carrying special work.

DIPLOMA AND GRADUATION FEES

A fee of \$10.00 is charged for the diploma for the degree of Bachelor of Divinity and for the degree of Master of Religious Education.

All expenses connected with the preparation, typing, binding of theses in preparation for final deposit, as well as the expenses connected with graduation ceremonies such as the rental of cap, gown and hood, will be charged against all students presenting themselves for graduation.

SCHOLARSHIPS

It is expected that students who are not dependent upon assistance will provide for their expenses through other channels, thus making it possible for students who otherwise could not secure training to avail themselves of these aid funds.

A number of scholarships are available from the Claude L. Garth and Kentucky Christian Education Society funds for the use of students who are dependent upon assistance in order to secure training for distinctively Christian leadership.

A candidate for the degree of Bachelor of Divinity or of Master of Religious Education who has his degree of Bachelor of Arts or who has attained an equivalent standing may receive a scholarship of \$70.00 per quarter to be applied toward the payment of tuition charges. The granting of such a scholarship is conditioned upon the student's academic record, personal qualifications, and recommendations.

An additional grant may be made to a student coming to the campus for the first time. This grant is made at the discretion

of the faculty and depends upon the financial needs of the student.

New students should file an application for scholarship not later than one month before the quarter in which they plan to enter.

Scholarship may be retained upon the condition that during each quarter the student shall pass in at least eight hours of work. No student who fails in any class will be eligible to receive a scholarship the following quarter. A special student taking less than eight hours is required to pass in all his subjects during each quarter. A student who has forfeited his scholarship through failure to meet these requirements may again become eligible when he shall have satisfied the above requirements in any quarter immediately preceding the renewal of his application.

Students who hold scholarships are required to render some specific service of a practical character both in connection with the college and in the churches in or near Lexington or in social or community work. These assignments are arranged by the Professor of Pastoral Theology.

SELF-SUPPORT

The presence in Kentucky of a large number of rural and village churches within easy access of Lexington, which are not able to command the entire time of a minister, presents a particularly favorable opportunity for self-support to students preparing for the ministry, especially if they have had some experience in preaching and the care of churches. The situation is equally fortunate for many churches which otherwise would be unable to have regular ministration. Because of the evangelistic and missionary earnestness of the students many of the churches ministered to by the students from The College of the Bible are among the most prosperous in Kentucky.

The city of Lexington with its varied activities and needs affords the usual opportunities of a modern city for many kinds of remunerative services by means of which students may defray all or a considerable part of their expenses while pursuing their courses of study.

THE COURSE OF STUDY LEADING TO THE DEGREE OF BACHELOR OF DIVINITY

ADMISSION

The course of study leading to the degree of Bachelor of Divinity is open to graduates of standard colleges or to those who, in the judgment of the faculty, have had equivalent training.

COURSE

The requirements for the degree of Bachelor of Divinity consist of the equivalent of nine full quarters. This includes 108 academic hours, nine Convocation hours and two in Thesis course plus Thesis. In each of the following departments, viz., Old Testament, New Testament, Church History, Doctrine and Religious Education, 8 quarter hours are required. In Pastoral Theology and Homiletics 12 quarter hours are required, in Missions 4 quarter hours; a total of 56 quarter hours. Nine quarter hours of attendance at Convocation and two quarter hours in Thesis Class are also required.

The remaining 52 hours are elective subject to the following principles:

1. The student shall elect a major not later than the beginning of the Middler year. This major shall consist of at least 22 hours, including the requirements mentioned above. The major shall be planned and arranged under the guidance of the head of the department in which it is taken. The thesis shall be written in the department of the student's major.

2. Not more than 36 quarter hours may be offered in any one department.

3. The remaining elective hours shall be distributed with the advice and approval of the student's faculty advisor with approximate equality through at least three departments in addition to the one in which the student majors.

4. In arranging schedules of study the sequence of courses within each department shall be respected.

N. B. While Hebrew and New Testament Greek are not required for graduation they are regarded as extremely valuable and important. The faculty wishes to emphasize these courses and to call them to the attention of all students. The departmental requirements in Old Testament and New Testament departments will be reduced proportionately for any student electing these courses, which should be taken as early as possible.

No student may claim the right to graduate under the provisions of a catalogue issued more than five years prior to the end of the quarter in which he finally completes his work.

The faculty reserves the right to require additional work from any student who fails to present the required thesis and graduate in the quarter in which he has completed the required academic hours.

THE THESIS

In addition to the satisfactory completion of the requirements listed above, including a thesis course, the candidate is required to submit a thesis within the field in which he has elected to specialize. The subject of the thesis must be submitted for approval not less than three quarters before the time when the candidate expects to graduate. The completed thesis, ready for binding, must be handed to the faculty member under whose direction it is written not later than thirty days prior to the conclusion of the quarter within which the student expects to complete his work. The thesis shall be written on bond or linen paper 8½ by 11 inches, with a margin of 1½ inches on the left side, and bound in uniform black cloth. The title page shall bear the inscription: "Submitted in fulfillment of the thesis requirements for the Bachelor of Divinity degree in The College of the Bible."

TABULATION OF REQUIREMENTS

1. Group and Departmental Requirements
 - A. The Biblical Field, 16 quarter hours
 - Old Testament, 8 quarter hours
 - New Testament, 8 quarter hours
 - B. The Historical Field, 8 quarter hours

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|---|------------------|
| C. The Doctrinal Field, | 8 quarter hours |
| D. The Practical Field, | 24 quarter hours |
| Religious Education, | 8 quarter hours |
| Pastoral Theology and Homiletics, | 12 quarter hours |
| To be distributed between the two departments | |
| Missions, | 4 quarter hours |
2. The Major
 Twenty-two - thirty-six hours in one department.
 3. A Thesis
 Written in the department in which the student majors.
 4. Electives
 The remaining hours distributed and sufficient to total 120 quarter hours.
 5. The faculty reserves the right to require each candidate for a degree to pass a comprehensive examination.

THE COURSE OF STUDY LEADING TO THE DEGREE OF MASTER OF RELIGIOUS EDUCATION

The course of study leading to the degree of Master of Religious Education is designed especially for those who desire to become more effective leaders in religious education in the local church or in the larger fields. Emphasis is placed upon an understanding of the fundamental principles and processes of religious education as they are observed in the actual program in operation in the local church. Practical experience in dealing with religious education processes is considered essential in the development of leadership.

ADMISSION

The course is open to graduates of standard colleges or to those who, in the judgment of the faculty, have had equivalent training.

LENGTH OF COURSE

The requirements for the degree of Master of Religious Education consist of six full quarters. This includes 72 academic hours, 6 Convocation hours and 2 hours in a Thesis Course.

RECOMMENDATIONS FOR UNDERGRADUATE WORK

It is recommended that students who expect to be candidates for the degree of Master of Religious Education elect as much work in education, psychology, sociology and religion as possible. It would be advisable to major in one of these fields. In addition, it would be helpful to elect courses in recreational leadership, craft work and philosophy.

THE THESIS

Candidates for the degree of Master of Religious Education must attend a thesis course and submit a thesis in the field of religious education. The rules governing the thesis in this course are the same as those for the degree of Bachelor of Divinity.

FIELD WORK

Candidates for this degree must have a minimum of three quarters of supervised field work under the direction of the Department of Religious Education through which the ability to give satisfactory leadership in religious education must be demonstrated.

PROGRAM OF STUDY

The program of study for this degree includes 36 hours in the field of religious education and 36 hours in other departments of religion, plus 6 hours in convocation and two hours in thesis. The specific courses to be taken are to be selected under the guidance of the head of the Department of Religious Education.

COURSES OF INSTRUCTION

The courses in The College of the Bible are numbered according to the following system:

Courses are regularly designated by numbers containing three digits. The first digit indicates the grade of the course or its position in a sequence. The second digit indicates the normal value of the course in credits. The third indicates the quarter in which the course is usually offered.

Courses whose first digit is 5 should normally be taken in the Junior year. Those whose first digit is 6 should be taken in the Middler year and those whose first digit is 7 should normally be taken in the Senior year.

Courses offered the first quarter usually have a 1 for their third digit. Those offered the second quarter usually have a 2 for their third digit, and those offered the third quarter have a 3. Courses for the Summer Session are designated by having an S prefixed to them. Alternating courses are followed by X, Y, or Z.

No student may claim the right to graduate under the provisions of a catalogue issued more than five years previous to the end of the quarter in which he expects to complete his work.

A student may complete his work and be ready for his degree at the close of any quarter. However, it is the policy of The College of the Bible to confer degrees regularly and formally at the close of the third quarter at the Commencement Convocation which is held in the month of June.

THE CONVOCATION

PASTORAL THEOLOGY 511-512-513—*The Convocation.* A general assembly of the students and faculty is held twice a week. At one assembly a devotional chapel is held in charge of upperclassmen. Each student in turn will have an opportunity to lead the group in public worship. On the other day of assembly a guest speaker will speak upon some specialized theme which lies within the field of interest of a Christian minister.

First, second and third quarters. One hour each quarter.

PASTORAL THEOLOGY 613-711. *Thesis Writing.* In the Spring Quarter the mechanics of thesis writing is studied. This includes a statement of several problems in the student's major department, a clear definition of the student's thesis problem, a study of various techniques of research, and a careful outlining of the thesis study. The Fall Quarter is given over to the reading of one chapter of the student's thesis to the class and to the reconstruction of the thesis in response to helpful criticisms made by the students and faculty advisers.

Third and first quarters. One hour each quarter.

THE BIBLICAL FIELD

OLD TESTAMENT

OLD TESTAMENT 541. *The Background of the Old Testament.* This course attempts to cover the background of knowledge and understanding which a student will find valuable as he begins the study of the Old Testament in a more thorough way. It attempts to acquaint the student with the history of the Old Testament literature, the problems relating to the formation of the canon, the principles of textual criticism, and the problems relating to the study and appreciation of the books of the Old Testament.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 542. *Old Testament History.* This course endeavors to acquaint the student with the development of the life and thought of the Hebrew people from the earliest times to the completion of the Mishnah.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 543. *Biblical Archaeology.* A survey of the archaeological activities which have been carried on in Biblical lands, with an attempt to estimate their value in the interpretation of the Old Testament, and their bearing upon the problems connected with its study.

Third quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 641. *The Eighth Century Prophets.* This course consists of a critical and exegetical study of the works of Amos, Hosea, Micah, and Isaiah. An attempt is made to study the background of the prophetic ideas, the religion of the Hebrews, and the development of prophetic thought.

OLD TESTAMENT 642. *The Sixth Century Prophets.* This course consists of a critical and exegetical study of the works of Jeremiah, Ezekiel, and Isaiah 40 to 66 with consideration of other prophetic writings. An attempt is made to appreciate the timely teachings of these prophets and their usefulness for present day living.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 643. *The Religion of Israel.* A study of the development of the religion of the Hebrews from the earliest times to the close of the Mishnah. The religious and moral teachings are given special attention with emphasis upon those which proved to be the roots of Christian teaching.

Third quarter. Four hours. PROFESSOR PYATT.

Alternates with O. T. 741, 742, 743.

OLD TESTAMENT 741. *Elementary Hebrew.* The fundamentals of Hebrew are carefully taught. An attempt is made for the student to grasp a vocabulary of practical value and to become acquainted with the forms as they occur in the Old Testament.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 742. *A Continuation of Course 741.* These two courses should be taken together.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 743. *A Continuation of Courses 741 and 742.* By the time the third quarter's work is ready the students should have been through with the preliminary

work so that the third quarter should consist almost entirely of reading selected passages of Hebrew prose.

Third quarter. Four hours. PROFESSOR PYATT.

These three courses constitute a unit. Credit will not be given for one part.

Alternates with O. T. 641, 642, 643.

OLD TESTAMENT 521. *Old Testament Poetry*. A consideration of the types and characteristics of Hebrew poetry with consideration of various poems preserved in the Old Testament. Especial attention is given to the Book of Psalms.

First quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 522. *The Wisdom Literature of the Old Testament*. The rise and development of the idea of Wisdom Literature are traced and studied. The Book of Job is given special consideration in this course.

Second quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 523. *The Hebrew Apocalyptic Literature*. A consideration of the main details of Hebrew apocalyptic thought with its relation to similar types of thought in other religious instances. Special consideration is given to some of the outstanding Hebrew apocalypses.

Third quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 523. *The Relevance of the Bible*. A consideration of the significance of the Bible with special attention to the Old Testament for the problems of the times in which we are living.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 5623. *Isaiah Chapters 40-66*. A critical and exegetical study of these chapters based on the English text.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT §523X. *The Phenomena of Religion.* A study of various characteristics and manifestations of religion which occur in widely separated areas of life and thought.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT §623X. *The Prophetic Movement in Israel and Modern Social Problems.* A consideration of the principles and ideals proclaimed by the prophets of Israel with consideration of their application to problems of modern every-day living.

Summer Session. Two hours. PROFESSOR PYATT.

NEW TESTAMENT

NEW TESTAMENT 541. *The Life and Labors of Paul.* The study of the man whose letters constitute the earliest documents of Christianity, and are the nearest approach in the New Testament to contemporary authentic records, bearing the signature of a historical personage.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 542. *Christianity Apart From and After Paul.* The writings of apostles, prophets and teachers portray the varied directions in which the Christian movement was spreading, not only in response to persecution and heresy, but toward a mature institutional life.

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 543. *The Life of Jesus.* The difficulties involved in the reconstruction of his career are manifold and serious, but urgent nevertheless. His life on earth is a basic fact with which to keep check on all later interpretations of his significance.

Third quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 521. *The Text of the New Testament.* The materials, the methods and the history of textual criticism, also an attempted reconstruction of the text in the

first four centuries of the Christian era.

First quarter. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 522. *The Canon of the New Testament.* The history of the stages by which the early church reached the consciousness of possessing a new collection of sacred writings, equaling and eventually surpassing, the authority of the Old Testament.

Second quarter. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 524X. *The Sermon on the Mount.* The origin, nature and teachings of the Sermon given in Matthew 5-7, with special emphasis on its ethico-religious principles.

Summer Session. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 524Y. *The Interpretation of Gospel Traditions.* The place of preaching and apologetics as influences in the modification of the memories of Jesus in the later Gospel writing period, and the method of using them constructively.

Summer Session. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 641X. *Intermediate Greek.* A rapid review of Greek grammar and syntax, and an exposition of one of the shorter books of the New Testament, such as Galatians.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 5624X. *Apocalypticism.* This phase of Judaism which so greatly impressed itself upon Christianity needs to be understood historically, and in its influence on the New Testament literature.

Summer Session. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 641. *The Background of the New Testament.* To place the student in touch with the society, Jewish, Greek and Roman, in which Christianity was born and developed through the period of New Testament author-

ship in order to make its historical connections more realistic.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 741. *Jesus' Beginnings in Judaism.* The religion of Judaism supplies the background for the religion of Jesus. Its literature, tendencies, parties, leading personalities, varieties of opinion, and basic conceptions, constitute a broad foundation of information for the student of the religion of Jesus.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 742. *The Kingdom of God.* The fundamental nature of the idea, its traditional Jewish form, the way in which Jesus conceived it and built his message about it. The way in which it unified his view of God, man and society.

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 742X. *The Fourth Gospel.* An introduction to and an exposition of the Gospel of John from the point of view of the central issue now at the fore: "to set in a clearer light upon a background of two generations of Christian experience the essential truth of the Christian message."

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 743. *Jesus' Thought of Himself.* Jesus was the exponent of the Kingdom of God, and therefore his thought of himself was surely consistent with his view of God's nature and manner of rule. This is the best approach to the question "Who is he?"

Third quarter. Four hours. PROFESSOR TROXEL.

THE HISTORICAL FIELD

CHURCH HISTORY

CHURCH HISTORY 541. *The Early Church (30-590).* The church from its beginning to the supremacy of the Bishop of Rome.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 542. *The Medieval Church (590-1517)*. The church from the time of Gregory the Great, through the height and supremacy of its power, to Martin Luther.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 543. *The Reformation (1517-1555)*. The church from the earliest Reformers to the Peace of Augsburg.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 5624. *Seminar on the Present Day American Church*. Historical issues which have put in an appearance on the current scene. Papers on chosen topics are presented in seminar fashion.

(Offered 1948)

CHURCH HISTORY 642. *The Modern Church (1555-1948)*. The church in Europe from the Peace of Augsburg to the present day.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 741. *The American Church (1565-1948)*. The church in the United States from the settlement of St. Augustine to the present day.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 742. *The Disciples of Christ*. From the beginnings of the Stone and Campbell movements, through the various phases of expansion and difficulty, to the present status and outlook in the midst of the twentieth century church.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 743. *The Ecumenical Church*. The history and present status of the efforts of the church toward spiritual and organic unity.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 641. *The History of Christian Doctrine*. The

development of Christian systems of thought, from New Testament times to the Nineteenth Century.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 643. *The History of Religions*. An historical survey of primitive religion and the world's living religions. Attention will be given to the dates, location, founders, Scriptures, leaders, beliefs and practices, and relation to current world affairs, of each religion, as well as some comparative study.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY s524. *Our Religious Neighbors*. A study of the phenomenon in recent American Protestantism known as the Small Sect. The origin, leadership, beliefs, practices and influence of a number of the most publicized groups.

Summer Session. Two hours. PROFESSOR SHORT.

CHURCH HISTORY s624. *The Social Gospel Movement in the American Church*. The development of the social emphases of the Gospel, in the twentieth century American Church. Leaders and the reasons for their position, and the effects on the total church picture, will be stressed.

Summer Session. Two hours. PROFESSOR SHORT.

THE DOCTRINAL FIELD

DOCTRINE

Note—For majors, Doctrinal courses offered in the other departments of the seminary are required.

DOCTRINE 521. *Philosophical Approach to Religion*. The rise and development of religion as a phenomenon of history. A study of the nature, content, and function of religion in society.

First quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 522. *The Problems of Theism*. An examination and philosophical evaluation of the belief in *God, revelation, providence*, and the *Person of Christ*. Considerable attention will be given to the problem of evil.

Second quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 523. *The Problems of Man*. A discussion of evolution, the nature of man, the soul, knowledge, prayer, values, and human destiny.

Third quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 525. *The Christian Doctrine of God and the World*. An historical course for beginners the purpose of which is to acquaint the students with the sources, content, and development of Christian Theology concerning the doctrines of God and his relation to the world and man.

First quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 526. *The Christian Doctrine of the Person of Christ, Man, and Salvation*. An historical course for beginners with the purpose of acquainting the students with the varying conceptions of Christ's Person, the Christian conception of man, sin, and the redemptive work of Christ.

Second quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 527. *The Church and the Christian Life*. A course for beginners concerning the origin of the Church in the New Testament and its development in Catholicism and Protestantism; also a study of the nature, problems, and the ultimate hopes of the Christian life.

Third quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 621. *Fundamentalism and Modernism*. A survey of the recent warfare between Fundamentalism and Mod-

ernism concerning the beliefs about God, Man, Scriptures, Person of Christ, Atonement, the Second Coming of Christ, and the future life.

First quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 622. *Humanism and Supernaturalism*. A study of the rise of Modern Humanism and the reaction in the form of Neo-orthodoxy in Europe and America. Considerable attention will be given to the Barthian Movement and its influence in the Western world.

Second quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 623. *Naturalistic Theism and Theistic Realism*. A contemporary effort to go beyond Fundamentalism, Liberalism, Humanism and Neo-orthodoxy. An attempt toward a new theological synthesis as revealed in the writings of a number of leading American theologians today.

Third quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 721Y. *Natural Theology*. The scientific and philosophical background of contemporary thought with reference to its implications for Natural Theology. Special attention will be given to the writings of Whitehead, Eddington, and Smuts.

First quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 722Y. *Empirical Theology*. A study of the works of Dieman, Tennant, and William Temple. An effort to show how these writers tend to move beyond Natural Theology toward a more Christian Theism.

Second quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 723Y. *Revealed Theology*. The rise of Continental and American Neo-orthodoxy. An evaluation of the

larger works of Barth, Brunner and their American disciples. The influence of these writers on present-day theology in the Western world.

Third quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 721X. *The Founders of Modern European Theology.*

A study of the theological systems of Schleiermacher, Ritschl, and Kierkegaard and their relations to Hegelianism, modern Liberalism, and Neo-orthodoxy.

First quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 722X. *New England Theology.* A survey of the rise and development of New England theology from the founding of the Republic down to the twentieth century. A discussion of Calvinism, Arminianism, Universalism, and Unitarianism.

Second quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 723X. *Disciple Theology.* A systematic study and evaluation of the characteristic doctrines of the Disciples; a study of the theological writings of the Campbells, Stone, Scott, Franklin, Errett, McGarvey, Willett, Ames, Bower, Snoddy, Fortune, Morrison, Garnett, and others.

Third quarter. Two hours. PROFESSOR BOWEN. Offered 1949-1950.

DOCTRINE 721A. *The Theology of Judaism.* A study of the characteristic doctrines of contemporary Orthodox and Reform Judaism. An effort to understand the relationship between Judaism and Christianity.

First quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 722A. *The Theology of Catholicism.* A study of the characteristic beliefs of contemporary Roman Catholic

Theology. An effort to understand the relationship between Catholicism and Protestantism.

Second quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 723A. *The Theology of Protestantism*. A study of the fundamental doctrines of Protestantism as an historic movement. An effort to see certain unities among the diverse theological schools of Protestant thought. Attention will be given to the ecumenical movement today.

Third quarter. Two hours. PROFESSOR BOWEN. Offered 1948-1949.

DOCTRINE 541. *Christian Ethics*. A combination of the historical and the systematic approaches to a study of the Christian Ethic, including an analysis of the moral situation and a comparative study of rival Ethical ideals.

First quarter. Four hours. PROFESSOR STEVENSON.

DOCTRINE 542. *Christian Social Ethics*. A study of Christian social policy, including a rapid historical review and a more extended consideration of modern social issues.

Second quarter. Four hours. PROFESSOR STEVENSON.

DOCTRINE 543. *The Moral Interpretation of History*. This course will consider various philosophies of history. Among those books discussed will be Oswald Spengler's *Decline of the West*, P. A. Sorokin's *Crisis of Our Age*, and Arnold Toynbee's *A Study of History*.

Third quarter. Four hours. PROFESSOR STEVENSON.

THE PRACTICAL FIELD

PASTORAL THEOLOGY

PASTORAL THEOLOGY 541. *The Minister and the English Bible*.

A practical study of the Bible with the purpose of becoming acquainted with its literature for personal and professional uses. The location and memorization of a

number of the great passages will be a feature of this study.

First quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 542. *The Minister as Pastor.* The pastor's relations with people; visiting in the parish and on the sick; conducting interviews in the home and in the pastor's office; organizing and conducting church visitation programs; developing closer relations between home and church.

Second quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 543. *The Church and Rural Life.* The place of the church in the total development of rural life; the contributions of state and church to rural life; a philosophy for the town and country church. current conditions in rural churches; approaches to cooperation in rural churches; developing leadership for the rural church; the church in its relations to other community agencies and institutions.

Third quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 641. *Church Management.* A study of the organization and administration of the modern church. Among the problems considered are these: What the church is trying to do; a code of ethics for the local church; how a congregation should operate; how to plan a total church program; how to improve church board meetings; the selection of church officers; organizing the church for action.

First quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 642. *Priestly Functions of the Minister.* A study of the significance of baptism and the Lord's Supper and the administration of these. A study of how to conduct funerals, to perform wedding ceremonies, to plan for and to conduct services for the ordination and consecration of church leaders, and for the dedication of

church buildings and parsonages. Christian symbolism is a particular feature of this study.

Second quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 642A. *The Minister's Church Problems.*

An analysis of the minister's professional problems. Problems are discovered and discussed in the following areas of the minister's task: Church organization, administration, promotion, and supervision; pastoral counseling; preaching; priestly functions; evangelism; finance; missions; worship; social education and social action; recreational activities. The minister examines himself with relation to these problems. (Alternates with P. T. 642.)

Second quarter. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 643. *The Use of Pictures in the Church.*

A study of great religious art and its meaning for the church. A discovery of ways in which pictures may be employed in the development of the spiritual life of the local church. The student will make collections of pictures and organize them for use in the various programs of the church.

Third quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 662A. *The Minister as Counselor.* A study

of counseling as a technique for the minister in dealing with personal and group problems. The organization and administration of a church program of counseling. The guidance of church leaders in preparing themselves for effective counseling. Procedures in dealing with personal and group problems. The actual analysis of specific problems faced by ministers.

Summer Session. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 672A. *Financing the Church.* A study of

the importance of undergirding the church with adequate finances, the value of proportionate giving to the giver, the plans and methods of enlisting and cultivating church

members in financing the entire work of the church at home and abroad.

Summer Session. Two hours. PROFESSOR MOORE.

HOMILETICS

HOMILETICS 541. *Principles of Preaching*. A study of the basic elements in the preparation and delivery of sermons. This course, or its equivalent, is a prerequisite to all other courses offered in Homiletics.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 541X. *How the Sermon Grows*. A psychological, rather than a topical, approach to the steps involved in sermon preparation. Accompanied by laboratory experience in the creation of sermons. (Not offered in 1949-50.)

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 543. *The Analysis of Sermons*. A study of the written sermons of great Christian preachers of the past and present.

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 641A. *Practice Preaching*. Application of the theories of preaching to actual experience in preparing and delivering sermons under laboratory conditions. A recording machine is used in this course.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 641B. *Practice Preaching*. A continuation of Homiletics 641A, which may be taken as a separate unit.

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 643. *English for Writing and Speaking*. Effective English for speech and writing considered in relation to the whole range of a minister's task as pastor and administrator. Practice in writing for speech and publication.

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 643X. *Public Speaking*. Practice in voice produc-

tion, enunciation and delivery in speech and in reading.
(Not offered in 1949-50.)

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 742. *The Minister's Message*. An approach to the content of the minister's pulpit message over a span of a year or more, with a view to achieving balance and comprehensiveness in the emphases of preaching.

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 642. *The Use of the Bible in Preaching*. A study of the Bible as an inspiration and source of sermons. Methods of Bible study, types of sermons, and practice in sermon construction.

(Not offered in 1949-50.)

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS s624. *Expository Preaching*. How to build sermons which are based upon large blocks of scripture. Both Old and New Testament will be used.

(Not offered in the Summer of 1949.)

Summer Session. Two hours. PROFESSOR STEVENSON.

HOMILETICS s624X. *The Delivery of Sermons*. Preaching with and without notes or manuscript in the creative delivery of sermons, under laboratory conditions, with special attention to the use of the voice. A recording machine is used in this course.

Summer Session. Two hours. PROFESSOR STEVENSON.

HOMILETICS s724. *Preaching on Contemporary Issues*. The relevance of the pulpit message to great contemporary issues such as Economic Justice, Peace and War, Racial Tensions, and the currents of contemporary thought which impinge upon modern life.

Summer Session. Two hours. PROFESSOR STEVENSON.

RELIGIOUS EDUCATION

RELIGIOUS EDUCATION 541. *Curriculum of Religious Education.*

A study of the various theories of curriculum, both past and present, and the formulation of a theory to guide in the development of the curriculum for the local church.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 542. *Guiding Personality Growth.* A consideration of the way personality grows and develops and ways in which a leader works with a group to guide such growth and development. Various methods such as lecture, discussion, story-telling, dramatics, group work, project and social participation will be evaluated to discover the best use which can be made of them in guiding personality growth.

Second quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 543. *Personal and Group Counseling.* A study of the counseling technique and of its use in guiding personality growth constitutes the major emphasis of this course. Attention will be given to the types of situations in which counseling should be used, and a survey of the psychology of persons facing such situations will be made. Analysis of specific cases will be included. (Prerequisite—Religious Education 542.)

Third quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 641. *The Religious Education of Children.* A survey of child psychology to discover the way in which children grow and develop into religious personalities; a consideration of the church's program for children including best curriculum materials, methods of organization and administration, development of leadership, and relation to the total program of the church.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 642. *The Religious Education of Young People.* A survey of the psychology of adolescence; a consideration of how to build a program based upon the

interests and needs of this age group; the administration and organization of young people's work in the local church; a consideration of available resources; and an analysis of various programs and activities for young people, especially those of the Disciples of Christ, will constitute the major areas considered in this course.

Second quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 643. *The Religious Education of Adults.*

A survey of adult psychology; a consideration of how to build a program based upon the interests and needs of this age group; the administration and organization of adult work in the local church; a consideration of various curriculum resources, and an analysis of various programs and activities for adults, especially those of the Disciples of Christ, will constitute the major areas considered in this course.

Third quarter. Four hours. PROFESSOR HOPPER.

Alternates with R. E. 743.

RELIGIOUS EDUCATION 521. *The Church and Religious Education.*

A historical study of the development of the present program of religious education; a consideration of religious education and the implications of the philosophy underlying it for the program of the church, and the work of church leaders; a survey of the resources and agencies of religious education; and the relation of the church's educational program to other factors in community life.

First quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 522. *The Organization and Administration of Religious Education.* A consideration of what is included in the church's program of religious education, and the function of organization in carrying forward the program; a study of how to organize for effective religious education, and how to administer the program.

Second quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 523. *The Enlisting and Developing of Leadership.* A study of the problem of enlisting and

developing leadership for the church's program of religious education will be made. Attention will be given to methods of discovering and enlisting leaders, leadership education, and effective methods of supervision.

Third quarter. Two hours. PROFESSOR HOPPER.

Alternates with R. E. 623.

RELIGIOUS EDUCATION s524. *Building the Program for Young People*. A study of ways of planning for and administering adolescent religious education.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 623. *Week-Day and Vacation Church Schools*. A study of the problems growing out of the traditional exclusion of religious education from the public schools and a survey of the suggested solutions; consideration of the factors which have led to the rise of Week-Day and Vacation Church Schools; study of ways of financing, setting up, and carrying forward such enterprises.

Third quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION s624. *Building the Program for Adults*. A study of ways of planning for and administering adult religious education.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 721. *Field Work Seminar*. For students doing field work in religious education. The course will be based upon the field projects in which the students are engaged. Each project will be considered and there will be opportunity for guidance from the seminar members regarding each. Required of candidates for the M. R. E.

First quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION s722. *The Use of the Bible in Religious Education*. A study of the place of the Bible in the program of religious education with special reference to the contribution it can make to the developing religious life;

actual study of various portions of the Scriptures to discover how they can be most effectively used in the religious education of growing persons.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 5724. *The Home and Religious Education.*

A study of the influence of the home on religious development and the kind of situations confronting the modern home, together with a consideration of how the home and church can cooperate in guiding religious growth.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 743. *Education and Worship.* A study of what worship is and of its contribution to the development of Christian personality from the psychological point of view; a consideration of the elements in worship and the psychological conditions of worship; and an exploration of the problem of guiding and leading growing persons into the worship experience.

Third quarter. Four hours. PROFESSOR HOPPER.

Alternates with R. E. 643.

RELIGIOUS EDUCATION 621X. *Education for Social Action.* A consideration of ways to stimulate interest in social problems and incorporate a consideration of them in the educational program of the church; a study of the most effective educational approaches to such problems, an investigation of the importance of social action as an educational method following such study.

Third quarter. Two hours. PROFESSOR HOPPER.

Alternates with R. E. 523.

RELIGIOUS EDUCATION 5526. *Drama and Religious Education.*

A course dealing with the educational value of drama and its place in the program of the church. Attention is given to problems growing out of the selection, production, casting and costuming of religious plays and to other uses of drama and the dramatic technique in the program of the church.

Summer Session. Two hours. PROFESSOR HOPPER.

PASTORAL CARE 622. *Religion and Mental Health*. A special lecture course combined with seminars. The lectures are given by members of the psychiatric staff of the United States Public Health Hospital and provide background for the seminars which follow. These seminars include a study of actual cases which ministers have had to deal with in their work, and observation and study of hospitalized cases. The schedule of lectures for the course offered in second quarter of the 1948-1949 session was as follows:

1. January 5, 1949
 - 2:00 P.M. Development of Mental Healing---Dr. Chapman
 - 2:55 P.M. Introduction to Problems of Mental Health-----Dr. Chapman
2. January 12, 1949
 - 2:00 P.M. Development of Personality—the Child-----Dr. Shelby
 - 2:55 P.M. Development of Personality—the Child-----Dr. Shelby
3. January 26, 1949
 - 2:00 P.M. Mental Mechanisms-----Dr. Hoekstra
 - 2:55 P.M. Mental Mechanisms-----Dr. Hoekstra
4. February 2, 1949
 - 2:00 P.M. Problems of Adjustment-----Dr. White
 - 2:55 P.M. Problems of Adjustment-----Dr. White
5. February 9, 1949
 - 2:00 P.M. Abnormal Reactions to Problems of Living-----Dr. Baker
 - 2:55 P.M. Abnormal Reactions to Problems of Living-----Dr. Baker
6. February 18, 1949
 - 1:00-4:30 P.M. Meeting at U.S. Public Health Service Hospital—Classification Board----Staff
7. February 23, 1949
 - 2:00 P.M. Problems of Adolescence-----Dr. Johnston
 - 2:55 P.M. Problems of Adolescence-----Dr. Johnston

8. March 2, 1949

- 2:00 P.M. Discussion of Everyday Problems Confronting the Minister—Abnormal, Religious, and Group-----Dr. Hoekstra
- 2:55 P.M. Discussion of Everyday Problems Confronting the Minister—Abnormal, Religious, and Group-----Dr. Hoekstra

9. March 9, 1949

- 2:00 P.M. Problems Confronting Ministers—Family, Marital, and Interpersonal---Dr. Shelby
- 2:55 P.M. Problems Confronting Ministers—Family, Marital, and Interpersonal---Dr. Shelby

10. March 16, 1949

- 2:00 P.M. Mental Hygiene-----Dr. Vogel
- 2:55 P.M. Motion Picture-----Dr. Vogel

11. March 23, 1949

- 2:00 P.M. Round Table Discussion—
All Participate Everyone
- 2:55 P.M. Round Table Discussion—
All Participate Everyone

No meeting of the class on January 19 because of Mid-Winter Conference.

MISSIONS

MISSIONS 722. *The Home Church and Missions.* A course setting forth the mission fields of the world, the specific work of the missionary himself and the Disciples field of effort. The course also deals with the preparation of the minister for missionary leadership, the education of the church in missions, the missionary motive, criticisms of missions, missionary preaching, missionary organizations and missionary giving.

Third quarter. Four hours. ACTING PRESIDENT COREY.

MISSIONS 524. *The History and Drama of Missionary Expansion in India.* A course with particular attention paid to the social and religious backgrounds of Hindu India, the

spread of Christianity among the intelligentsia and the untouchables, the counter movements in Hinduism, and the history of our own Christian Church Missions.

Summer Session 1948. Two hours. DR. MCGAVRAN.

MISSIONS s624. *The Impact of Christianity on the East*. Particularly as it has affected the national leaders and the religious movements of Hindu India. The indigenous Church and the Christian movement together with their affiliated missions will also be considered as the vehicle through which the Good News of the Lord Jesus Christ will continue to reach India.

Summer Session 1948. Two hours. DR. MCGAVRAN.

HISTORICAL SKETCH

The College of the Bible is the oldest collegiate institution among the Disciples of Christ the distinctive purpose of which is the training of young men for the ministry.

FOUNDING 1865; SEPARATE CHARTER 1878

Originally founded as a college of Kentucky University, now Transylvania College, in 1865, it was chartered as an independent institution in 1878. Until 1895 The College of the Bible occupied quarters in the buildings of Kentucky University; since that time it has occupied its own academic building, immediately adjoining the buildings of Transylvania College and on the same campus.

PRESIDENTS

Its first president was Robert Milligan, who served until his death in 1875. President Milligan was succeeded by Robert Graham, who continued in the executive office until he was compelled by the infirmities of old age to relinquish his duties in 1895, at which time John William McGarvey, who from the first had been a professor in the college, became its executive head. Upon the death of President McGarvey in October of 1911, Richard Henry Crossfield was elected the first joint President of Transylvania College and The College of the Bible and served from February 1st, 1912, until June 1st, 1921. President Andrew Davidson Harmon assumed the duties of his office July 15th, 1922. He resigned July 15th, 1928. On January 13th, 1930, Dr. Arthur Braden was elected president. He resigned March 1st, 1938.

In April, 1938, the Board of Trustees unanimously elected Stephen Jared Corey to the presidency of The College of the Bible. By this election Transylvania College and The College of the Bible returned to the older custom whereby each has its own president.

In January, 1945, Kenneth Blount Bowen became the President of The College of the Bible, succeeding Dr. Stephen J. Corey, who became president emeritus. Dr. Bowen resigned the presidency of The College of the Bible, July 1, 1948.

SERVICE TO THE BROTHERHOOD

Since its founding, The College of the Bible has been a leading constructive factor in shaping the history of the Disciples of Christ and in training their leadership. Its students have come from Canada, England, Australia, South Africa, Japan, China, Sweden, South America and New Zealand, as well as from every section of the United States. More than seven thousand students have received its instruction and have served wherever the influence of the Disciples of Christ has gone. Besides a large number of eminent ministers and laymen, The College of the Bible has furnished leaders for the larger co-operative interests of the Disciples of Christ and has supplied many of their educational institutions with presidents, deans and professors, as well as leaders for the intercommunal enterprises of the church at large. Its men have contributed largely to the periodical and permanent literature of the Restoration Movement.

The College of the Bible has a rich historic background for the training of Disciple leadership. The Blue Grass Region of Kentucky contains many shrines of Disciple history. Among these the most outstanding is the old Cane Ridge Meeting House with the grave of Barton W. Stone close by in its church yard. The Cane Ridge Meeting House and the grave of Barton W. Stone mark the origin of the Stone Movement in Kentucky which united with the Campbell movement of Pennsylvania and West Virginia to form the movement of the Disciples of Christ in America. In the Lexington cemetery are the graves of "Raccoon" John Smith, Charles Louis Loos, Robert Milligan, Robert Graham and John W. McGarvey and many others whose names are interwoven with the origin and early development of Disciple history.

The College of the Bible itself has a history of three quarters of a century. During this time, in the midst of these historic associations and under the leadership of men whose names are inseparable from Disciple history, The College of the Bible has organized around itself a rich body of traditions that are exceedingly favorable to the orientation of young men and young women preparing themselves for leadership among the Disciples of Christ. These traditions are united with a broad

outlook on the field of Christian scholarship and with a sympathy for the universal movement of Christianity.

DEGREES

As a result of the extension and enrichment of the courses of study, the Degree of Bachelor of Divinity was first offered in 1914-15. During the following year groups of elective courses were arranged, making it possible for students desiring to specialize in particular fields of service to do so. With the beginning of the session of 1915-16 there was first offered an undergraduate course representing four full years of college work leading to the Degree of Bachelor of Practical Theology, the purpose of which was to train men who could not spend time in graduate study for efficient service as ministers, directors of religious education, leaders in organized Sunday school work, for service in rural communities, and for service on the mission field. This course consisted of two years of theology and was open to students who had completed the freshman and sophomore years in a standard college. In 1934-35 the name of this degree was changed to Bachelor of Sacred Literature. This course is no longer offered.

Beginning with the session of 1922-23, The College of the Bible offered a professional graduate course in religious education, consisting of two years beyond the A. B. degree and leading to the degree of Master of Religious Education.

In 1933-34 the faculty recommended that the degree of Master of Arts in Religious Education be offered. This was a course consisting of one year's graduate work of at least thirty semester hours and a thesis. It was designed to prepare a student for professional work in the field of religious education.

ACADEMIC RECOGNITION

In harmony with the recommendations of the American Association of Theological Schools no additional candidates for the degree of Master of Arts in Religious Education will be accepted, but the degree of Master of Religious Education was restored.

The College of the Bible is affiliated with Transylvania College, the oldest institution of higher learning west of the Allegheny Mountains and one of the oldest on the American conti-

nent. The roots of that historic institution lie embedded in the origins of that section of the American nation lying in the Mississippi Valley, a section judged by many to be the strategic center for the development of American democracy in the future.

In 1937 The College of the Bible accepted the standards of graduate professional work advocated by the American Association of Theological Schools and is now accredited by that association.

In 1940 the Seventy-Fifth Anniversary of the founding of The College of the Bible was celebrated with appropriate exercises.

In 1941 The College of the Bible adopted the schedule generally known as "The Quarter System."

In 1942 plans for Sabbatical Leaves, Pensions, and Retirements were put into operation.

IMPORTANT DATES IN THE HISTORY OF THE COLLEGE OF THE BIBLE

1. 1865, founding of the school. (Independently chartered 1878.)
2. 1895 to 1911, expansion of the influence of the school and popularization of Biblical study.
3. 1915 to 1921, recapturing the birthright of Disciple freedom.
4. 1938, accreditation by The American Association of Theological Schools and return to the earlier practice of having the school's own president.
5. 1942, the inauguration of the plans for Sabbatical leave, pensions and retirement.
6. 1946, purchase of new location opposite the University of Kentucky.

BUILDINGS AND EQUIPMENT

LOCATION

Lexington is located in the heart of the Blue Grass Region in Kentucky, and is easily accessible by railways and bus lines. Its healthfulness is due to its elevation, its salubrious climate, and its abundant supply of pure water. Lexington is reputed for the refinement of its citizens, the moral and Christian influence of its numerous churches, its historic associations, and its institutions of higher education. The city has a population of sixty-five thousand, and is supplied with all of the conveniences of a modern city. The best opportunities for social, musical and literary culture are offered the students of The College of the Bible. The best macadam roads traverse in every direction a highly-developed and charming rural community, noted throughout the world as few other communities are for its old homesteads and its refined people.

GROUNDS AND BUILDINGS

The College of the Bible academic building adjoins the buildings of Transylvania College in the midst of a campus of fourteen acres of blue grass lawn, on a commanding site on North Broadway, overlooking the city, and within four blocks of its business center.

The New Location

Recently The College of the Bible purchased two pieces of property on South Limestone opposite the Memorial Hall of the University of Kentucky. The first plot is Miller Grove, and the second is the Maxwellton property on the back, making a campus of four and one-half acres.

The plans and specifications for some of the units of the new buildings are being completed. It is hoped that actual construction of two buildings, the Bosworth Library and the Administration-Classroom Building, may begin in the spring of 1949, and that it will be completed by the opening of the Fall Quarter, 1950.

The College Building

The building of The College of the Bible is a three-story brick structure, facing the Broadway entrance to the campus. It contains offices, faculty room, lecture rooms, library for The

College of the Bible and Transylvania College, the religious education laboratory and room devoted to the student social life. The building is equipped with the usual accessories of instruction.

Student Housing

At the close of the late war, student housing reached a severe crisis in Lexington. Thousands of veterans came to our city to enter one of the various institutions. The problem had to be solved.

Although real estate prices were at their peak, The College of the Bible purchased the Goff Apartment House, 441 West Second Street. This building was formerly one of the Campbell-Hagerman group of three and is well adapted to our needs.

There are twenty-six apartments, well-furnished, for married students. The building is heated by a gas boiler, and it has an automatic electric elevator. In the basement there is a laundry room, and in the back there is a large parking lot, also a fine playground for the children. Full information will be furnished to anyone who may be interested.

Ewing Hall

During the year 1914 the new residential hall for men was completed. This spacious crescent-shaped structure is built at the corner of the campus bounded by Fourth and Upper Streets and faces the central group of buildings. It is a commodious three-story structure, built of brick and trimmed with Bedford stone. Its three sections, with their respective stairways, are separated by fireproof walls and doors. All of the rooms are well lighted and ventilated by outside windows, and are equipped with hot and cold running water, electric lights, book shelves, wardrobes, and suitable furniture. Each corridor is provided with shower and tub baths, and with toilets. The reception rooms are attractively lighted and furnished for the social life of the occupants. The matron lives on the lower floor near the central entrance. The building is equipped with both double and single rooms.

Lyons-Hamilton Hall

The main residence for women of Transylvania College has been designated Lyons-Hamilton Hall in honor of Mrs. Theo-

dosa Graham Lyons, of Louisville. This hall is open to the women of The College of the Bible and furnishes them an ideal cultural environment.

Central Heating Plant

A central heating plant supplies steam heat to the entire group of buildings on the campus. This is a brick structure adjoining the Alumni gymnasium, and facing Fourth Street.

Buildings of Transylvania College

All of the buildings of Transylvania College, including Morrison College, an imposing building of classic design, Carnegie Hall, Ella Jones Hall and the Alumni Gymnasium, are available for the use of the students of The College of the Bible, as The College of the Bible building is accessible to the students of Transylvania College.

THE LIBRARY

The combined library of The College of the Bible and Transylvania College, containing approximately forty thousand volumes, occupies the second floor of The College of the Bible building. Besides well-selected volumes in the several departments of instruction and reference works, the library is well supplied with the best available periodical literature. The annual income from an endowment fund, supplemented by appropriations, is used for the purchase of new volumes. The library is in charge of a trained librarian and assistants and is open from 8 a. m. until 9:30 p. m.

In addition to its working volumes and periodical literature, the library contains a collection of some of the rarest volumes on the continent, including source material in medicine, law, and European, early Colonial, and Kentucky history. These materials have attracted the attention of research workers in their various fields and constitute a priceless possession of the college.

The library has from time to time been the recipient of valuable private collections.

In addition to the library facilities of The College of the Bible and Transylvania College, the students have access to the Carnegie Library situated in Gratz Park, immediately adjoining the campus.

RELATIONS WITH OTHER INSTITUTIONS AND ORGANIZATIONS

RELATIONS WITH TRANSYLVANIA COLLEGE

Our building is on the same campus with Transylvania College, a church-related liberal arts college of the Disciples of Christ. Transylvania makes a dual emphasis: Upon the cultural aspects of religion for all of its students that they might become informed lay leaders in our churches; and upon a pre-ministerial major for that part of its student body which contemplates professional graduate training for Christian leadership.

Rooms may be secured in Ewing Hall for men, and Lyons-Hamilton Hall for women. Transylvania's catalogue may be had upon request.

RELATIONS WITH THE UNIVERSITY OF KENTUCKY

Students in The College of the Bible may elect approved courses from the University of Kentucky in any of its departments. Details will be furnished on application.

It is contemplated that the erection of the new buildings on the site acquired opposite the University of Kentucky will increase the interchange of students between the two institutions.

More definite arrangements have been made between the College of Agriculture of the University of Kentucky and The College of the Bible to the end that training may be given for young men working in the field of the rural church or preparing for the rural ministry. The College of Agriculture has announced its intention of offering a pre-theological major for the rural ministry. Students preparing for a rural ministry may take their Bachelor of Science degree in the College of Agriculture and be admitted to The College of the Bible at its completion.

Students in The College of the Bible may elect courses in the College of Agriculture in rural sociology, economic entomology, forage crops, soil management, plant pathology, rural electrification, livestock production, dairy cattle feeding and management, poultry production, infectious diseases of domes-

tic animals, agricultural economics, and landscape gardening. Many of these courses are offered in the late afternoon, making it possible for a student in The College of the Bible to attend them. Upon the approval of the faculty of The College of the Bible a limited number of hours may be applied toward the Bachelor of Divinity degree.

CLINICAL TRAINING IN PREPARATION FOR THE MINISTRY

A limited number of students is received every year by the Council for Clinical Training for clinical internships in the general hospitals, mental hospitals, and reformatories in which it maintains training centers. The purpose of this training is to assist theological students to become better clergymen through first-hand, supervised experience with persons in distress.

Through direct experience with individuals and groups, students in training receive guidance in securing a better understanding of people, their problems and infirmities, and in attaining a more adequate working conception of their role, their responsibilities, and their limitations as clergymen with regard to all conditions of men. By daily association and discussion with representatives of other professional groups and community agencies, student internes gain an understanding of how to work cooperatively with them toward the prevention and alleviation of the problems and infirmities of mankind.

The College of the Bible is listed among the institutions from which the Council will receive students. Scholarship aid will be granted to assist students in securing this training.

Application blanks and further information about clinical internships may be secured from The College of the Bible or directly from the Council.

THE COUNCIL FOR CLINICAL TRAINING
2 East 103rd Street, Room 445, New York, N. Y.

THE CENTRAL KENTUCKY CHRISTIAN MINISTERS ASSOCIATION

The Central Kentucky Christian Ministers Association holds its regular meeting on the second Monday of each month, at The College of the Bible. The sessions open at 10:45 a. m. and

continue until 12:30. Many of the Christian ministers of central Kentucky regularly attend these meetings. The discussions and papers are on matters of interest and importance to the ministers and the discussions are on a high plane. The students of The College of the Bible enjoy the privilege of attending these sessions.

CHRISTIAN MINISTERS MID-WINTER CONFERENCE

The ministers of the Christian churches of Kentucky hold an annual mid-winter conference in Lexington. The meeting is sponsored by the Kentucky Christian Missionary Society, The College of the Bible and Transylvania College. Each year an outstanding leader is brought to the Conference for a series of lectures, which forms the central part of the program. In addition, there are papers, discussions and book reviews by ministers and other Christian leaders. Topics of practical and intellectual interest are discussed. The meetings are of great help in maintaining the high spiritual and intellectual standards of the ministry of Kentucky. Students in The College of the Bible are welcomed to these meetings and are expected to attend.

GENERAL INFORMATION

THE CONVOCATION

Twice a week the student body and faculty meet together in a general assembly. On one of these occasions the meeting is for devotional purposes. One of the upperclassmen is chosen by the student officers to lead in group worship in such a way as may seem to him for the greatest benefit to all. A great deal of latitude is given thereby to adapt materials and employ methods to secure the desired worship experience.

On the other occasion the meeting is for informative purposes. The student officers will preside. Outside speakers are invited to address the student body on issues of prime interest to a Christian minister. It is assumed that these speakers will be proficient in the field in which they speak. This meeting will also be the occasion in which announcements are made and the business of the school considered and announced to all.

DISCIPLINE

When, in the judgment of the faculty, a student has become undesirable in the college community, the faculty reserves the right to dismiss such student without assigning a reason therefor.

LECTURES

From time to time The College of the Bible invites outstanding men who are particularly qualified in their fields to discuss special subjects before the faculty and student body.

These lectures are held in the assembly room of The College of the Bible and are open to all the members of the student body as well as ministerial students who are pursuing undergraduate work in Transylvania College.

In addition to formal series of lectures, occasional lecturers are from time to time invited to address the faculty and student body.

ATTENDANCE

Attendance upon classes and the convocations is expected. It is assumed that students of maturity and pursuing studies

on a graduate level will need no admonition about regularity of attendance and involvement in other activities which will interfere with classroom work.

SUMMER SESSION

The M. L. Montgomery Summer School

The College of the Bible conducts a summer session each year. For the year 1948, courses were offered in four departments for one term of six weeks, meeting four days in each week. The same plan will be followed in the summer of 1950. The same general rules and standards prevail for the summer session as for the work of the three quarter sessions.

NAMED FUNDS

Included in the funds held by The College of the Bible are the following named funds and endowments:

The Milligan Memorial Fund of more than \$26,000 given in honor of Robert Milligan, the first president of The College of the Bible. The whole of this fund was invested in the construction of The College of the Bible building. One of the chief donors to this fund was President Milligan's son, Professor Alexander Reed Milligan.

The Robert Graham Memorial Fund, given in honor of Robert Graham, the second president of The College of the Bible. M. D. Clubb, a son-in-law of President Graham, was instrumental in establishing this fund. Included in it are the *W. W. Henderson Memorial Fund* of \$2,000, given in 1901 by Mrs. W. W. Henderson, of Danville, Kentucky, who contributed it in memory of her husband; the *A. H. Shropshire Memorial Fund* of \$2,000, given in 1905 in honor of A. H. Shropshire, of Fayette County, Kentucky, who was for many years chairman of the executive committee of The College of the Bible, and the *Stephen Grow Memorial Fund* of \$2,000, given in 1902 by Stephen Grow, of Jessamine County, Kentucky.

The McGarvey Chair of Sacred History, endowed by the friends and admirers of President J. W. McGarvey, the third president of The College of the Bible. The first payment on this fund was made on February 1, 1903, and since then it has been increased by the contributions of more than four hundred donors. Included in this are the following funds: *The Milton W. and Catherine A. Graves Memorial Fund* of \$10,000, given by John B. Graves and W. C. Graves in memory of their parents; the *McDowell Fund* of \$5,000 given by Dr. and Mrs. W. R. McDowell, of Owensboro, Kentucky.

The I. B. Grubbs Chair of Christian Doctrine, endowed by the friends of The College of the Bible and admirers of Professor Grubbs. Included in this is the *Columbus A. Mee Fund* of \$2,000 given in 1909 by Mrs. Columbus A. Mee, of Cleveland, Tennessee, in memory of her husband. H. C. Hodges, of Greens-

burg, Indiana, contributed \$5,000 to this fund. Mrs. C. P. Lynn, of Mayfield, Kentucky, also contributed \$500.00 to this fund.

The Thomas Chair of Exegesis, endowed in 1909 by a gift from W. J. and B. A. Thomas, of Shelby County, Kentucky.

The Alexander Campbell Hopkins Chair of Bible School Pedagogy, endowed by a fund of \$25,000 contributed chiefly by the Sunday Schools of the Christian churches in the state of Kentucky. The leadership in assembling these funds was taken by Robert M. Hopkins, at that time superintendent of the Kentucky Christian Bible School Association, and Wilson T. Donaldson, at that time financial secretary of The College of the Bible.

The M. T. Gill Memorial Fund of \$5,000, given in 1905 by Mrs. M. T. Gill, of Danville, Kentucky, in memory of her husband, and designated as endowment for the library of The College of the Bible.

The W. J. and B. A. Thomas Endowment Fund of more than \$61,000, given in 1917 by these two friends of The College of the Bible in addition to previous gifts already made.

The Harvey D. Barker Endowment Fund of more than \$83,000, given in 1926-27 to The College of the Bible by the will of the late Harvey D. Barker, of New Liberty, Owen County, Kentucky.

October 21, 1923, Mrs. M. L. Montgomery, of Cynthiana, Kentucky, gave \$12,500 as an annuity. At her death in December, 1938, this annuity matured and in harmony with the provisions of her gift it was used for the endowment of The M. L. Montgomery Summer School Foundation.

The W. A. Boston Scholarship Fund given in 1941 by the will of W. A. Boston, of Versailles, Kentucky, "to be held in perpetual trust to provide scholarships for ambitious and deserving young people for training for the ministry or missionary service." Proceeds from this fund are used for a prize scholarship available to a student just entering The College of the Bible on the basis of competition. Scholarship, personality, and sample of written work will be taken into consideration. Application July 1 of each year.

The J. F. Northcutt Memorial Aid Fund given by Mrs. M. L. Montgomery, of Cynthiana, Kentucky, in memory of Mr. Northcutt. It was administered by the Business men's Class of the Cynthiana Christian Church until October, 1931, at which time it was transferred to The College of the Bible. Students recommended by the Cynthiana Christian Church are to be given preference as borrowers from this fund.

The Sarah C. Chapin Student Loan Fund given in 1940 in honor of Mrs. Chapin, of Logansport, Indiana, at the celebration of her one hundredth birthday.

The Ella M. Frederick Scholarship Fund given in 1944 by Herman Frederick, of Akron, Ohio, in memory of his mother. The income from this gift to be used in aiding students.

The Bruce W. and Cora C. Trimble Memorial Fund given by Bruce W. Trimble and his wife, Cora C. Trimble, of Mt. Sterling, Kentucky. This fund amounts to \$15,000.

The Lucy V. Overbey Fund given by Mrs. Lucy V. Overbey, of Paducah, Kentucky, matured in 1944. This fund amounts to about \$25,000 and is held in trust to be used in assisting in the erection of a memorial chapel in memory of "Edward Walton Vaughan, Mildred McCuddy Vaughan, Anna Vaughan Parham."

The Lucy V. Overbey Fund bequeathed to The College of the Bible by the will of H. C. Overbey. According to the will this fund of \$13,762.40 was to be added to and preserved as part of the permanent endowment funds of the institution.

The Kingdom Class Fund of the Peachtree Christian Church, Atlanta, Georgia. This fund amounts to \$1,000. It is the plan of the class to enlarge the amount from time to time. The interest on this fund is to be used to assist worthy young people to prepare for Christian service. The class will, in each case, designate the ones to be thus assisted.

The Beulah B. Collins Scholarship, of \$5,000, bequeathed to The College of the Bible by Mrs. Beulah B. Collins, of Lawrenceburg, Kentucky, in 1946. According to the will, the income of this fund is to be used for scholarships for ministerial students.

The O. J. and Mattie J. Carpenter Fund. On October 22, 1947, The College of the Bible received \$2,500 from the estate of Mattie J. Carpenter, Covington, Kentucky. This money was given to create The O. J. and Mattie J. Carpenter Fund and the income is to be spent to help educate ministers.

The Hardymon Memorial Fund. Mr. and Mrs. J. F. Hardymon, Maysville, Kentucky, loyal members of the First Christian Church, have donated \$400 to begin the creation of a fund in memory of their two sons: Walter Lee Hardymon, born May 17, 1910, died May 22, 1932; and James C. Hardymon, Private U. S. Army, born February 6, 1912, died July 15, 1944, killed in action while serving his country in France. The income of this permanent fund is to be used to assist worthy young people in preparing for the High Calling.

REGISTER OF STUDENTS IN THE COLLEGE OF THE BIBLE

Third quarter, 1947-48, to second quarter, 1948-49.

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

SENIORS

- Adamson, Spencer M.—3, s, 1-----Charlestown, Ind.
A.B., Bethany College, 1945
- Allen, Mary Hulda—3-----Bowling Green, Ky.
A.B., Western State Teachers College, 1937
- Barclay, Earle Edward—3, 1, 2-----Des Moines, Iowa
A.B., Drake University, 1940
- Bartlett, Stanley James—3, s, 1, 2-----Niagara Falls, N. Y.
B.A., Hiram College, 1941
- Day, Charles Alvis—1, 2-----Metropolis, Ill.
A.B., Eureka College, 1934
- Dawson, C. Richard—3-----Estherville, Iowa
A.B., Drake University, 1944
- Downey, George E.—3, 1, 2-----Fairland, Ind.
A.B., Butler University, 1946
- Gardner, John H.—3, 1-----Birmingham, Ala.
A.B., Johnson Bible College, 1937
- Graham, Jean E.—3, 1, 2-----Takoma Park, Md.
A.B., Lynchburg College, 1947
- Hanes, Elbert—3-----Traverse City, Mich.
A.B., Johnson Bible College, 1939
- Hickman, Cecil Roscoe—s-----Goshen, Va.
A.B., Transylvania College, 1932
- High, Ava Glyn—3, 1, 2-----Wilson, N. C.
A.B., Atlantic Christian College, 1946
- Hunt, Stanley L.—3, 1, 2-----Oelwein, Iowa
B.R.E., Drake University, 1944
A.B., Transylvania College, 1946

- Hutchings, Keith T.—3, s, 1, 2-----Carlisle, Ky.
A.B., Transylvania College, 1942
- Jarvis, Mildred M.—3-----Asheville, N. C.
A.B., Transylvania College, 1946
- Manker, Raymond George—3-----El Paso, Texas
A.B., College of Mines and Metallurgy,
Branch of the University of Texas, 1945
- McCoy, Clifton C.—3-----Radford, Va.
A.B., Lynchburg College, 1944
- Mendenhall, Ormal Isaac—s-----Beech Grove, Ind.
B.S.L., Butler University, 1930
- McGuire, Franklin Reid—3, 1-----Mt. Sterling, Ky.
A.B., Transylvania College, 1945
- Pugh, Edsel Ford—3, s, 1, 2-----Pennington Gap, Va.
A.B., Lynchburg College, 1946
- Rampley, Lester Claude—3-----Carthage, Ill.
A.B., Carthage College, 1946
- Richardson, Paul David—3-----Washington, D. C.
A.B., Transylvania College, 1945
- Roush, Martha Kalb—3, 1, 2-----Maysville, Ky.
A.B., Transylvania College, 1946
- Sanner, Clark F.—3-----Star Junction, Pa.
A.B., Johnson Bible College, 1937
- Schmid, Verna Deane—3, 1, 2-----Los Angeles, Calif.
A.B., Chapman College, 1947
- Scofield, Frank R.—3, s, 1, 2-----Sacramento, Calif.
A.B., Texas Christian University, 1943
- Shutes, Edith M.—3-----Bloomington, Ill.
B.Ed., Illinois State Normal University, 1938
- Spice, Byron Lenard—3-----Warsaw, Ind.
B.S., Purdue University, 1945
- Thomason, Frazer Allan—1, 2-----Newton, Iowa
A.B., Drake University, 1941
- Vaughn, Charles A.—3, s, 1-----Knoxville, Tenn.
A.B., Johnson Bible College, 1936

MIDDLERS

- Baker, Ernest P.—3, s, 1, 2-----Camas, Wash.
A.B., Cotner College, 1931
- Baxter, Clarence—3, s, 1, 2-----Maysville, Ky.
A.B., University of Cincinnati, 1947
- Cook, Cecil—3, 1, 2-----Chillicothe, Ohio
A.B., Butler University, 1946
- Crank, Charles E., Jr.—3, s, 1, 2-----Richmond, Va.
A.B., Lynchburg College, 1947
- Daniell, Jack M.—3, 1, 2-----Bogart, Ga.
A.B., Atlantic Christian College, 1947
- Davis, Barnard Frank—3, 1, 2-----Whittier, Calif.
A.B., Chapman College, 1947
- Dodson, James Richard—3, 1, 2-----Niles, Ohio
A.B., Transylvania College, 1947
- Edds, W. Harold—3, 1, 2-----Beech Grove, Ky.
A.B., Transylvania College, 1947
- Foster, George Wm.—3, s, 1, 2-----Cynthiana, Ky.
A.B., Transylvania College, 1946
- Griffith, Ocie E., Jr.—3, s, 1, 2-----Bremerton, Wash.
A.B., Drury College, 1947
- Harper, Wm. Louis—3, s, 1, 2-----Mexico, Mo.
A.B., Culver-Stockton, 1947
- Hughes, Wm. Kenneth—3, s, 1, 2-----Lexington, Ky.
A.B., Transylvania College, 1947
- MacDonald, Claude R.—3, s, 1, 2-----Cumberland, Md.
A.B., Transylvania College, 1947
- Millard, Evert C.—3, s, 1, 2-----Maquon, Ill.
B.A., Eureka College, 1947
- Pearson, Geo. Leland—3, s, 1, 2-----Lakewood, Ohio
A.B., Hiram College, 1947
- Spangler, Richard M.—3, 1, 2-----Los Angeles, Calif.
A.B., Chapman College, 1947
- Taylor, Wendell F.—1, 2-----Walla Walla, Wash.
B.A., Eastern Washington College of Education, 1946

- Walters, Richard P.—3, s, 1, 2-----Des Moines, Iowa
A.B., Drake University, 1947
- Wolford, G. William—3, s, 1, 2-----Beckley, W. Va.
A.B., Lynchburg College, 1947

JUNIORS

- Ammerman, Roy E.—3, 1, 2-----Burgin, Ky.
A.B., Transylvania College, 1948
- Bingham, Walter Lynwood—1, 2-----Salysville, Ky.
A.B., Lynchburg College, 1948
- Bollinger, Oran—1, 2-----Fresno, Calif.
A.B., Chapman College, 1939
- Bruce, Edward James—1, 2-----Cropper, Ky.
B.A., B.Th., Aurora College, 1943
- Brummett, Leonard James—1, 2-----Pampa, Texas
A.B., Phillips University, 1947
- Corbett, Jassalyn "Bill"—1-----Zebulon, N. C.
A.B., Atlantic Christian College, 1948
- Craddock, James Richard—1, 2-----Chatham, Va.
B.S. in Mechanical Engineering,
Virginia Polytechnic Institute, 1942
- *Edwards, Barnard Pius—2-----Woodlawn, Va.
A.B., Lynchburg College, 1937
- Fields, Roy Price, Jr.—1, 2-----Springfield, Mo.
A.B., Drury College, 1948
- Insko, Wm. Robert—3, 1, 2-----Paris, Ky.
A.B., University of Kentucky, 1947
- Miller, Calvin Ressler—1, 2-----W. Lancaster, Pa.
A.B., Bible Bryan University, 1944
- Mohler, Earl C.—1, 2-----St. Cloud, Fla.
A.B., Hiram College, 1948
- Postlethwaite, Gerald Lee—2-----Cameron, W. Va.
*A.B., Atlantic Christian College, 1949
- Reid, Herbert L.—s, 1, 2-----Fairfield, Maine
A.B., Lynchburg College, 1946

- Roberson, Joe L.-----Washington, N. C.
A.B., Johnson Bible College, 1942
- Scheer, Gladys—1, 2-----Lakewood, Ohio
B.A., Hiram College, 1948
- Simrell, Eugene Raymond—1, 2-----Middletown, Ohio
B.A., Miami University, 1948
- Trefzger, John Dennis—1, 2-----Peoria, Ill.
A.B., Eureka College, 1948
- Von Almen, Adelberta Marion—3, s, 1, 2-----Shelbyville, Tenn.
A.B., University of Michigan, 1947
- Weaver, Glenn Stuart—2-----Four Oaks, N. C.
*A.B., Atlantic Christian College, 1949

SPECIAL

- Basler, Ervin C.—1-----Lincoln, Nebr.
*A.B., Winona Lake School of Theology, 1949
- Brantz, Edward H.—1-----Ralston, Nebr.
B.S., Hartford Seminary Foundation, 1946
Hartford, Conn.
- Brokaw, Earl Emerson—3-----Tampa, Fla.
A.B., Lynchburg College, 1947
- Cox, James Arthur—2-----Maysville, Ky.
*A.B., Transylvania College, 1949
- Ellis, Betty Marie—3-----Peru, Ind.
B.S., Manchester College, North Manchester, Ind.
- Floyd, Richard Sampey—3-----Louisville, Ky.
A.B., Georgetown College, 1943
- Hanson, Sherman Robert—1-----Plattsmouth, Nebr.
B.A., University of Omaha, 1947
- Haggard, Forrest DeLoss—1-----Beatrice, Nebr.
A.B., Phillips University—The
College of the Bible, 1948
- Hartsfield, Elizabeth A.—3, 1, 2-----New Albany, Ind.
- Higgins, Frank G.—3, s, 1, 2-----Rockville, Md.
A.B., Lynchburg College, 1946

- Hill, Marjorie—3-----Fountain City, Ind.
A.B., Phillips University, 1947
- Hopkins, Robert M., Jr.—3-----Ft. Wayne, Ind.
A.B., Bethany College, 1933
B.D., Yale Divinity School, 1936
- Hubbell, Uverna Adel—1-----Lincoln, Nebr.
B.S., Colorado A. & M., 1927
M.S., Colorado A. & M., 1931
- Lipscomb, Dorothy Virginia—3-----Lexington, Ky.
B.S., University of Kentucky, 1944
- Martin, Roy D.—2-----Independence, Ky.
*A.B., Transylvania College, 1949
- Peterson, Raleigh J., Jr.—1-----Lincoln, Nebr.
A.B., Phillips University, 1942
B.D., Phillips University, 1945
- Pieratt, Charles Edward—1, 2-----Mt. Sterling, Ky.
A.B., Transylvania College, 1935
- Roush, Donald Corwin—3, 1-----Dayton, Ohio
B.S. in Mech. Engr., Iowa State College, 1947
- Scott, Robert S.—s-----Lexington, Ky.
- Spice, Marjorie Davis—3-----Irvine, Ky.
A.B., Transylvania College, 1947
- Sutterlin, Gladys C.—s-----Lexington, Ky.
- Thomas, Harriet Virginia—2-----Weirton, W. Va.
*A.B., Transylvania College, 1949
- Williams, M. C.—1-----Omaha, Nebr.
M.A., University of Omaha, 1947
- Wolfe, Leslie Cissna—s-----Terre Haute, Ind.
B.S., Indiana State Teachers College, 1941

*Degree pending.

GRADUATES

June 18, 1948

MASTER OF RELIGIOUS EDUCATION

Mary Elliott-----Kansas City, Mo.

B.A., Drake University, 1937

Thesis: "The Use of Audio-Visual Aids With Intermediates
in the Church."

Lester C. Rampley-----Carthage, Ill.

B.A., Carthage College, 1946

Thesis: "Developing a Curriculum for Training Lay Teachers
in the Church School."

Edith M. Shutes-----Bloomington, Ill.

B.Ed., Illinois State Normal University, 1938

Thesis: "Building a Study Program for the High School Age
Range."

BACHELOR OF DIVINITY

Alvin B. Amos-----Chatham, Va.

A.B., Johnson Bible College, 1943

Thesis: "The Sunday School Movement Among the Disciples
of Christ."

John B. Bridwell-----Buffalo, N. Y.

A.B., University of Western Ontario, 1945

Thesis: "The Destiny of Mankind in Western Thought."

William Joseph Cooper-----Cuyahoga Falls, Ohio

A.B., Hiram College, 1940

Thesis: "The Pastor as Personal Counselor: Possibilities and
Limitations."

Charles Richard Dawson-----Estherville, Iowa

A.B., Drake University, 1944

Thesis: "Elder Isaac Errett: Christian Standard Bearer."

- Elbert L. Hanes-----Traverse City, Mich.
A.B., Johnson Bible College, 1939
Thesis: "Publicizing the Work of the Local Church."
- James Nelson Kelly-----Harriman, Tenn.
A.B., Johnson Bible College, 1933
Thesis: "The Ecumenical Ideal in the Local Community."
- Raymond George Manker-----El Paso, Texas
A.B., College of Mines and Metallurgy,
Branch of the University of Texas, 1945
Thesis: "Quaker Education."
- William Winfred Marvin-----Browning, Mo.
A.B., Phillips University, 1936
Thesis: "The Development of the Biblical Doctrine of Salvation."
- Clifton C. McCoy-----Radford, Va.
A.B., Lynchburg College, 1944
Thesis: "Toward an Understanding of Jesus' Conception of the Kingdom of God."
- Fred Willard Michel-----New Albany, Ind.
A.B., Butler University, 1944
Thesis: "Amos and the Modern Prophet."
- Paul D. Richardson-----Washington, D. C.
A.B., Transylvania College, 1945
Thesis: "The Transliteration Channel of the Sermon on the Mount."
- Clark Franklin Sanner-----Star Junction, Pa.
A.B., Johnson Bible College, 1937
Thesis: "The Conflicts Between Jesus and the Pharisees."
- Byron Lenard Spice-----Warsaw, Ind.
B.S. in Agriculture, Purdue University, 1945
Thesis: "Causes of Disciples of Christ Foreign Missionary Withdrawals."
- Allidene C. Young-----Winston-Salem, N. C.
A.B., Atlantic Christian College, 1945
Thesis: "The Therapeutic Function of Religion."

RECAPITULATION

	M	W	
Seniors -----	23	7	30
Middlers -----	19	0	19
Juniors -----	19	1	20
Specials -----	17	7	24
			—
Total -----			93

GEOGRAPHICAL DISTRIBUTION

States Represented -----	22
Washington, D. C. -----	1
	—
Total -----	23

INSTITUTIONS REPRESENTED

Atlantic Christian College -----	5
Aurora College -----	1
Bethany College -----	2
Bryan University -----	1
Butler University -----	3
Chapman College -----	4
Carthage College -----	1
Colorado A. & M. College -----	1
Cotner College -----	1
Culver-Stockton -----	1
Drake University -----	5
Drury College -----	2
Eastern Washington College of Education -----	1
Eureka College -----	3
Georgetown College -----	1
Hartford Seminary Foundation -----	1
Hiram College -----	4
Illinois State Normal University -----	1
Indiana State Teachers' College -----	1
Iowa State College -----	1

Johnson Bible College	5
Lynchburg College	10
Manchester College	1
Miami University	1
Phillips University	4
Purdue University	1
Texas Christian University	1
Transylvania College	18
University of Cincinnati	1
University of Kentucky	2
University of Michigan	1
University of Omaha	2
Virginia Polytechnic Institute	1
Western State Teachers College	1
Winona Lake School of Theology	1
Yale University	1
	—
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Names counted twice	2
	—
	93

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PREREQUISITES TO SECURITY

R. B. MONTGOMERY*

Three years ago the Dean of Students in one of our colleges said to me: "The veterans are giving top priority to security." The Dean explained that these young men who had experienced hardships and faced death were selecting courses and choosing vocations which to them seemed surest to bring the highest rewards of financial income and personal comfort. If this were true of our veterans of war at that time or if it be true of them now we cannot hold them blameworthy. Their experience with conditions of extreme insecurity would make them long for and plan for those things which were thought to promise the greatest security. If by chance they were wrong in their choice of the things on which to base their hope of security it was the result of wrong education.

In fact, the concern for and the pursuit of security is exceedingly praiseworthy. The desire for security by man has been and still is the greatest motivating power in his life. It accounts for most of his striving to know and to achieve. It explains his struggles to conquer his fears. The story that runs through the many epochs of human history like a cord of universal concern is man's experimentation with the problem of security. Back of the actions of the miser who hoards his substance of gold and goods, the thrifty man who lays aside savings for a rainy day and old age, the sociable man who seeks companionship with his fellows, and the religious man who communes with God there is always present in large measure the yearning for security.

If we examine our every-day life we find this concern for security expressed on many levels and extending over varying ranges of time. It is basic in our safety campaigns on streets and highways and in homes and factories; it brings us together into political units to promote order, justice, and fair play; it calls forth our educational programs for the preservation of acquired experience in the form of knowledge from one generation to another and it makes us humble and religious in the presence of the unknown and unrevealed in God's universe.

In our thinking and speaking about security we tend to classify it under three main headings—as economic or financial, as political or governmental, and as religious or spiritual. The fact of the matter is that all such classifications are illusory and deceptive

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and lead to error in our efforts to attain security for ourselves and for others. Security is one. It is indivisible. Economic security is incomplete without security in the other realms. To be secure in any requires security in all. This is true because a person to have wholeness of character and poise of life must be totally secure.

Security is always a social achievement. It is never an individual affair. Man is a social being. He is socially conceived and is born into society. The span of his life consists of social relationships. Even the miser gets his hoardings from society. The thrifty saver uses social institutions such as insurance, pensions, or banks to hold and to protect his savings. Contracts between man and man and pacts between groups of men are all social instruments depending for their security upon the character of the men involved in them. All security efforts of man stand or fall depending upon the strength or weakness of the bonds of his interrelatedness with his fellow man. Contracts between man and man, and pacts between groups of men can give only limited security in an insecure society. These contracts and pacts are but fragile rafts upon a billowy pagan society of selfishness and greed with its waves of depression and inflation.

The insecurity of a pagan, selfish society drives good men relentlessly and breaks their spirit and their health in a defeat that is almost inevitable. These broken and defeated men by the thousands walk the streets demented, die prematurely in the struggle to survive, waste away into oblivion behind the closed doors of mental hospitals, and choose death by their own hands.

This leads us to declare at once and unequivocally that all security is found in religion. This is true because man in all his searching has discovered the meaning of all his interrelatedness only in religious teaching and fellowship. And all religious teachings deal primarily with the problem of man's security. There are four points and only four that make up the total relationships of a man's life. They are: (1) God, (2) man himself created by God in His image, (3) man's fellow men also created by God in His image, and (4) the earth which is the gift of God to man and his fellows for their mutual dominion under the guidance of His spirit. Man and his fellows stand together on the level of an horizontal plane of universal fellowship and responsibility. At every point where man stands on this horizontal plane with his fellows a vertical line connects him with God above and with the earth beneath.

Man is always a religious being. God never created an "economic man," a "social man," a "business man" or a "religious

man." He created man in his own image. He created man. When men live their lives in wholeness as men they live in security. When they attempt to live without wholeness they live incompletely and in insecurity.

This wholeness of living,—rightly related to God above, to our fellow man by our side, and to the earth beneath us with its gifts for our living,—we call life. Life then consists not in laying up for our individual security treasures upon the earth, thereby serving mammon rather than God, but in seeking the kingdom of God and his righteousness on earth through sharing the heavenly treasures of loving fellowship and devoted service with our fellow men who stand with us as equals on the horizontal plane of our related experience.

Life then in its wholeness and relatedness is society. The quality of our society determines our security or insecurity. The society that is God centered and God directed gives complete security. The society that is mammon centered and motivated by selfishness offers only frustration, fear, defeat and death.

To attain security, we face the task of creating a society with those qualities and values of life which result in secure living for all peoples. This task may possibly be undertaken from several or many angles but the primary and major approach is through education. This we know from long experience to be the tested and effective approach. Education is the process through which we direct by precept and example the open-minded growing life toward that character which we desire life to possess and to express. Education is neutral. Its character and quality come from the purpose, the method, and the content we put into its process. Education offers us the opportunity to provide some, and I believe all, of the prerequisites to security. I shall mention only four of the prerequisites which it seems to me education should in all devotion and reverence seek to provide in society. They are: Truth about life, faith in life, generosity toward life and righteousness of life.

1. TRUTH ABOUT LIFE

We have from the lips of Jesus those assuring words: "You will know the truth and the truth will make you free." Truth in all its fullness will make us free of insecurity and as we continue to know the truth we can continue to be secure. We could well pray "Give us this day our daily truth" in order that we may have our daily security in freedom. Truth is eternal with God but is learned by us. Truth is not found in a fragment of knowledge or in a few facts. Truth comes out of the synthesis of all the knowl-

edge gathered from the various findings of experimenters, researchers and explorers in every area of human quest and experience.

Our specialized education and life unintentionally but seriously militates against truth. Men in their search for truth often form long narrow peninsulas of special interests out into God's unknown ocean. These men often live so long on their narrow peninsulas enthralled in their specialty that they develop a strange language and a peculiar manner of life. They find it difficult to return to the mainland of society and relate intelligibly to homefolk the story of their findings. Their difficulty of communication increases when they meet men from the other specialized peninsulas. One of these peninsulas may have been formed by scientists, another by theologians, another by politicians, another by engineers, another by sociologists, another by militarists and so on and on. These men dedicated to knowledge and the search for truth on their various specialized peninsulas desire greatly to contribute in significant ways to human welfare and security. They fail in their purpose because there are no adequate bridges of understanding across the dividing chasms that separate them over which knowledge can be exchanged and be synthesized into truth for all men. In fact some of their highly technical and specialized findings unrelated and without synthesis threaten to wipe out all life and destroy the findings of all other seekers for truth.

Then, also, if truth is to give security to society and life it must be known and understood by all the people. This requires that all knowledge be widely discussed by the people themselves. All persons and groups of persons should be encouraged and rewarded for their understanding and for expressing their opinions and judgments freely on all questions and issues of life. This is essential to their personal growth and to their dignity as persons. This sense of personal dignity constitutes a large factor in security.

However, there are some men with special interests to protect who fear the widespread dissemination of knowledge and truth. They insist on hanging iron curtains to prevent understanding by all the people. They become alarmed and even hysterical when they suspect any investigation in search of truth in the realm of their secret thoughts and dark misdeeds. They attempt to suppress by threat any program which provides for free and open discussion of important controversial issues. Any society in which some of the people of power are afraid of the widespread understanding of every fact in its life and are unwilling to have every

important social issue discussed without limitation has in its life the elements of insecurity and the seeds of death.

Truth about life is indispensable as a prerequisite to security. Education with the purpose of lifting all of life Godward must make truth central and primary in its program of instruction and life. It will recognize and understand the vertical truth from God as it pierces the horizontal plane of human fellowship. This truth from above will leaven the horizontal knowledge and truth at every point as it emerges from the purposeful relationships of the people.

2. FAITH IN LIFE

Truth about life waits upon faith in life for progress in achieving and in sustaining security of life. Possibilities of progress are non-existent without faith, and with faith there are no impossibilities. Even faith as a grain of mustard seed can remove mountains and control atomic bombs. Paul said to the Romans, "We know that in everything God works for good with those who love him." This declaration of Christian faith gives us the assurance that God and the universe always actively support our efforts to achieve the good, the just and the righteous relationships. God does not work for us to give us or to present to us our personal selfish desires but he does work with us in securing the social good for all people including ourselves. He is no respecter of persons.

Dr. George D. Kelsey, Associate Executive Secretary of the Federal Council of Churches, wrote in a letter to a friend of mine who had gone through a difficult experience a few years ago these challenging words: "Most of us are not willing to trust a morally courageous adventure. In the final analysis we do not trust God." It is faith in life, faith in the moral nature of our total universe and in God that makes us willing "to trust a morally courageous adventure." In such faith we can always be heroic in righteous causes and be certain that we work with God.

However, we must never substitute optimism for faith. We do well to ponder seriously and long these words of warning and hope from Dr. Arnold Toynbee in *A Study of History*. He says: "The dead civilizations strew the deck of the ship of human fortunes; and we, and we only, are left. By the Law of Chance, the odds are certainly sixteen to ten, and possibly twenty-five to one that Death the Leveller will lay his icy hands on us likewise. . . . Though sixteen civilizations may have perished already to our knowledge, and nine others may be now at the point of death we need fear no evil from the encompassing shadow of

Death, for we are not compelled to submit our fate to the blind arbitrament of statistics. The divine spark of creative power is instinct in ourselves; and if we have the grace to kindle it into flame, then the stars in their courses cannot defeat our efforts to attain the goal of human endeavors."

These words of Dr. Toynbee are a clarion call to have faith in life. When "the encompassing shadow of Death" seems certain to wipe out our security "the divine spark of creative power" in men of faith—faith in themselves and in God—rises up to dispel the threatening shadow. Men of faith never retreat into dejected pessimism, despair and defeat. They draw close to God and in his power move on toward the goal of their dreams. For them nothing is inevitable except ultimate good.

Education can and must help men to have a faith that will fortify them in meeting courageously all the shadows of Death over life by kindling into flame the divine spark of creative power within them.

3. GENEROSITY TOWARD LIFE

One of man's most difficult problems in his efforts to achieve security for life is in the realm of his attitudes toward his fellow men on the horizontal plane of his relationships. It is hard for him to be magnanimous and forgiving in his dealings with others. He loves to arrogate to himself superiority. He strives to move in exclusive circles. He struggles to live in restricted areas. He courts favors and seeks appointments to places of honor. In other words, he attempts to gather up all the supposedly good of life and possess it for himself with little concern for the fate of his fellow men. He gloats over his opportunities and privileges but shuns responsibilities and shirks obligations. In his stupid ignorance of the requirements of human character, his blind prejudice toward human relationships, and his complacent indifference to human suffering he becomes the enemy and destroyer of security and the festering center of moral corruption, political intrigue and religious hypocrisy.

Man in solemn reverence and humility should daily hear Jesus saying: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit . . . he who loves his life loses it, and he who hates his life will keep it." That is the narrow gate to security. We must willingly enter it to live significantly and righteously.

Security is achieved in the sincere practice of love in all our relationships with others. Paul describes the behavior of the person who lives by love: "Love is patient and kind; love is not jeal-

ous or boastful ; it is not arrogant or rude. Love does not insist on its own way ; it is not irritable or resentful ; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends."

An unknown French author once said, "It is more shameful to distrust one's friends than to be deceived by them." This statement points up one of the greatest qualities of generosity. It is the quality of magnanimous expectancy of integrity and trustworthiness in others. The confident and sincere expectation that others will live up to high standards of right conduct automatically creates in them positive purposes and powers to do good. On the other hand, suspicion and distrust on our part breaks their will to do good and subtly starts the deterioration of their character. Expectancy of those qualities we desire in others sets in operation creative forces for their realization. To believe in the moral integrity and goodness of other people is a Christian responsibility. In case they fail to justify our belief in their trustworthiness we are under equal obligation to forgive and to continue to trust them. This is the only way we can save others from their weakness and assist them in growing trustworthy characters. This is what Jesus must have meant in reply to Peter's question concerning the number of times to forgive, "I do not say to you seven times, but seventy times seven."

The generosity toward life which expresses itself in magnanimity of spirit and in loving forgiveness is indispensable to the creating of a secure society for ourselves and for all men. This too can be achieved only through a reverent program of education.

4. RIGHTEOUSNESS OF LIFE

Paul said to the Corinthians "We beseech you in behalf of Christ, be reconciled to God. . . so that in him we might become the righteousness of God." To be the righteousness of God is to incarnate in our character the righteousness of the universe. To be at-one-ment with the righteousness of the universe of God is to dwell in security. When we synthesize our characters by keeping alert to and eager for all the truth about life in all its inter-relatedness, by living with faith in the totality of life, and by revealing generosity toward life in all our attitudes and activities we become new creations of righteousness. Through us the kingdom of God becomes operative in society, thus creating security.

To teach that righteousness should prevail and to speculate upon the values of righteous living does not suffice. Only as we incarnate righteousness in our lives and exemplify it as the basic quality of our character at all times and in all relationships does

it become a positive force and influence in society for security. Then God will no longer speak through us as an instrument but from us as a dedicated and a divinely incarnated person. This is what being a Christian means and nothing short of complete and unconditional surrender to the spirit of Christ and the will of God will meet the crucial demands of our times for life and security. This requirement rests upon all people alike without regard to their vocations or professions. All are responsible to life and to God for their attitudes and their deeds.

Those of you who graduate today from The College of the Bible are to stand in society as God's men to tower above other men's prejudices, divisions, bickerings and sins. You will be non-partisan in all the affairs of men, and in sympathetic understanding but with courage you will bring the light of the righteousness of God to bear upon all experiences and circumstances under which men live. Yours is a solemn responsibility but it is also a joyous opportunity and a high privilege. May God bless you abundantly with vision, wisdom, and grace as you serve him and your fellow men.

THE DISCIPLESHIP OF THE DISCIPLES OF CHRIST

HOWARD ELMO SHORT*

The disciples were called Christians first in Antioch. This is a favorite expression with our people. The incident does not mean that they ceased to be disciples, I presume. For whatever reason they received the name, they wore it proudly and sincerely. For that matter, they must have had the same attitude toward the name disciples. It's a very interesting word, disciple. Did you ever stop to think what it meant in New Testament times, and whether it was a complete synonym to "brethren," "Saints," or "Apostles?" If you think back, you realize that The Twelve are sometimes spoken of as Apostles, sometimes as Disciples. And, that the whole mass of followers after Jesus are sometimes called disciples, sometimes brethren, or saints, or the faithful. Is this deliberate, or did the writers just happen to use different words? Of course I do not know what they had in mind, but I think there is an interesting point to be made for our consideration, nevertheless.

The four Gospels are full of the word, disciples. It occurs 238 times there. But it isn't in the Epistles or Revelation at all. In between, in the Acts, it occurs 28 times, mostly in the first nine chapters. In these same chapters the words "saints" and "brethren" begin to be used. "Believers" is also used. In the ninth chapter, "disciples," "brethren," and "saints" are all used to designate the Christians. It seems as if the Christians were usually called "disciples" while Jesus was on earth, and that other words came in afterward. Yet, the fact that the "Great Commission" gives the command to "make disciples of all nations," may have caused it to linger on as a name for His followers.

There are some definite implications in the word "Disciple." It means more than one who listens to a teacher, and knows what the teacher said. It wouldn't be difficult to be a "discerner" in this sense. But the word implies that one accepts the teaching which he hears and understands; and further, it implies that one is going to put forth effort to act in accordance with it; being a disciple of the teacher implies being ready to try to imitate him.

This is perhaps too lengthy a discussion of the mere word itself, but if you have seen what I have been trying to say, you will

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readily perceive certain definite inferences for those who call themselves "Disciples of Christ" in the 20th century. There are certain things that we *cannot* mean, by using it. First, we are not interested in a title, a tag, by which we can take our place in the church world. We might as well be church a, b, c, or church x, y, or z, if that is the only use we can make of a name. It does not imply, secondly, that we attempt to identify ourselves with the Apostles, as being better than ordinary Christians. And it must not mean, in the third place, that we are simply people who know what the truth *is* about the teaching of Jesus. On the positive side, it has to mean that we are willing to take a stand, to act on the basis of what we believe to be true. Secondly, it must mean that we would rather be known as a collective body of followers and "imitators" of Christ, than as an ecclesiastical organization. It is the relationship of the individual to Christ and to other men that interests us, more than membership in a closed corporation. Thus, I would state what we ought to mean by calling ourselves "Disciples of Christ."

In the remaining time, I want to address myself to the question of "our Discipleship." How well have we done what we ought to have done, and what we intimate by our very name that we are trying to do? And just what is there for a 19th, and 20th century movement to do anyway, in the realm of discipleship? Naturally, you will expect me to see this matter from the perspective of a historian, and it is to that development that I turn now. In other words I am trying to philosophize about our people as a whole, to summarize what our possibilities have been, and what we have accomplished as I see it. I trust no one thinks that a mere seminary professor is thus claiming to "speak authoritatively" for the church, and I urge you all to stay right in your local church and believe what seems right to you, whether you agree with my conclusions or not. There is a lot of hot air blowing around this section of the country to the effect that everyone who tries to take a stand on behalf of the church and speak what he thinks should be spoken, is really attempting to be a dictator to the Brotherhood. Well, I lived under Hitler several months, and I had my fill of dictators. I do not propose to ignore these ill winds that are blowing nobody good. What they are really saying is that they, the self-appointed custodians of God's truth, are a bit angry because disciples still dare to be free and stand up for the faith, instead of bowing down to their self-embraced apostolic succession. Self-conscious, would-be dictators are projecting their feelings upon others. I teach in an institution where the battle of freedom was won over 30 years ago, and I do not propose to forsake it at the

pleasure of any school or press masquerading under the pseudo-title of "independent." The choice is between freedom and that kind of independence and I'll take freedom!

But freedom is not a word to use lightly. It is the key word in the thought which I wish to develop now. For it is in this realm that the Disciples of Christ have their greatest opportunity. I must take you back to the days of the Protestant reformation to set the scene of what I want you to see. Let us take the year 1500 for the purpose of convenience, and assume that we live in the year 2000; that gives us two easy figures and a span of 500 years. The church of 1500 was solidly medieval in outlook, and by that I mean that the church itself, and the pronouncements of its leaders was the authority for what men believed. Thomas Aquinas had put the finishing touches on, 250 years before. He closed the books and closed the gates! All the questions were answered. And besides that they were answered in philosophic language, in the framework of Aristotle of old! God was in His heaven, the Pope was in the Vatican and all was well with the world. Men did not read the Bible, they asked the church and her priests what the truth was. Or rather, they were told what it was, if they neglected to ask.

It wasn't only religion that was closed to investigation. Everything else was, too. But suddenly—well, not so suddenly, but say within a century—all the walls began to crumble around the little world that medievalism had created. You've perhaps heard of Christopher Columbus. He had a lot to do with it. It was very disconcerting to learn that the world wasn't as little as they had supposed. And there was Galileo—who saw much farther up in the sky than Columbus did across the water. That destroyed a lot of good theology, too. And there were Gutenberg and Coster, who found out how to use movable type about the same time. That revolutionized thinking; for great men and little pip-squeaks alike could put thoughts on pamphlets and broadcast them—in-cognito, if necessary. The common man began to feel his oats, if I may use an untheological expression. A middle class of people began to stand up on its own feet, somewhere in between serf and nobleman. Springtime was really rampant in the world in 1500.

Religion was both cause and effect of this whole movement. Every such move as I have mentioned affected the others, and religion touched all of them. If Galileo thought the earth moved, it brought him into conflict with his church, for the "closed system" said that our universe was earth-centered, and everything else revolved around it. If he wanted to keep in good standing and

go to heaven, Galileo would have to throw away his telescope and forget what he thought he saw.

Tradition has it, that he did confess his sins, so his soul would not go to hell as they burned his body, but that his feeble voice whispered out, "But it does move!" as the flames rose about him. If Columbus thought the earth was round, because of his experiences, that got him into trouble with his church, for *theological* calculations had proved conclusively that it was flat. So it went, on and on. Do you see what was happening? Men were beginning to exercise a little freedom. We think God made man that way on purpose, so he could seek after Him. But the church didn't think so in 1500. They thought God had just seen to it that the successors to Peter had carefully guarded eternal truth and passed it on to the generations. The only thing man was free to do was to bow in reverence before it.

As early as 1400, little ventures into freedom began to be taken, by individuals. The church successfully confined the heresy to individuals by burning at the stake, those who wouldn't confess their sins. By the 1500's the little baby steps had multiplied into the steady cadence of a mighty army, marching forth and singing, "A mighty fortress is our God." No longer could individuals be taunted or forced into submission. They had tasted the kind of sweet fellowship with God that comes from a personal search for Him, and there was no desire to return to a God who can be talked to, only through an interpreter. Every man is his own priest. The Bible, rather than the church's official interpretation of the Bible, is man's authority, and man is acceptable to God when he submits wholly to God's will, in the faith that God will forgive him and accept him if he is truly penitent; no penance, prayers, indulgences or pilgrimages are necessary to complete the process. These were the principles on which the Reformers, as they came to be called, built their faith in God. And they were principles of freedom. They were "man-made" if you please. But the trouble with the medieval system which claimed absolute obedience was, that it was man-made, too, despite all its claims of being a blue-print of God's plans for man. (At that, it was more palatable than some 20th century Protestant blueprints that I have seen, which claim to be direct from God, with only the lino-type operator as the mediator.)

It looked like a great day for God and man, when vast numbers of central Europeans thus exercised their freedom. It was too bad that there was a division in the church. But it was too bad that the church couldn't see its human weaknesses. Most unfortunately for modern Protestantism, the Reformers didn't practice

all they preached. For example, have you been imagining from what I was saying about their exercise of freedom that they set up something like First Christian church in Ashland, or Covington, or Cane Ridge—where you could have board meetings, and fire preachers, and raise the budget? Well, it wasn't like that at all. These new Protestant churches remained what we call "state churches," government churches, very much like the Roman Catholic churches were. In fact, they agreed to a famous settlement with the Roman Catholics. It is expressed in a nice little Latin phrase, "*Cuius regio, eius religio.*" (Whose reign, his religion.) In other words, instead of a choice between being a heretic or a follower of the Papacy, you now had a choice between being whatever your ruler was—or being kicked out. No, my friends, the state church could never solve the problem of freedom in religion.

That is where the Disciples of Christ come in. I suppose you thought I had forgotten all about them. It was our church, and the whole "free church" movement ahead of us, that at long last, became completely free. Our brotherhood, as such, never had to fight the fight for absolute freedom from the state churches. But we were born out of that kind of a spirit. The Anabaptists, the Independents, the Baptists of various sorts on the Continent and in England, the Separatists, the Congregationalists, these were the groups that finally secured the right to worship as their consciences dictated. And we Disciples of Christ are a free church. We were born in, and to freedom. This is our great mission—*To use this freedom, not to do what we please, but to do what we ought to do.* This is a dialectic that makes sense, to me, which is more than I can say about some famous dialectics. Man is free to do what he ought to do. Are we Disciples doing what we ought to do? And what ought we to do?

Perhaps you will think I should have addressed my whole thought to these questions. But as I see it, we have a profound heritage of nearly 500 years duration, not just the 150 years of our own particular history, and our Discipleship consists in the preservation of and the perseverance in this freedom to do what we ought to do. Do you know what our greatest weakness is today? We are exercising our freedom to do as we please. There are too many groups sitting in judgment on the Brotherhood, deciding who can go to heaven and who can't. We still have too much medieval scholasticism in our blood. We want to close the system and close the gates. It was supposedly a Quaker who was interested in "me and my wife, my son John and his wife, us four

and no more," but sometimes I think some of our exclusive Disciples could well have written that phrase.

As a whole movement we haven't exercised our Discipleship too well. We take the first definition—to learn about Jesus. We don't care too much about following Him. Oh, we use the language. We say, many groups of us, that you couldn't follow Him without following us. All the time we should remember the true meaning of freedom.

Our fathers threw off most of the old chains of the centuries. Roman Catholic absolutism was gone; the Reformation state churches were gone; now even the creedal basis of the free churches was gone, with the dissolution of the Mahoning Baptist Association in 1830. We would pick up the Bible and start over again. We had God's plans for His people in our hands. Surely the Christians of the world would unite on a simple platform of confession of faith in Jesus Christ as Lord and Saviour, be baptized into His name, and stop arguing over unimportant matters of opinion. So we reasoned. And so far, we were exercising our freedom to do what we ought to do.

It wasn't long before we began to use the freedom to do what we wanted to do, and then we were on the way to the same old mistakes we were trying so hard to correct. For example: if one church could send out an evangelist, could another congregation buy him a horse? Certainly, said most of us, what a preposterous question. But, NO, said a few, the New Testament teaches no such "organized" efforts. If preachers should study for their work, could the separate congregations pool their money and organize a college where the men could study? Certainly, said most of us, what a preposterous question. But, NO, said a few, "Let them read their Bibles at home!" Could the congregations agree to let a few of their members get together with a few from all the other congregations and discuss the work of Christ's church on earth, and then recommend to the local churches that they give serious consideration to helping carry out the suggestions? Certainly, said most of us, what a preposterous question! But, "dictators," cried a few. So the latter began a campaign to prove that their way was the only right way. For publicity purposes they always referred to their idea as the "New Testament" way. These illustrations are all taken from our history. Yes, my friends, I'm afraid our Discipleship has often been weighed in the balances and found wanting.

Let me close on a note of confidence and optimism. I firmly believe that a growing body of our people are truly exercising the highest concept of freedom and discipleship in a worthy manner.

Forty-four years ago, Peter Ainslie spoke what thousands of us would have said, at that first exploratory Conference on Inter-Church Federation in New York in 1905, that led to Christian cooperation in America. (At the opening session in Amsterdam, John R. Mott named Peter Ainslie as the foremost American pioneer for unity.) Last year Charles Brooks and others did the same thing in helping to set up the Kentucky Council of Churches. Last summer Gaines Cook and Kentucky's own Hampton Adams, Homer Carpenter, Mossie Wyker and others did the same thing at Amsterdam, at a world get-together. Unity of the followers of Christ in the belief that He is both Lord and Saviour, was found by people from 151 churches from some half a hundred countries. There was no uniformity of theology, or minister's clothing, or of language. Like the N. T. church as characterized in Z. T. Sweeney's "New Testament Christianity" (of all places!)—"They did not seek to introduce the horrible monotony of uniformity." But there was a unity of disciples of Christ in the real meaning of the word, "disciple," spelled with a small "d."

I am proud to be a part of the Kentucky Convention of Christian Churches, where we think of ourselves as a collection of individual Disciples of Christ, spelled with a capital "D." I would not take a thing away from the national and world efforts to get together. But I think always of the thesis of one of my students last year, "Implementing the ecumenical ideal on the local church level." Yes, back home, we will have to show our discipleship to an even greater degree than we do in the larger gatherings. As I go about our churches and observe, it seems to me that we are making progress. It may be that we shouldn't talk of our troubles, as I have done in this paper. Maybe they would just pass away, if we would keep still. A number of conscientious people think so. I didn't know I was going to write in this tone when I sat down. After several weeks of thought I had prepared an outline, but when I sat down to write this is what came out. If it makes even one person angry, I shall be sorry; but if it makes even two people glad they are Disciples, and resolve to exercise their discipleship in freedom to do what they ought to do, I shall feel that the Kingdom is a bit nearer.

THE APPRECIATION GIFT TO DR. AND MRS. STEPHEN J. COREY

LORENZO K. WOOD*

I would have you know that I deeply appreciate the honor of being selected by some of the friends of Dr. Corey to present this appreciation gift, evidenced by a check in the sum of \$1,300.06.†

It is given to few men to attain the distinction of coming to retirement after long years of service in their particular chosen field or profession as did our friend, Dr. Corey, when he retired as Foreign Secretary of the United Christian Missionary Society in 1930 to accept the Presidency of that organization, and then retire from that office in 1938 to become President of The College of the Bible.

Still fewer men are given the honor, distinction and privilege of retiring a second time from another honored field and responsibility such as did our friend in his retirement as President of The College of the Bible in 1945 from the honors and responsibilities assumed in 1938.

It is still more unusual, and in fact I know of no other case of one and the same individual retiring a third time from an honor and responsibility which he has assumed, as did our friend as he retires on the first day of July 1949 as the Acting President of The College of the Bible, which position he assumed on the urgency of the faculty, Board of Trustees, and all of his friends in 1948.

As I think of the services of Dr. Corey, with sacredness and sincerity, I compare him to the "young teacher" who went about his world from 27 to 30 A. D. serving men and making clear the plans and purpose of our Father God and man's closer relationship to Him through the Son. Again, I think of Alexander Campbell as he led that early group and blazed the trail of those whom we know and accept as the Disciples of Christ.

Doctor Corey has studied and become a friend of those "in Galilee," and then he responded to the Macedonian Call, has come to be as greatly interested in the people of China as the citizens of Chicago, the native of the Congo as the residents of Cleveland—in fact, in my opinion, the nations of the world are closer to his heart than the millions of Americans.

*Louisville, Kentucky. Chairman of the Board of Trustees, The College of the Bible, Lexington, Kentucky. Remarks at the presentation of the gift, June 17, 1949.

†Since the gift was presented, the amount has increased to a total of \$1,488.06. There were 93 contributions to the fund.

In all of his services, thinking and actions, as a young minister, as a teacher, as a missionary, a builder of missions, colleges and hospitals, he has had by his side and his chief inspiration, his beloved wife, our friend, Mrs. Corey. Those who make this gift possible want Mrs. Corey to know that she shares the love, honor and respect, on an equal basis, with her distinguished husband, and it is the hope of the donors of this gift that their friends, Dr. and Mrs. Corey, may enjoy many more useful, happy years in which they will continue to encourage and inspire the youth, the middle aged, and the old aged in the use and practical value of the Christian faith.

With this token of our appreciation and love, we bid you many days of happiness in this your third retirement and extended vacation.

Cordially presented, this the seventeenth day of June, 1949.

GREETINGS FROM THE BROTHERHOOD OF DISCIPLES OF CHRIST

F. E. DAVISON*

President Corey and friends of The College of the Bible:

In two minutes of time I am expected to bring you the greetings of some two million Disciples. The eyes of our entire brotherhood are turned toward this cornerstone laying. I do not mean that all of our people know of this occasion and are standing in silent salute, but I do say that our brotherhood turns its eyes with expectancy toward a trained leadership.

Paul said to the church at Thessalonica, "we thank God for your energetic faith, your loving service, and your unwavering expectations." All around us today we hear the sounds of construction and see the evidences of your energetic faith. In the graduating services of this morning we saw the results of loving service, both on the part of the faculty and on the part of the students. As the buildings grow upon and around this cornerstone, the brotherhood of which you are a part will thank God for the realization of your unwavering expectations.

We congratulate you upon your glorious history made sacred by the saints of yesteryears and by historical shrines to which we all love to come.

We congratulate you upon the assurances of the present. You have called to the presidency of your institution a man who possesses the ecumenical spirit of Thomas Campbell, the intellect and scholarship of Alexander Campbell, the balance and culture of Walter Scott, plus the zeal and passion of Barton W. Stone. He is deserting blue ridges for blue grass and first families for fast horses. We congratulate you on securing Dr. Riley B. Montgomery to be your leader.

We also congratulate you upon the promise of the future. With new buildings, with a worthy faculty, and with one of God's chosen as your president, your brotherhood will expect great things of you in the days that are ahead, and we will not be disappointed.

*Minister, First Christian Church, South Bend, Indiana; President, International Convention of the Disciples of Christ. Remarks made at the laying of the cornerstone, June 17, 1949.

PREACHERS OR POLICEMEN

HENRY NOBLE SHERWOOD*

Amos and the prophets that followed him were creative men. They not only changed the thought of their day but also that of subsequent generations. Jesus himself lifted up principles from these prophets as a part of his teaching.

These Hebrew prophets used the intellect. They observed greed in human relations, cheating in the market place, corrupt practices in court and religious assembly. They thought about these observations. When convictions became clear and deep they spoke it with feeling in the name of God. "I am full of power," they said, "by the spirit of the Lord." It was an appeal of mind to mind. They were preaching.

These prophets knew force. The armies of David had made the Hebrew nation and those of Solomon had given it international respect. But they saw its end. They knew that greatness in a nation is its willingness to act from inner motivation. For themselves they knew no other control. It came from God. They knew force but they chose persuasion.

Therefore Micah announced the failure of war in human relations. The weapons of force will become the instruments of human welfare. What makes a sword will make a plowshare; what makes a spear will make a pruning-hook. War will give way to agriculture. Had he been living today he might have said it will give way to manufacturing or some other economic activity that satisfies human needs. Micah was more than a policeman; he was God's preacher saying the war god of the Hebrews will become the god of peace.

These Hebrew prophets, preaching some twenty-six hundred years ago, examined personal and social life of their day in terms of a moral God whose program called for the transformation of the present in terms of a future goal. They saw life in this perspective. Two hundred years later Isaiah of the Exile understood God as an international deity and presented him in world terms. The prophets, free from Hebrew particularism, brought ethical monotheism to full flower.

Just as the eighth and seventh century Hebrew prophets lifted a curtain that men might have social vision beyond their day so many modern prophets remove the barriers that becloud the pattern of a better world order. To such a service every preacher is

*Executive Secretary, Board of Higher Education, The Disciples of Christ. Remarks at the Cornerstone Laying on June 17, 1949.

called. The reach of his service depends on his talents and training. No preacher can set higher standards for his work than those of the Hebrew prophets whose contribution to religious thought was epochal. The future belongs to men in the prophetic class.

This generation is essentially lacking in men who share the calling of Amos and his contemporaries and who are in the prophetic line. For example, the United Lutherans need 200 preachers; the Presbyterians (U. S. A.) 400; the Disciples more than 1,000. For more than fifty years the proportion of preachers to the population of the United States has decreased while the proportion of church members to the population has increased. In 1900 the United States had 137 preachers per 100,000 people; in 1948 this ratio was reduced to 104 per 100,000.

Recruitment of preachers is as socially important as that of any other calling. Doubtless it is neglected. What church group is as active and efficient in the recruitment of preachers as the National Research Council is in the enlistment of youth for scientific study? "The Council," says Dr. Robert A. Milliken, "has a fellowship plan which is a highly competitive one of proved effectiveness for picking and training the ablest research material among the nation's coming leadership in science and its applications."

Preachers with keen insight, critical understanding, and the deep conviction of the old prophets would be a welcome addition to the contemporary forces that seek to replace external controls over men and groups by those of the spirit. So long as self-imposed law is the goal in godly living we must make paramount the message of the prophets. Force whether used in a local political unit or in international affairs will give way to persuasion and motivation from within only when the transforming power of ethical monotheism is regnant in the individual. Otherwise we live under the "big stick" whether wielded by a policeman or by those who control the national armed forces, and we give from our tithe money to pay for the service—money that ought to go to the churches and to the agencies that subscribe to the message of the prophets.

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FREEDOM AND FAITH

LUTHER A. WEIGLE*

I am glad to share with you in the joy and high hope of this occasion, and to bring to The College of the Bible and to President Montgomery the congratulations and good wishes of Yale University and its Divinity School. He is an outstanding member of that goodly company of Disciples of Christ who through the years have come to Yale for further preparation for service in the Christian ministry. His three years of graduate study with us led to his receiving the degree of Doctor of Philosophy from Yale University at commencement in 1929. His doctoral dissertation, for which I was one of his counsellors, set forth the results of his investigation of *The Education of Ministers of the Disciples of Christ*. For two years thereafter, from the summer of 1929 to the summer of 1931, Dr. Montgomery devoted full time to service as field representative and research associate of the Institute of Social and Religious Research, visiting most of the theological seminaries of the country in the interest of the comprehensive study of theological education which was then in progress under the direction of Professor Mark May. The results of this study were published in 1934 in four large volumes entitled *The Education of American Ministers*.

Most of you know these facts, of course. I rehearse them that we may realize how well equipped President Montgomery is, by training and experience, for the work to which he today formally consecrates himself. Before coming to Yale he had completed three years of graduate training for the ministry, and had received the degree of Bachelor of Divinity, at Vanderbilt University. He has served in both rural and city pastorates; for eighteen years he has been on the staff of Lynchburg College, and for the last thirteen years he has been its president.

The comprehensive study of *The Education of American Ministers* has contributed greatly to a general raising of standards and improvements of methods in theological education in the United States and Canada. A great many seminaries have re-studied and revised their curricula in the light of the facts which it revealed.

The old rivalry between theological seminaries has largely given way to a new sense of co-operation in a common task. And effective measures of co-operation have been devised and are at

*Dean Emeritus, Yale Divinity School.

work. The informal Conference of Theological Seminaries and Colleges which met first at Harvard in 1918 was succeeded in 1936 by the organization of *The American Association of Theological Schools*. This body meets biennially for the discussion of emerging problems, maintains various standing committees, and receives annual reports from the institutions which are its constituent members. Without in any way impairing freedom of action and belief on the part of the several schools, it brings the institutions together for common understanding and co-operative action at the points where these are needed. A plan of accrediting theological institutions has been established, and standards have been adopted to guide the Accrediting Commission. One hundred and five institutions for the education of Christian ministers are now members of the American Association of Theological Schools, and of these seventy are fully accredited.

The College of the Bible was first represented at the Conference held in 1934. It became a member of the Association in 1938, and was one of the forty-six institutions on the first list of Accredited Theological Schools which was published in that year. At that time its name was followed by the notation that more than fifty per cent of its students were not college graduates. In 1940 the Association met here at The College of the Bible, in connection with the celebration of the seventy-fifth anniversary of the founding of this institution; and in the list of Accredited Theological Schools published in that year it appeared with a notation that less than twenty-five per cent of its students were not college graduates. In the list for 1944 The College of the Bible appeared without notation, which means that in all respects it met the standards of the Association; and it has since maintained this position. In 1946 Dean Pyatt was elected Executive Secretary of the American Association of Theological Schools; and he is now in his second term in this office. I am speaking for all the members of the Association, and as chairman for twenty years of its Executive Committee, when I express our deep appreciation of his effective service, and our gratitude to him and to the Board of this institution.

You will not expect me to speak today of any of the particular problems of the curriculum and administration of schools for the education of ministers. Your president and dean and faculty are well fitted to deal with these. I want rather to speak to you of the place of such schools in our common life here in America, and especially of their responsibility in a time when human freedom is imperiled as it is today. In general terms, let us think together of *Freedom and Faith*. And, lest you think I am altogether igno-

rant of your especial history, let me add that this is a subject in which Alexander Campbell would delight, if we may trust, as I am sure we can, the fresh and penetrating portrayal of him by Dr. Fred West, in his recently published book on *Alexander Campbell and Natural Religion*.

Historically, our heritage of freedom is rooted in religious faith. The modern development of democracy began with the Renaissance, the Protestant Reformation, and the rise of nationalism. Of basic significance for American democracy were the issues and principles which emerged in England in the sixteenth, seventeenth, and eighteenth centuries.

The sixteenth century brought the Bible in English to the common people. Beginning with the first of Tyndale's translations in 1524, there appeared in rapid succession Coverdale's Bible, the Great Bible, the Geneva Bible, the Bishops' Bible, the Catholic Bible, and finally the King James' Bible in 1611. The effect of these translations was tremendous. Says Green in his *Short History of the English People*: "England became the people of a book, and that book was the Bible. . . . Everywhere its words kindled a startling enthusiasm. . . . Greater than its effect on literature or social phrase was the effect of the Bible on the character of the people. . . . The whole temper of the nation felt the change. A new conception of life and of man superseded the old."

In the seventeenth century this new conception of life challenged the absolutism of the Stuart kings. That was the century of Charles I, the Long Parliament, Oliver Cromwell, the Revolution of 1688, and the Bill of Rights enacted in 1689. It was the period that called forth the writings of John Milton and John Locke.

In the eighteenth century the principles set forth in the Bill of Rights were thought through and lived out on American soil, and they eventuated in the Declaration of Independence and the establishment of the United States of America.

Among many evidences of the place of religious faith in the American development of democracy I cite only one—that afforded by the sermons of the ministers of the churches in New England. Professor Alice M. Baldwin has made a thorough and illuminating study of the sermons which were preached on the annual election day in each of the New England colonies, and this has been published under the title, *The New England Clergy and the American Revolution*. It shows that for more than one hundred and forty years the ministers of New England had been preaching doctrines with respect to the Sovereignty of God, the moral constitution which He ordained for the universe, the nat-

ural rights of man, and the nature and function of government, which are substantially the same as the principles of the Declaration of Independence.

From the point of view of the sciences—psychology, anatomy, physiology, or whatever else—the first of the “self-evident truths” stated in our Declaration of Independence is not evident. It is simply not true that all men are created equal. But from the point of view of the law and love of God it is true; and that is the point of view that the authors of the Declaration took. They assumed the equality of men in the light of “the laws of nature and of nature’s God.” Faith in God underlies and is distinctly avowed in the Declaration of Independence.

In his classic treatise on *The American Commonwealth* that keenest of all foreign observers of American life, James Bryce, commented upon the religious foundations of democracy in this country and the part that religious faith has had in its development. He then went on to say: “One is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions (of America) were the foundation (of religion) it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep. . . . Would the moral code stand unshaken, and with it the reverence for law, the sense of duty towards the community and even towards the generations yet to come? Would men say, ‘Let us eat and drink for tomorrow we die?’ ” He replied: “History cannot answer this question. The most she can tell us is that hitherto civilized society has rested on religion, and that free government has prospered best among religious people.”

Since Bryce wrote these words, history has answered his question. We now know what happens when a nation denies God, ignores the moral law, and deifies the state. And we do not want that to happen in America, nor to happen again to any country.

When I entered the Christian ministry forty-seven years ago, the easy optimism of the nineteenth century was still unchecked. America had taken over the Philippines with some misgiving, but with a happy sense of what our politicians called “manifest destiny”. Science, diplomacy, and big business were all regarded as tending inevitably toward international understanding and world

peace. The watch-word of Christian students was "the evangelization of the world in this generation." If we thought at all of original sin, it was as the disappearing remnant of the effects of Adam's disobedience; and the president of one of our greatest theological seminaries dismissed it with the comment that "Adam did not represent me, for I never voted for him."

Since 1914 we have learned some bitter lessons. The original sin from which we really suffer is far stronger than any prejudicial heritage from Adam. It is the original sin which infects mankind because of our native human propensity to selfishness and self-will, and because we are all born and bred in a world where sin has become sanctioned by custom and organized into social, economic, and political institutions.

How shall we be saved from such sin? Who will deliver us from this body of death?

Patriotism is not enough, said Edith Cavell as she prepared to face the firing squad. Pacifism is not enough, wrote Philip Kerr, Lord Lothian, as he pleaded for a world-federation of the nations. And now the greatest scientists of our time are saying: Science is not enough. Knowledge and skill alone cannot save mankind. For science is in itself neutral; it can be used as readily for destruction as for salvation; it can be directed to evil ends as well as to good.

In recent years we have been turning hopefully to the social and psychological sciences. One of the well-worn clichés of our time is the statement that the principles of scientific method whereby man has learned to know and to use the forces of physical nature must now be applied to the understanding and control of human nature. That is a sound proposal. The rapid development of the social and psychological sciences is cause for gratitude and for hope. But it is already clear that even these sciences are not enough.

The trouble is that psychology and psychiatry, like other natural sciences, may be used for evil ends as well as for good. The individual may by their means be kept in dependence upon another person and even be controlled from without his own will. And the person who attempts to control himself by merely psychological means is apt to be unduly concerned with his own symptoms and to become introspective and subjective-minded, a prey to his own fears and worries.

In a remarkable address which he delivered at St. Andrews University in October 1934, the subject of which was the one word, "Freedom", General Jan Smuts of South Africa stated bluntly the dangers which he saw ahead. "Over large parts of

Europe," he said, "the cult of force has for the moment triumphed. Popular self-government and parliaments are disappearing. The guarantees for private rights and civil liberties are going. . . . Of liberty in its full human meaning—freedom of thought, speech, action, self-expression—there is today less in Europe than there has been during the last two thousand years. . . . The disappearance of the sturdy, independent-minded, freedom-loving individual, and his replacement by a servile standardized mass-mentality is the greatest human menace of our time."

Since that address, the most terrible war of all history has been fought, and the aggressors against human freedom have been defeated. But the menace which General Smuts described has not yet been averted. The possible replacement of freedom-loving men by "a servile standardized mass-mentality" still threatens mankind. It is the threat of Russia and of communism in Asia; and it is the threat of those forces in our own country that tend to make men prey to propaganda and induce them to surrender freedom for ostensible security.

We can escape the menace of mass-conditioning only by renewed devotion to individual freedom and to those great principles of moral right and of religious faith which have inspired and disciplined that degree of freedom which we have thus far attained. "The more democratic republics become," said James Bryce, "the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow."

Real freedom is positive. It is not mere freedom *from* something—from interference or restraint or fear. It is freedom *for* something—freedom to be and to do what we judge to be best. Such freedom is subject to reason and conscience. It is gained only in willing obedience to the truth that lies beyond our power to distort and pervert—truth of fact, as discovered by science and history; truth of value, disclosed in art and literature and morals; truth of faith, revealed in Jesus Christ.

As ministers of the Christian gospel you have a public duty; the Church has a public service to render to mankind here and now. I am not for a moment implying that religion is a mere device for the maintenance of public morale. It is God's word that you are called to preach; it is God's grace that the Church is meant to convey to those who sorely need it—as we all do. But the point is that men and nations need God's word and God's grace now, in this present world, as resource and equipment for living.

Religion itself is a human thing. It is man's response to God's

revelation of Himself and His will. And this response often bears the marks of human misjudgment and weakness. Religion is at fault whenever, in the name of piety, it fails to respect human personality and sets itself in opposition to the human mind. It may do this at various points: by exalting miracle to the relative neglect of those laws of nature which are God's accustomed ways; by conceiving the grace of God as a mechanical and over-powering denial of human freedom rather than as a personal relation between God and man which affirms it; by too sharply sundering revelation and reason, faith and knowledge; by opposing science and invention instead of using these to God's good ends; by regarding the kingdom of God as other-worldly only, and failing to pray and to labor that His kingdom may come and His will be done on earth; by acquiescing in political and social and economic injustice; by undue emphasis upon theological doctrines which are secondary and inferential; by jealous and devisive insistence upon some particular feature of ecclesiastical polity.

With such partial and ineffective religion I am sure that none of you, faculty and students of this school, will be content. You must not be concerned with anything less than the breadth and height and depth of faith that is the free human response to God who was in Christ, reconciling the world to Himself, the Creator of all being, and the Father of our spirits.

You have frequently been exhorted to seek to make yours a prophetic ministry. Such a ministry does more than denounce sin and awaken conscience, and more than predict the dire consequences of wrong-doing; it is a ministry which brings an authentic sense of God's Word and of His empowering and redeeming grace. Never be content with a merely diagnostic sermon or visit; always press on beyond what is wrong to help people to know and love what is right and of their own free choice to do the right.

A student said a disquieting thing to me a few weeks ago. We were talking about his reading, and he said: "The theologians of today seem to be writing their books for one another, and not for people." If that be true, it is a serious indictment. The great theologians of the Protestant Reformation wrote for people—wrote not only books for people to read, but simple catechisms to be studied and learned. It is your duty today, not to cherish a remote and esoteric body of knowledge, but to bring the gospel of God's justice and love to the minds and hearts and wills of people—people in every walk of life. We are called to teach the truths of eternity, not as objects of mere contemplation, but as principles of action in human life, public and private, here and now, shaping history in freedom and in faith.

CHARGE TO THE PRESIDENT

LORENZO K. WOOD*

Friends of The College of the Bible:

The College of the Bible was organized in 1865 under the leadership of Robert Milligan, its first president, J. W. McGarvey and Robert Graham. Through the intervening years it has had both trials and triumphs. Its progress has been due to the leadership of outstanding Christian men. It had expanded until it became imperative for it to have more ample physical accommodations in order to fulfill the purpose for which it was organized.

Ground was broken last March for the new College of the Bible. There is in the course of construction a half million dollar physical plant to equip this institution for the education of future ministers, missionaries, educators and full-time Christian workers. We look forward to the completion of these buildings during the summer of 1950.

All of this would be of little value unless The College of the Bible had a well educated and enthusiastic faculty, which it has, and over and above all, a great president who has the spirit of the Master, the best educational training afforded in the land, the business acumen and Christian foresight possessed by his predecessors and even in a more expanded form, if possible.

The College of the Bible, in addition, has financial assets, has a conscientious, enthusiastic Board of Trustees; all this gives us confidence that under our new president's inspired leadership The College of the Bible will go forward in a most unusual way in the next one hundred years of its leadership, thus justifying the faith of its founders, the confidence of its present leaders, the aspirations and inspirations of our youth today and tomorrow.

Dr. Montgomery, at a meeting of the Board of Trustees, after thorough investigation, full, free and frank discussion, our Board voted unanimously to ask you to become the president of our institution. This action was communicated to you by telephone and later in writing. To each communication you responded with an affirmative.

In harmony with the action of the Board of Trustees and your acceptance I now ask, if you will publicly reaffirm your acceptance in the presence of this audience of interested friends, and our Board?

Your answer being in the affirmative, therefore, I, by virtue

*Chairman, Board of Trustees, The College of the Bible.

of my position as chairman of the Board of Trustees of The College of the Bible, do now pronounce you officially installed as President of The College of the Bible and assure you that the faith and trust of our Board, our faculty, and the friends of the institution follow you in your great task and may God continue to lead you in your new undertaking.

RESPONSE OF RILEY B. MONTGOMERY ON FORMALLY ACCEPTING THE PRESIDENCY OF THE COLLEGE OF THE BIBLE

Judge Wood, Dr. Weigle, members of the Board of Trustees, members of the Faculty, Alumni, distinguished guests and Christian friends.

In your presence and in the presence of an invisible company, I affirm today my acceptance of the presidency of The College of the Bible. In so doing I am aware only in part of the obligations and responsibilities which I assume. However, such awareness as I now have fills me with solemn awe. I did not seek and would not seek now these obligations and responsibilities. They are too demanding on time and strength and too exacting of motive and spirit to be sought. As I accept this important task and enter upon the duties of this office, I am made to feel somewhat confident by three considerations.

(1) I appreciate deeply and reverently the great and noble heritage into which I come and into which we all come in this hour. For almost eighty-five years this educational program about which we are concerned today has been moving effectively and heroically upon high plateaus of faith and achievement under intelligent and devoted leadership. Those men who first saw the need, who had the vision, who dreamed dreams and who walked by faith, laid deep and secure the spiritual and educational foundations for their generations and for all the future. We need not call the roll of our fathers who have worked hitherto in this cause and have ceased their labors. They are here today in this fellowship as the invisible witnesses bearing their silent but effective testimony still to the eternal nature of our task. They could not realize in their time the complete fulfillment of their dreams but by their faith in God and their confidence in us they were assured that their hopes would be increasingly accomplished. We too shall lay down the task which they began, pursued and committed to us, before their dreams and our plans shall be made perfect and complete. In appreciation of this continuing fellowship in time and of eternity I must stand today inevitably in deep and sincere humility. But, I do not stand alone for we all stand on holy ground in sacred presence.

(2) This occasion means more to me than the acceptance of an administrative office with certain defined duties and obligations. It verily can mean but one thing—the consecration of my

whole life without reservations to the cause of Christ and the will of God. It must be this because of an unyielding conviction that possesses me. It is the impelling conviction that the Christian Church has an imperative and urgent mission to all mankind to teach men everywhere the righteous will of our loving God and to reveal through compassionate service to men in every land the spirit and the life committed by Jesus Christ to His Church. It is the inescapable conviction, likewise, that the Church of Christ on earth can go forward only as it has intelligent, wise, faithful, consecrated, courageous and heroic men of superior ability, indomitable faith, restless industry and of sacrificial love to lead it in its world-redeeming mission. Further, it is the logical conviction that The College of the Bible with its dedicated spirit and its renowned record of service to the Kingdom of Christ can increasingly, with the full and sacrificial cooperation and support of Christian people, give to the church a prophetic ministry and a dauntless leadership for its universal mission. It is in this inclusive and relentless conviction that I come to my consecration. I do not come to this consecration alone for many of you, if not all of you, share with me, and share truly, in utter commitment to this sacred enterprise.

(3) I am already filled with gratitude for the warm and embracing Christian fellowship into which I have come. Every hour of every day and in every place I am thrilled and strengthened by the experience of friendship and by the abiding interest graciously manifest through every relationship in the urgent task of educating an effective and a sufficient ministry for the church. With unity of spirit and unanimity of purpose the Board of Trustees, the Faculty, the Alumni, the Churches and the Christian friends join hands and hearts to carry on for Christ and His Kingdom through the increasing and expanding program of The College of the Bible. It is a growing fellowship of those who seek to share the spirit of Christ. It is a challenging comradeship of those who purpose to know and to do the will of God. It is, therefore, a joy to enter upon this challenging task in so warm a fellowship and so sturdy a comradeship. With God as our keeper and with Christ Jesus as our companion, we shall seek to go on in faith, in brotherly fellowship and in courage with the purpose to bring the eternal light of heavenly truth to all men and to hasten the coming on earth of the Kingdom of righteousness, love and peace.

GREETINGS FROM KENTUCKY ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS

L. E. MEECE*

Dr. Montgomery, faculty, students, and friends of The College of the Bible: I bring you greetings from the Kentucky Association of Colleges and Secondary Schools.

A state's wealth resides primarily in the quality of its people and their institutions for the improvement of society. Kentucky is a richer state because The College of the Bible is located in Lexington. This great institution has caused many fine people to come to our state and has enriched the lives of many of our own people. Many of the graduates of your school have remained in our state as pastors of our churches and as directors of Christian education. On behalf of the faculties of the colleges and universities of Kentucky I extend to you, Dr. Montgomery, a hearty welcome. We are truly proud of the great institution of which you are the head.

We rejoice with the trustees and faculty of The College of the Bible in their achievements in bringing such a distinguished educator and Christian leader to our state and community. We rejoice with you in the construction of the new plant which is soon to house your college. This magnificent and beautiful building is a fitting monument to the faith which the people have in the excellent work which The College of the Bible is doing. It stands as a monument to the fine leadership which The College of the Bible *has now and has had in the past*. When completed, there will be no finer graduate school for theological students anywhere in the South. The colleges and universities extend their heartiest congratulations to you on this achievement.

We at the University of Kentucky are happy to have you as neighbors. We have always enjoyed with you the finest fellowship and cooperation. Now that you are closer to us, the splendid work which you are doing will help to enrich our efforts on the campus of the University of Kentucky. It is our hope that we at the University will help to enrich the work of The College of the Bible.

Again we say to you, Dr. Montgomery, and The College of the Bible, CONGRATULATIONS! May your stay with us be long, fruitful, and pleasant, and may the high quality of the service which you are rendering to our state and our nation continue to attract fine Christian faculty members and students to our state and our community.

*Secretary-Treasurer, Kentucky Association of Colleges and Secondary Schools.

GREETINGS FROM THE UNIVERSITY OF KENTUCKY

HERMAN LEE DONOVAN*

Judge Wood, President Montgomery, Members of the Faculty of The College of the Bible, Students, Distinguished Guests, Ladies and Gentlemen:

I am happy to bring your new president the greetings and good wishes of the University of Kentucky. It is a great pleasure to have Dr. Montgomery and his family come to Lexington to reside. The College of the Bible is to be congratulated on being able to secure such a distinguished man who has already proven his ability to administer successfully an institution of higher education. I congratulate the College on its selection of a new president and I also felicitate President Montgomery on having been called to preside over a College of long and honored traditions, an institution that has produced many of the most distinguished ministers of the Christian Church.

It is crystal clear that an old era in world civilization is past and a new era is being born. Long accepted values and ideals are being challenged. The Communists are endeavoring to destroy the eternal verities of life and substitute for these virtues the very antithesis of all that we have regarded as high and holy virtues. If they are successful, the laws of Satan will supplant the laws of God.

Because of this status of affairs in the world today there is a greater responsibility resting upon an institution like The College of the Bible than ever before in the history of our nation. The promotion of moral and spiritual values and their acceptance by mankind everywhere is the most important business of our times. The challenge to The College of the Bible and all other institutions of education and religion is the greatest challenge of this new era.

The University of Kentucky is exceedingly happy to welcome to our neighborhood The College of the Bible. We trust that we may prove to be a good neighbor. We can play your football and basketball for you and thus relieve you, Dr. Montgomery, of the many headaches that so often accompany an athletic program. Your moving to a new campus across the street from the University certainly improves the environment of our community. I can well remember when I was a student at the University some thirty-five years ago that diagonally across the street from one

*President, The University of Kentucky.

corner of the campus we had a saloon that was always ready to serve refreshments to the young men in the University. Many years had to pass before that institution was removed from our environment. In its place a laundry was built, which represents, to my way of thinking, some improvement in the neighborhood. However, I have always been dismayed by the failure of any of the churches of Lexington to locate across the street from the University. It has always appeared to me that such a site for a church would be an ideal location, and the University would welcome a church of any denomination—be it Protestant, Jewish or Catholic. We would certainly prefer to have a laundry to a saloon, but we would enjoy more to have a church than a laundry, a tobacco warehouse, or a slum. Therefore, your coming to this neighborhood means that the environment of the University has been greatly improved.

The University of Kentucky felicitates The College of the Bible on the occasion of the installation of a scholarly gentleman as its president and the erection of beautiful new buildings on its lovely campus. We pledge you such cooperation as a sister institution deserves to receive at the hands of the people's University.

Your installation today, Dr. Montgomery, represents a new era for The College of the Bible. At the very moment a new era in world civilization is being born.

GREETINGS FROM DISCIPLE INSTITUTIONS

HENRY GADD HARMON*

Mr. Chairman, President Montgomery, Members of the Board of Trustees and Faculty of The College of the Bible, distinguished visitors, delegates, and friends of The College of the Bible:

It is my pleasure to bring greetings from the Board of Higher Education of the Disciples of Christ to President Riley Montgomery and The College of the Bible. In so doing it is my happy privilege to bring a personal message for this institution as a member of the Board of Higher Education of the Disciples of Christ and we know it well and respect it highly.

The College of the Bible has long been one of the strongest points of theological study among the institutions of the Disciples of Christ. We have learned to look to it for leadership in matters of ministerial training, for it has shown its sister institutions the way to finer standards and greater service. We have looked to this

*President, Board, Higher Education, Disciples of Christ.

institution to help us define excellence of quality in study and research and to establish new and higher levels in the training of men and women for full-time Christian service. Because the other institutions of our Brotherhood are accustomed to turning to this college and receiving from it services of the highest order, we are proud to return this personal word of appreciation and congratulation as it turns to a new chapter in its illustrious history under new and honored leadership.

Likewise, I bring a greeting of a personal nature to Dr. Riley Montgomery for many of us have worked with him over a number of years. As colleagues, we know of the soundness of his philosophy as it relates both to education and to life. Through personal and intimate experiences we have come to respect the high courage that is his in the daily administration of an institution and in interpreting and applying his Christian ethics to the campus, to the community, and to society. We have each one of us come to have for him a sincere regard for his administrative competence and his generous understanding of the problems not alone of an institution, but of each person associated with it.

The coming of Riley Montgomery to this office is a happy appointment to each of us, for it raises in our minds no wonderment as to the excellency of the administration this institution will receive or as to the direction and sincerity that its program will take.

Thus, Mr. Chairman and President Montgomery, on the behalf of the Board of Higher Education and its constituent members—both institutions and persons—I bring to The College of the Bible hearty congratulations and to President Montgomery our every good wish.

GREETINGS FROM THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

FREDERICK W. SCHROEDER*

Dr. Montgomery, I bring you the greetings and good wishes of my seminary and its faculty. Because one of the distinguished alumni of your school is a warm friend of Eden we feel we have something more in common than the mere fact we are engaged in the same enterprise. I am referring, of course, to Dr. Hampton Adams of St. Louis. I have the added privilege of bringing the greetings and good wishes of the American Association of Theo-

*Member, Executive Committee, A.A.T.S.

logical Schools. The logical person to bring these greetings is Dean Pyatt of your own faculty, for he is, as you know, the Executive Secretary of the Association. And I would like to say in passing that it is most gracious of your school to permit him to devote time to the many responsibilities connected with the office; moreover, I should like to say that he is making a valuable contribution to the Association by the efficient manner in which he is discharging his duties. If Dean Pyatt were bringing these greetings I am sure that he would say to you, Dr. Montgomery, that the Association welcomes you into the fellowship of seminary administrators and theological educators.

To have a part in preparing men for the Christian ministry is both a privilege and a responsibility. All of us who are in this work are preparing men for strategic positions of leadership. Let men say what they will about the little influence the church appears to have upon the major issues of life, the fact remains that the church continues to mold the thinking and living of those who come to worship. Their lives may not become transformed as fully as we would like to see, but the teaching and preaching of the Word is not in vain. The Word of the Lord proclaimed with fidelity does accomplish its intended purpose.

It is our responsibility to send out men who have acquired professional competence and attained spiritual maturity. In some respects it is much easier to guarantee the first; professional competence can be measured and safeguarded by academic standards. In this area we can determine who is eligible for a diploma and who is not. But spiritual maturity takes us into the realm of intangibles. While there are certain criteria that help us to evaluate a student's maturity, we do not have such reliable objective data by which to judge as we do in the area of professional competence. To be quite specific, a student can be dismissed for poor academic work, but it is rather presumptuous to sit in judgment on a student's spiritual life. But this makes it all the more imperative that we should do everything within our power to surround our students with all the aids and stimuli that will make for growth in the grace and knowledge of the Lord Jesus Christ. May you and your colleagues be endowed with the wisdom to send out young men, who in these crucial times, will be true disciples of the Kingdom and courageous apostles of the Christian faith.

GREETINGS FROM TRANSYLVANIA COLLEGE

RAYMOND FRANCIS MCLAIN*

Chairman Wood, President Montgomery, Ladies and Gentlemen:

Before extending the formal greetings of Transylvania College to President Montgomery, I feel that I must be permitted a word of personal appreciation of his coming to Kentucky. Having known Dr. Montgomery for some fifteen years, I anticipate this more intimate and constant relationship with extreme pleasure. Certainly the gentleman from Virginia will mean much to Kentucky; I am just as sure that he will mean much to me.

Dr. Montgomery could have come to The College of the Bible at no more propitious moment. Just as this institution is stepping forth into an enlarged program, symbolized in its new buildings, this new president has been secured. His remarkable capacity for friendly leadership, his grasp of the philosophy of Christian education, his experience in administration, his willingness to work hard, and his own humble devotion to Christian ideals cause us to assure The College of the Bible that its fondest dreams will be realized.

Transylvania will regret the removal of The College of the Bible from the campus on North Broadway. We will feel lonely without this fine institution as our immediate neighbor. We will miss the many courtesies, contributions and relationships that have come to be so much a part of our way of life. Even so, Transylvania recognizes the physical necessity for such a removal and congratulates The College of the Bible on the choice of its new and spacious site, and upon the rapid progress that has been made in its building program. We do not feel that the spiritual relationship between the two colleges will be at all disturbed because of this removal of a few city blocks. The interests of the two colleges are still very much the same. We depend upon each other; we encourage each other; we both turn to the same church of which we are a part and find in it our common purpose and the promise of our future.

Transylvania College, therefore, with mixed emotions, but all of them pleasant, welcomes Dr. Montgomery to Kentucky and to The College of the Bible. May his years among us be long and fruitful, and may his success be measured by the growth of the Kingdom of God within us all.

*President, Transylvania College.

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College of the Bible

QUARTERLY

JANUARY, 1950



THE CATALOGUE

1949-1950

Announcements for 1950-1951

Published by

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Lexington, Kentucky

Vol. XXVII

JANUARY, 1950

No. 1

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August 24, 1912.

Donoh Library of the
United Christian Missionary Society
Indianapolis
MAR 24 1950

THE COLLEGE OF THE BIBLE

(It is expected that classes will be held in the new buildings beginning with the summer session, June 26, 1950, and the process of moving completed during the summer months.)

Accredited by the American Association of
Theological Schools

IMPORTANT DATES IN THE HISTORY OF THE COLLEGE OF THE BIBLE

1. 1865, founding of the school. (Independently chartered 1878.)
2. 1895 to 1911, expansion of the influence of the school and popularization of Biblical study.
3. 1915 to 1921, recapturing the birthright of Disciple freedom.
4. 1938, accreditation by The American Association of Theological Schools and return to the earlier practice of having the school's own president.
5. 1942, the inauguration of the plans for Sabbatical leave, pensions and retirement.
6. 1946, purchase of new location opposite the University of Kentucky.
7. 1949, ground broken for the erection of the first unit of the new buildings.

The College of the Bible

Lexington, Kentucky

The Catalogue

1949-1950

Announcements for 1950-1951

Founded 1865

Chartered 1878

Published by

The College of the Bible

Lexington, Kentucky

CALENDAR

1950

January 2, Monday, Second Quarter opens

March 25, Second Quarter ends

March 27, Monday, Third Quarter opens

April 6, 7, Thursday and Friday, Easter Recess

June 17, Third Quarter ends

June 26, Monday, Summer One-half Quarter opens

July 29, Summer One-half Quarter ends

September 25, Monday, First Quarter opens

November 23, 24, Thursday and Friday, Thanks-
giving Holiday (subject to change)

December 16, First Quarter ends

1951

January 2, Tuesday, Second Quarter opens

March 22, 23, Thursday and Friday, Easter Recess

March 24, Second Quarter ends

March 26, Monday, Third Quarter opens

June 16, Third Quarter ends

June 18, Monday, Summer One-half Quarter opens

July 28, Summer One-half Quarter ends

September 24, Monday, First Quarter opens

November 22, 23, Thursday and Friday, Thanks-
giving Holiday (subject to change)

December 15, First Quarter ends

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THE BOARD OF TRUSTEES

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Paul L. Stauffer, Vice-Chairman

C. N. Barnette, Secretary

TERM EXPIRES 1950

Paul L. Stauffer ----- Frankfort

C. N. Barnette ----- Corbin

John W. Brooker ----- Louisville

TERM EXPIRES 1951

Gaines M. Cook ----- Indianapolis, Ind.

J. D. Van Hooser ----- Lexington

Robert M. Hopkins ----- New York, N. Y.

TERM EXPIRES 1952

Raymond L. Alexander ----- Owensboro

Allen Buckner ----- Winchester

Lorenzo K. Wood ----- Louisville

Monroe G. Schuster ----- Anderson, Ind.

TERM EXPIRES 1953

O. Slack Barrett ----- Cincinnati, Ohio

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John A. Tate ----- Richmond, Va.

TERM EXPIRES 1954

B. R. Jouett ----- Winchester

H. B. McCormick ----- Indianapolis, Ind.

James Park ----- Lexington

Franklin H. Minck ----- Akron, Ohio

TERM EXPIRES 1955

Walter E. Lawrenson ----- Louisville

Joseph S. Faulconer ----- Ashland

J. W. Gaines ----- Lawrenceburg

J. S. Watkins ----- Lexington

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C. N. Barnette, Secretary ----- Corbin

B. R. Jouett ----- Winchester

Paul L. Stauffer ----- Frankfort

Lorenzo K. Wood ----- Louisville

Walter E. Lawrenson ----- Louisville

J. S. Watkins ----- Lexington

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President

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GEORGE VOIERS MOORE
Student Placement

ROEMOL HENRY
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T. J. CASSIDY
Business Manager

MRS. JOSEPHINE GROSS
Treasurer and Assistant Registrar

ELIZABETH HARTSFIELD
Assistant Treasurer and Assistant Registrar

ARRIS R. HAYES
Secretary to the President

FACULTY

RILEY BENJAMIN MONTGOMERY -----*President*

A.B., Lynchburg College, 1919; M.A., Vanderbilt University, 1922; B.D., Yale University, 1923; Ph.D., *Ibid.*, 1929.

CHARLES LYNN PYATT---*Dean and Professor of Old Testament*
(J. W. McGarvey Chair of Sacred History)

A.B., Transylvania College, 1911; A.M., *Ibid.*, 1912; Classical Diploma, The College of the Bible, 1912; B.D., Yale University Divinity School, 1913; Th.D., Harvard University, 1916; Harvard University, Williams Fellow, 1914-1916; Johns Hopkins University, Post Doctoral Studies, 1942-1943.

STEPHEN JARED COREY, A.B., B.D., LL.D., D.D.

President Emeritus

ALONZO WILLARD FORTUNE, A.M., B.D., Ph.D., LL.D.

Professor of Pastoral Theology Emeritus

WALTER CHESTERFIELD GIBBS, A.B., S.T.B.

Professor of Church History Emeritus

DANIEL CURTIS TROXEL-----*Professor of New Testament*
(Thomas Chair of Exegesis)

A.B., Cotner College, 1912; Graduate Student University of Nebraska, 1918-1919; S.T.B., Yale University Divinity School, 1922; Graduate Student, University of Chicago Divinity School, 1925-1927, 1943-1944.

(Absent on leave 1950-51)

MYRON TAGGART HOPPER-----*Professor of Religious Education*
(Alexander Campbell Hopkins Chair of Bible School Pedagogy)

A.B., Butler University, 1926; Ph.D., University of Chicago, 1938; Union Theological Seminary, Post Doctoral Studies, 1946-1947.

THADDEUS HASSELL BOWEN-----*Professor of Doctrine*

A.B., Transylvania College, 1916; B.D., The College of the Bible, 1919; S.T.B., Union Theological Seminary, 1920; M.A., Columbia University, 1920; D.D., Transylvania College, 1948.

GEORGE VOIERS MOORE-----*Professor of Pastoral Theology*

A.B., Transylvania College, 1918; B.D., The College of the Bible, 1921; M.A., University of Kentucky, 1929; Ph.D., University of Chicago, 1934.

HOWARD ELMO SHORT-----*Professor of Church History*

A.B., Eureka College, 1929; B.D., Hartford Theological Seminary, 1932; University of Marburg (Exchange Fellow under the Institute of International Education), 1932-1933; Oberlin Graduate School of Theology, 1937-1938; Ph.D., Hartford Seminary Foundation, 1942.

DWIGHT ESHELMAN STEVENSON

Professor of Homiletics and Christian Ethics

A.B., Bethany College, 1929; B.D., Yale University, 1933; D.D., Bethany College, 1947.

VICTOR H. VOGEL-----*Medical Director, USPHS*

Medical Officer in Charge, U.S. Public Health Service Hospital, Lexington, Ky.; Diplomate National Board of Medical Examiners; American Board of Psychiatry and Neurology; Fellow of the American Medical Association; M.D., University of Colorado School of Medicine; Master Public Health, Johns Hopkins.

REQUIREMENTS FOR ADMISSION

Admission to the college is not to be construed as admission to candidacy for a degree.

A student may become a candidate for a degree by action of the faculty after the completion of two quarters' work.

The College of the Bible has accepted as standards for admission the pertinent recommendations of The American Association of Theological Schools. The paragraph dealing with admission is as follows:

1. "Standards of Admission. An accredited theological seminary or college should require for admission to candidacy for its degrees the degree of A.B., based upon four years of work beyond secondary education, in a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree."

PREPARATION FOR ADMISSION

Since the college work of a student preparing for the ministry is regarded by the faculty of The College of the Bible as an essential and integral part of his preparation for the ministry, the following paragraphs from the Statement on Pre-seminary Studies of the American Association of Theological Schools are printed:

I. THE FUNCTION OF PRE-SEMINARY STUDIES

College courses prior to theological seminary are not ends in themselves, but are means toward the realization of certain ends without which a minister is handicapped. The college work of students looking to the ministry should issue in at least three broad kinds of results. We may expect that these results will tend to be realized through certain kinds of college work. We state the kinds of results, together with the types of courses and other experiences which should tend to produce such results.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:

(a) The ability to write and speak English clearly and correctly. English composition should have this as a specific

purpose, but this purpose should also be cultivated in all written work.

(b) The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

(c) The ability to read at least one foreign language, and in some circumstances more than one.

2. The college work of a pre-seminary student should result in acquaintance with the world in which he lives:

(a) The world of men and ideas. This is aided by familiarity with English literature, philosophy, and psychology.

(b) The world of nature. This is aided by familiarity with the natural sciences, including actual laboratory work.

(c) The world of human affairs. This is aided by familiarity with history and the social sciences.

3. The college work of a pre-seminary student should result in a sense of achievement.

(a) The degree of his mastery of his fields of study is more important than the credits and grades which he accumulates.

(b) The sense of achievement may be encouraged through academic concentration, or through "honors" work, or through other plans for increasingly independent work with as much initiative on the student's part as he is able to use with profit.

II. SUBJECTS IN PRE-SEMINARY STUDY

The following is regarded by the Association as a minimum list of fields of study with which it is desirable that a student should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields, rather than in terms of semester hours or credits.

But many institutions use the latter methods of calculation. Therefore, in connection with the fields, we indicate what seems

to us the minimum for each, putting the minimum in terms of semesters and semester hours.

It is suggested that a student should acquire a total of 90 semester hours or complete approximately three-fourths of his college work in the areas listed below.

BASAL

Fields	Semesters	Sem. hours
English	6	12 - 16
Literature, Composition and Speech		
Philosophy	3	6 - 12
At least two of the following:		
Introduction to philosophy		
History of philosophy		
Ethics		
Logic		
Bible or Religion	2	4 - 6
History	3	6 - 12
Psychology	1	2 - 3
A foreign language	4	12 - 16

At least one of the following:

Latin
Greek
Hebrew
French
German

Natural sciences	2	4 - 6
Physical or biological		
Social sciences	2	4 - 6

At least two of the following:

Economics
Sociology
Government or political science
Social psychology
Education

Concentration

Concentration of work, or "majoring", is a common practice in colleges. For such concentration or major, a constructive

sequence based upon any one, two, or three of the above fields of study would lead up naturally to a theological course.

Of the various possible areas of concentration, where areas of concentration are required, a major in English, philosophy, or history is regarded to be the most desirable.

The American Association of Theological Schools has prepared for distribution a Statement on Pre-Seminary Studies, which is concerned not only with basal studies, but with fundamental aspects of a student's work in college.

The complete statement may be secured free upon request from registrar.

In harmony with the recommendations of the Association, no courses taken for credit toward another degree may be admitted as credit toward a seminary degree.

Before admitting a person as a student in The College of the Bible the faculty will require satisfactory evidence of Christian character. The faculty further reserves the right to dismiss a student who is regarded as undesirable without assigning a reason therefor.

No candidate shall receive a degree or diploma who has not spent one full year in residence, or six summer terms of six weeks each.

YOUNG WOMEN

Since 1904 women have been admitted to the college on equal conditions with men. The courses are open to the wives of married students who are prepared to enter them as matriculated students, or as auditors.

REGISTRATION AND MATRICULATION

The first day (Monday) of each quarter is devoted to matriculation of students.

CLASSIFICATION OF STUDENTS

On the basis of his progress toward graduation in a course leading to a degree or to a certificate, a student is classified as a Junior, a Middler, or a Senior. A student who is within one year of graduation is classified as a Senior, a student who is within two years of graduation as a Middler, and a student who is within three years of graduation as a Junior.

Students who are pursuing courses in The College of the Bible, but who are not candidates for a degree or a certificate, are classified as special students.

MARKING SYSTEM

A student's standing in his courses is indicated by the symbols S superior, P passing, F failure. The symbol S superior is awarded only for outstanding academic work.

SCHEDULE OF CLASSES

Classes in The College of the Bible meet regularly on four days — Tuesday, Wednesday, Thursday, and Friday. Full courses meet each of those four days and yield four quarter credit hours. Half courses meet two days per week, some of them on Tuesday and Wednesday and others on Thursday and Friday. They carry two quarter credit hours each.

The schedule of hours is as follows:

First Period	-----	8:00- 8:50
Second Period	-----	9:00- 9:50
Third Period	-----	10:00-10:50
Fourth Period	-----	11:00-11:50
Fifth Period	-----	12:00-12:50
Sixth Period	-----	2:00- 2:50
Seventh Period	-----	3:00- 3:50
Eighth Period	-----	4:00- 4:50

The schedule of days and periods for each course is announced on a printed schedule which is available shortly before the beginning of each quarter.

STUDENT LOAD

The courses leading to degrees from The College of the Bible have been designed to require nine quarters, that is, three full years of a student's time for the course leading to the degree of Bachelor of Divinity, and six quarters, that is, two full years of a student's time for courses leading to the degree of Master of Religious Education. The maximum student load consists of twelve hours per quarter, not including attendance at Convocation or work on a thesis. Credit will not be granted for studies carried in excess of this amount.

Students who are engaged in remunerative field work, such as the pastorate of a church or churches, especially when the work involves residence outside of the city of Lexington, or such as holding revival meetings, will be expected to carry a student load graduated according to the demands that are made upon their time, but approximately two-thirds of what is done by a student who is not engaged in other work.

STUDENT ACTIVITIES

The Aleph Theta Ze Society is an honorary scholastic fraternity which seeks to encourage high scholarship and to cultivate deeper fellowship among students. Membership is by invitation to men who meet the requirements of the society, which are: (1) forty hours of graduate study, twelve of which must have been taken in The College of the Bible; (2) a scholastic standing of such quality that the faculty deems the student worthy of membership in the society and so recommends to Aleph Theta Ze; and (3) upon such recommendation the society extends an invitation to membership and upon payment of the initiation fee the student is admitted into the group. An honorary membership will be given each year to the student who has achieved the highest scholastic standing on becoming eligible.

During the academic year 1936-1937 a charter was granted establishing a chapter of the International Society of Theta Phi in The College of the Bible. Each year, upon recommendation

of the faculty, some member of the student body may be elected to membership. Election is determined by the record made by a student in The College of the Bible conditioned by his promise for an effective service in the ministry. On occasions when no member of the graduating class meets these requirements no nomination will be made.

The presence in the city of Lexington of a number of large and representative churches and well organized church schools, not only of the communion of the Disciples of Christ, but of the other leading communions, each having a cultured and spiritual ministry, affords excellent opportunities for the cultivation of the spiritual life, for active Christian service, and for observation of the most approved methods by which successful churches, church schools and young people's societies accomplish their work.

The students have had the desire to gain some experience in the direction of a cooperative. They have realized their hopes in the establishment of a cooperative book store for supplying the needed books for the college student. They began business in January, 1943.

A room has been fitted up as a student lounge, a place for relaxation and recreation. It is the general meeting place for the college students when off duty.

FEES, SCHOLARSHIPS AND STUDENT AID

TUITION

The tuition for each quarter is \$85.00. For the summer half quarter it is \$45.00. For students possessing the requisite qualifications this will be covered by scholarship. (See below.)

A fee of \$10.00 per credit hour is charged for each hour over twelve per quarter or for each quarter hour of a student who is carrying special work.

DIPLOMA AND GRADUATION FEES

A fee of \$10.00 is charged for the diploma for the degree of Bachelor of Divinity and for the degree of Master of Religious Education.

All expenses connected with the preparation, typing, binding of theses in preparation for final deposit, as well as the expenses connected with graduation ceremonies such as the rental of cap, gown and hood, will be charged against all students presenting themselves for graduation.

SCHOLARSHIPS

It is expected that students who are not dependent upon assistance will provide for their expenses through other channels, thus making it possible for students who otherwise could not secure training to avail themselves of these aid funds.

A number of scholarships are available from the Claude L. Garth and Kentucky Christian Education Society funds for the use of students who are dependent upon assistance in order to secure training for distinctively Christian leadership.

A candidate for the degree of Bachelor of Divinity or of Master of Religious Education who has his degree of Bachelor of Arts or who has attained an equivalent standing may receive a scholarship of \$85.00 per quarter to be applied toward the payment of tuition charges. The granting of such a scholarship is conditioned upon the student's academic record, personal qualifications, and recommendations.

An additional grant may be made to a student coming to the campus for the first time. This grant is made at the discretion

of the faculty and depends upon the financial needs of the student.

New students should file an application for scholarship not later than one month before the quarter in which they plan to enter.

Scholarship may be retained upon the condition that during each quarter the student shall pass in at least eight hours of work. No student who fails in any class will be eligible to receive a scholarship the following quarter. A special student taking less than eight hours is required to pass in all his subjects during each quarter. A student who has forfeited his scholarship through failure to meet these requirements may again become eligible when he shall have satisfied the above requirements in any quarter immediately preceding the renewal of his application.

Students who hold scholarships are required to render some specific service of a practical character both in connection with the college and in the churches in or near Lexington or in social or community work. These assignments are arranged by the Professor of Pastoral Theology.

PRIZES

The Gillespie Sermon Award. A cash prize of \$50.00 for the greatest improvement in the preparation and delivery of sermons made by a student regularly enrolled in the department of Homiletics during a school year. First bestowed in the session of 1949-50, this award is given by Mrs. Margaret B. Kelly of Bethany, West Virginia, as a memorial to her parents, George W. and Barbara E. Gillespie, who were Disciple pioneers in what is now southwest Virginia. The winner of the award will be chosen by the professor of Homiletics, in consultation with the faculty of the seminary.

SELF-SUPPORT

The presence in Kentucky of a large number of rural and village churches within easy access of Lexington, which are not able to command the entire time of a minister, presents a particularly favorable opportunity for self-support to students preparing for the ministry, especially if they have had some

experience in preaching and the care of churches. The situation is equally fortunate for many churches which otherwise would be unable to have regular ministration. Because of the evangelistic and missionary earnestness of the students many of the churches ministered to by the students from The College of the Bible are among the most prosperous in Kentucky.

The city of Lexington with its varied activities and needs affords the usual opportunities of a modern city for many kinds of remunerative services by means of which students may defray all or a considerable part of their expenses while pursuing their courses of study.

THE COURSE OF STUDY LEADING TO THE DEGREE OF BACHELOR OF DIVINITY

ADMISSION

The course of study leading to the degree of Bachelor of Divinity is open to graduates of standard colleges or to those who, in the judgment of the faculty, have had equivalent training.

COURSE

The requirements for the degree of Bachelor of Divinity consist of the equivalent of nine full quarters. This includes 108 academic hours, nine Convocation hours and two in Thesis course plus Thesis. In each of the following departments, viz., Old Testament, New Testament, Church History, Doctrine and Religious Education, 8 quarter hours are required. In Pastoral Theology and Homiletics 12 quarter hours are required, in Missions 4 quarter hours; a total of 56 quarter hours. Nine quarter hours of attendance at Convocation and two quarter hours in Thesis Class are also required.

The remaining 52 hours are elective subject to the following principles:

1. The student shall elect a major not later than the beginning of the Middler year. This major shall consist of at least 22 hours, including the requirements mentioned above. The major shall be planned and arranged under the guidance of the head of the department in which it is taken. The thesis shall be written in the department of the student's major.

2. Not more than 36 quarter hours may be offered in any one department.

3. The remaining elective hours shall be distributed with the advice and approval of the student's faculty advisor with approximate equality through at least three departments in addition to the one in which the student majors.

4. In arranging schedules of study the sequence of courses within each department shall be respected.

N. B. While Hebrew and New Testament Greek are not required for graduation they are regarded as extremely valuable and important. The faculty wishes to emphasize these courses and to call them to the attention of all students. The departmental requirements in Old Testament and New Testament departments will be reduced proportionately for any student electing these courses, which should be taken as early as possible.

No student may claim the right to graduate under the provisions of a catalogue issued more than five years prior to the end of the quarter in which he finally completes his work.

The faculty reserves the right to require additional work from any student who fails to present the required thesis and graduate in the quarter in which he has completed the required academic hours.

THE THESIS

In addition to the satisfactory completion of the requirements listed above, including a thesis course, the candidate is required to submit a thesis within the field in which he has elected to specialize. The subject of the thesis must be submitted for approval not less than three quarters before the time when the candidate expects to graduate. The completed thesis, ready for binding, must be handed to the faculty member under whose direction it is written not later than thirty days prior to the conclusion of the quarter within which the student expects to complete his work. The thesis shall be written on bond or linen paper 8½ by 11 inches, with a margin of 1½ inches on the left side, and bound in uniform black cloth. The title page shall bear the inscription: "Submitted in fulfillment of the thesis requirements for the Bachelor of Divinity degree in The College of the Bible."

TABULATION OF REQUIREMENTS

- | | |
|--|------------------|
| 1. Group and Departmental Requirements | |
| A. The Biblical Field, | 16 quarter hours |
| Old Testament, 8 quarter hours | |
| New Testament, 8 quarter hours | |
| B. The Historical Field, | 8 quarter hours |

- C. The Doctrinal Field, 8 quarter hours
(Not more than four quarter hours of Christian Ethics may be applied to fill this requirement.)
- D. The Practical Field, 24 quarter hours
 - Religious Education, 8 quarter hours
 - Pastoral Theology and Homiletics, 12 quarter hours
 - To be distributed between the two departments
 - Missions, 4 quarter hours
- 2. The Major
Twenty-two - thirty-six hours in one department.
- 3. A Thesis
Written in the department in which the student majors.
- 4. Electives
The remaining hours distributed and sufficient to total 120 quarter hours.
- 5. The faculty reserves the right to require each candidate for a degree to pass a comprehensive examination.

THE COURSE OF STUDY LEADING TO THE DEGREE OF MASTER OF RELIGIOUS EDUCATION

The course of study leading to the degree of Master of Religious Education is designed especially for those who desire to become more effective leaders in religious education in the local church or in the larger fields. Emphasis is placed upon an understanding of the fundamental principles and processes of religious education as they are observed in the actual program in operation in the local church. Practical experience in dealing with religious education processes is considered essential in the development of leadership.

ADMISSION

The course is open to graduates of standard colleges or to those who, in the judgment of the faculty, have had equivalent training.

LENGTH OF COURSE

The requirements for the degree of Master of Religious Education consist of six full quarters. This includes 72 academic hours, 6 Convocation hours and 2 hours in a Thesis Course.

RECOMMENDATIONS FOR UNDERGRADUATE WORK

It is recommended that students who expect to be candidates for the degree of Master of Religious Education elect as much work in education, psychology, sociology and religion as possible. It would be advisable to major in one of these fields. In addition, it would be helpful to elect courses in recreational leadership, craft work and philosophy.

THE THESIS

Candidates for the degree of Master of Religious Education must attend a thesis course and submit a thesis in the field of religious education. The rules governing the thesis in this course are the same as those for the degree of Bachelor of Divinity.

FIELD WORK

Candidates for this degree must have a minimum of three quarters of supervised field work under the direction of the Department of Religious Education through which the ability to give satisfactory leadership in religious education must be demonstrated.

PROGRAM OF STUDY

The program of study for this degree includes 36 hours in the field of religious education and 36 hours in other departments of religion, plus 6 hours in convocation and two hours in thesis. The specific courses to be taken are to be selected under the guidance of the head of the Department of Religious Education.

COURSES OF INSTRUCTION

The courses in The College of the Bible are numbered according to the following system:

Courses are regularly designated by numbers containing three digits. The first digit indicates the grade of the course or its position in a sequence. The second digit indicates the normal value of the course in credits. The third indicates the quarter in which the course is usually offered.

Courses whose first digit is 5 should normally be taken in the Junior year. Those whose first digit is 6 should be taken in the Middler year and those whose first digit is 7 should normally be taken in the Senior year.

Courses offered the first quarter usually have a 1 for their third digit. Those offered the second quarter usually have a 2 for their third digit, and those offered the third quarter have a 3. Courses for the Summer Session are designated by having an S prefixed to them. Alternating courses are followed by X, Y, or Z.

No student may claim the right to graduate under the provisions of a catalogue issued more than five years previous to the end of the quarter in which he expects to complete his work.

A student may complete his work and be ready for his degree at the close of any quarter. However, it is the policy of The College of the Bible to confer degrees regularly and formally at the close of the third quarter at the Commencement Convocation which is held in the month of June.

THE CONVOCATION

PASTORAL THEOLOGY 511-512-513—*The Convocation.* A general assembly of the students and faculty is held twice a week. At one assembly a devotional chapel is held in charge of upperclassmen. Each student in turn will have an opportunity to lead the group in public worship. On the other day of assembly a guest speaker will speak upon some specialized theme which lies within the field of interest of a Christian minister.

First, second and third quarters. One hour each quarter.

PASTORAL THEOLOGY 613-711. *Thesis Writing.* In the Spring Quarter the mechanics of thesis writing is studied. This includes a statement of several problems in the student's major department, a clear definition of the student's thesis problem, a study of various techniques of research, and a careful outlining of the thesis study. The Fall Quarter is given over to the reading of one chapter of the student's thesis to the class and to the reconstruction of the thesis in response to helpful criticisms made by the students and faculty advisers.

Third and first quarters. One hour each quarter.

THE BIBLICAL FIELD

OLD TESTAMENT

OLD TESTAMENT 541. *The Background of the Old Testament.*

This course attempts to cover the background of knowledge and understanding which a student will find valuable as he begins the study of the Old Testament in a more thorough way. It attempts to acquaint the student with the history of the Old Testament literature, the problems relating to the formation of the canon, the principles of textual criticism, and the problems relating to the study and appreciation of the books of the Old Testament.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 542. *Old Testament History.* This course endeavors to acquaint the student with the development of the life and thought of the Hebrew people from the earliest times to the completion of the Mishnah.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 542X. *Old Testament Introduction.* Covers as fully as the time permits the questions of textual and historical criticism pertaining to the books of the Old Testament. The principles of criticism, both textual and historical, pertaining to the books are set forth, and a practical application of these principles to problems of

criticism in the Old Testament is made. Attention is given to the Old Testament Canon. The aim is to give the student an intelligent introduction to the subject of Old Testament criticism.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 543. *Biblical Archaeology*. A survey of the archaeological activities which have been carried on in Biblical lands, with an attempt to estimate their value in the interpretation of the Old Testament, and their bearing upon the problems connected with its study.

Third quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 641. *The Eighth Century Prophets*. This course consists of a critical and exegetical study of the works of Amos, Hosea, Micah, and Isaiah. An attempt is made to study the background of the prophetic ideas, the religion of the Hebrews, and the development of prophetic thought.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 642. *The Sixth Century Prophets*. This course consists of a critical and exegetical study of the works of Jeremiah, Ezekiel, and Isaiah 40 to 66 with consideration of other prophetic writings. An attempt is made to appreciate the timely teachings of these prophets and their usefulness for present day living.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 643. *The Religion of Israel*. A study of the development of the religion of the Hebrews from the earliest times to the close of the Mishnah. The religious and moral teachings are given special attention with emphasis upon those which proved to be the roots of Christian teaching.

Third quarter. Four hours. PROFESSOR PYATT.

Alternates with O. T. 741, 742, 743.

OLD TESTAMENT 741. *Elementary Hebrew.* The fundamentals of Hebrew are carefully taught. An attempt is made for the student to grasp a vocabulary of practical value and to become acquainted with the forms as they occur in the Old Testament.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 742. *A Continuation of Course 741.* These two courses should be taken together.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 743. *A Continuation of Courses 741 and 742.* By the time the third quarter's work is ready the students should have been through with the preliminary

work so that the third quarter should consist almost entirely of reading selected passages of Hebrew prose.

Third quarter. Four hours. PROFESSOR PYATT.

These three courses constitute a unit. Credit will not be given for one part.

Alternates with O. T. 641, 642, 643.

OLD TESTAMENT 521. *Old Testament Poetry.* A consideration of the types and characteristics of Hebrew poetry with consideration of various poems preserved in the Old Testament. Especial attention is given to the Book of Psalms.

First quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 522. *The Wisdom Literature of the Old Testament.* The rise and development of the idea of Wisdom Literature are traced and studied. The Book of Job is given special consideration in this course.

Second quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 523. *The Hebrew Apocalyptic Literature.* A consideration of the main details of Hebrew apocalyptic

thought with its relation to similar types of thought in other religious instances. Special consideration is given to some of the outstanding Hebrew apocalypses.

Third quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s523. *The Relevance of the Bible*. A consideration of the significance of the Bible with special attention to the Old Testament for the problems of the times in which we are living.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s623. *Isaiah Chapters 40-66*. A critical and exegetical study of these chapters based on the English text.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s523X. *The Phenomena of Religion*. A study of various characteristics and manifestations of religion which occur in widely separated areas of life and thought.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s623X. *The Prophetic Movement in Israel and Modern Social Problems*. A consideration of the principles and ideals proclaimed by the prophets of Israel with consideration of their application to problems of modern every-day living.

Summer Session. Two hours. PROFESSOR PYATT.

NEW TESTAMENT

NEW TESTAMENT 541. *The Life and Labors of Paul*. The study of the man whose letters constitute the earliest documents of Christianity, and are the nearest approach in the New Testament to contemporary authentic records, bearing the signature of a historical personage.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 542. *Christianity Apart From and After Paul.*

The writings of apostles, prophets and teachers portray the varied directions in which the Christian movement was spreading, not only in response to persecution and heresy, but toward a mature institutional life.

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 543. *The Life of Jesus.* The difficulties involved in the reconstruction of his career are manifold and serious, but urgent nevertheless. His life on earth is a basic fact with which to keep check on all later interpretations of his significance.

Third quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 524Z. *Interpretation of the New Testament.*

How the New Testament has been understood and used through the centuries in order to develop a perspective enabling us to understand, appreciate and deal with our present situation. It is important to keep in mind that we must interpret the life that produced these writings as well as the phases of the literature itself.

Summer Session. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 524X. *Apocalypticism.* This phase of Judaism which so greatly impressed itself upon Christianity needs to be understood historically, and in its influence on the New Testament literature.

Summer Session. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 741. *Jesus' Beginnings in Judaism.* The religion of Judaism supplies the background for the religion of Jesus. Its literature, tendencies, parties, leading personalities, varieties of opinion, and basic conceptions, constitute a broad foundation of information for the student of the religion of Jesus.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 741X. *The Christology of Paul.* What it meant to Paul to have the mind of Christ, or to have Christ

within. How he regarded all Christians and all things in the light of Christ. Especially, how he thought about Christ.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 742. *The Kingdom of God*. The fundamental nature of the idea, its traditional Jewish form, the way in which Jesus conceived it and built his message about it. The way in which it unified his view of God, man and society.

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 742X. *The Fourth Gospel*. An introduction to and an exposition of the Gospel of John from the point of view of the central issue now at the fore: "to set in a clearer light upon a background of two generations of Christian experience the essential truth of the Christian message."

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 743. *Jesus' Thought of Himself*. Jesus was the exponent of the Kingdom of God, and therefore his thought of himself was surely consistent with his view of God's nature and manner of rule. This is the best approach to the question "Who is he?"

Third quarter. Four hours. PROFESSOR TROXEL.

THE HISTORICAL FIELD

CHURCH HISTORY

CHURCH HISTORY 541. *The Early Church (30-590)*. The church from its beginning to the supremacy of the Bishop of Rome.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 542. *The Medieval Church (590-1517)*. The church from the time of Gregory the Great, through the height and supremacy of its power, to Martin Luther.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 543. *The Reformation (1517-1555)*. The church from the earliest Reformers to the Peace of Augsburg.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 5624. *Seminar on the Present Day American Church*. Historical issues which have put in an appearance on the current scene. Papers on chosen topics are presented in seminar fashion.

(Offered 1948)

CHURCH HISTORY 642. *The Modern Church (1555-1948)*. The church in Europe from the Peace of Augsburg to the present day.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 741. *The American Church (1565-1948)*. The church in the United States from the settlement of St. Augustine to the present day.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 742. *The Disciples of Christ*. From the beginnings of the Stone and Campbell movements, through the various phases of expansion and difficulty, to the present status and outlook in the midst of the twentieth century church.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 743. *The Ecumenical Church*. The history and present status of the efforts of the church toward spiritual and organic unity.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 641. *The History of Christian Doctrine*. The development of Christian systems of thought, from New Testament times to the Nineteenth Century.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 643. *The History of Religions*. An historical survey of primitive religion and the world's living re-

ligions. Attention will be given to the dates, location, founders, Scriptures, leaders, beliefs and practices, and relation to current world affairs, of each religion, as well as some comparative study.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 5524. *Our Religious Neighbors*. A study of the phenomenon in recent American Protestantism known as the Small Sect. The origin, leadership, beliefs, practices and influence of a number of the most publicized groups.

Summer Session. Two hours. PROFESSOR SHORT.

CHURCH HISTORY 623X. *History of the American Episcopal Church*. A tutorial study on the basis of Manross' text. Detailed discussion on the basis of extensive notes by the student, and the chief features of the life of the church.

Summer Session. Two hours. PROFESSOR SHORT.

THE DOCTRINAL FIELD

DOCTRINE

Note—For majors, Doctrinal courses offered in the other departments of the seminary are required.

Systematic Theology

DOCTRINE 525. *The Christian Doctrine of God and the World*. An historical study and philosophical evaluation of the sources, content and development of the Christian Doctrine of God and his relations to the world and man. A course for beginners.

First quarter. Four hours. Offered 1951-1952. PROFESSOR BOWEN.

DOCTRINE 526. *The Christian Doctrine of Man, Sin, The Person of Christ, and Salvation*. An historical study and philosophical evaluation of the varying conceptions of man, sin, Christ, and atonement. A course for beginners.

Second quarter. Four hours. Offered 1951-1952. PROFESSOR BOWEN.

DOCTRINE 527. *The Doctrine of the Church and the Christian Life*. An historical study and philosophical evaluation of the Church as it developed in the New Testament, Catholicism and Protestantism; also a study of the nature, problems, and ultimate destiny of the Christian life. Considerable attention will be given to movements for the Ecumenical Church. A course for beginners.

Third quarter. Four hours. Offered 1951-1952. PROFESSOR BOWEN.

Contemporary Theology

(Protestant, Catholic and Jewish)

DOCTRINE 641. *Fundamentalism and Modernism*. A survey of modern theological writings revealing the warfare between Fundamentalism and Modernism concerning the Scriptures, God, Man, Christ, Atonement, the Second Coming of Christ, and the Future Life.

First quarter. Four hours. Offered 1950-1951. PROFESSOR BOWEN.

DOCTRINE 642. *Humanism and Supernaturalism*. A study of the rise of Modern Humanism and the reaction in the form of Neo-orthodoxy in Europe and America. Special attention will be given to Barth, Brunner, Niebuhr, and Neo-Thomism.

Second quarter. Four hours. Offered 1950-1951. PROFESSOR BOWEN.

DOCTRINE 643. *Naturalistic Theism and Theistic Realism*. The contemporary effort to go beyond Fundamentalism, Modernism, Humanism, and Neo-orthodoxy. An attempt toward a new theological synthesis as revealed in the writings of leading American theologians today (including Jewish and Catholic theologians).

Third quarter. Four hours. Offered 1950-1951. PROFESSOR BOWEN.

Advanced Theology

DOCTRINE 721Y. *Philosophical Theology*. A study of the major religious and theological writings of Whitehead, Tennant, and Temple. The purpose is to show how modern science and scientific philosophy refute materialism and make for a rational theism and a spiritual conception of the world.

First quarter. Two hours. Offered 1950-1951. PROFESSOR BOWEN.

DOCTRINE 722Y. *The Founders of Modern Theology*. A careful study of the creative modern theologians whose systems have shaped modern theology in Europe, England, Scotland and America. The theologians considered are Schleiermacher, Ritschl, Kierkegaard, Bushnell, and Rauschenbusch.

Second quarter. Two hours. Offered 1950-1951. PROFESSOR BOWEN.

DOCTRINE 723Y. *Disciple Theology*. A systematic study and evaluation of the characteristic *doctrines* of the Disciples. A study of the *theological* writings of the Campbells, Stone, Scott, Franklin, Errett, McGarvey, Willett, Garrison, Ames, Bower, Snoddy, Fortune, Morrison, Garnett, etc. This course is specifically *doctrinal*. A previous general knowledge of the History of the Disciples is desirable, though not required.

Third quarter. Two hours. Offered 1950-1951. PROFESSOR BOWEN.

Christian Ethics

DOCTRINE 541. *Christian Ethics*. A combination of the historical and the systematic approaches to a study of the Christian Ethic, including an analysis of the moral situation and a comparative study of rival Ethical ideals.

First quarter. Four hours. PROFESSOR STEVENSON.

DOCTRINE 542. *Christian Social Ethics*. A study of Christian social policy, including a rapid historical review and a

more extended consideration of modern social issues.

Second quarter. Four hours. PROFESSOR STEVENSON.

DOCTRINE 543. *The Moral Interpretation of History*. This course will consider various philosophies of history. Among those books discussed will be Oswald Spengler's *Decline of the West*, P. A. Sorokin's *Crisis of Our Age*, and Arnold Toynbee's *A Study of History*.

Third quarter. Four hours. PROFESSOR STEVENSON.

THE PRACTICAL FIELD

PASTORAL THEOLOGY

PASTORAL THEOLOGY 541. *The Minister and the English Bible*.

A practical study of the Bible with the purpose of becoming acquainted with its literature for personal and professional uses. The location and memorization of a number of the great passages will be a feature of this study.

First quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 542. *The Minister as Pastor*. The pastor's relations with people; visiting in the parish and on the sick; conducting interviews in the home and in the pastor's office; organizing and conducting church visitation programs; developing closer relations between home and church.

Second quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 543. *The Church and Rural Life*. The place of the church in the total development of rural life; the contributions of state and church to rural life; a philosophy for the town and country church; current conditions in rural churches; approaches to cooperation in rural churches; developing leadership for the rural church; the church in its relations to other community agencies and institutions.

Third quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 641. *Church Management.* A study of the organization and administration of the modern church. Among the problems considered are these: What the church is trying to do; a code of ethics for the local church; how a congregation should operate; how to plan a total church program; how to improve church board meetings; the selection of church officers; organizing the church for action.

First quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 642. *Priestly Functions of the Minister.* A study of the significance of baptism and the Lord's Supper and the administration of these. A study of how to conduct funerals, to perform wedding ceremonies, to plan for and to conduct services for the ordination and consecration of church leaders, and for the dedication of church buildings and parsonages. Christian symbolism is a particular feature of this study.

Second quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 642A. *The Minister's Church Problems.* An analysis of the minister's professional problems. Problems are discovered and discussed in the following areas of the minister's task: Church organization, administration, promotion, and supervision; pastoral counseling; preaching; priestly functions; evangelism; finance; missions; worship; social education and social action; recreational activities. The minister examines himself with relation to these problems. (Alternates with P. T. 642.)

Second quarter. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 643. *The Use of Pictures in the Church.* A study of great religious art and its meaning for the church. A discovery of ways in which pictures may be employed in the development of the spiritual life of the local church. The student will make collections of pic-

tures and organize them for use in the various programs of the church.

Third quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s624. *The Minister as Counselor*. A study of counseling as a technique for the minister in dealing with personal and group problems. The organization and administration of a church program of counseling. The guidance of church leaders in preparing themselves for effective counseling. Procedures in dealing with personal and group problems. The actual analysis of specific problems faced by ministers.

Summer Session. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s624A. *The Minister and Laymen*. A study of the relationship of the minister and lay leaders in the operation of the work of the democratically-managed church. An analysis of the functions of the minister and laymen, and how each may perform his functions in the interest of the whole church. (Alternates with P. T. s624.)

Summer Session. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s724. *Financing the Church*. A study of the importance of undergirding the church with adequate finances, the value of proportionate giving to the giver, the plans and methods of enlisting and cultivating church members in financing the entire work of the church at home and abroad.

Summer Session. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s724A. *Church Architecture and Building*. A study of the types of architecture employed by the churches and synagogues of the world. A study of the process of planning, financing, and erecting buildings for worship, Christian education, and fellowship. An analysis of current church buildings with a view to remodeling for more effective service. (Alternates with P. T. s724.)

Summer Session. Two hours. PROFESSOR MOORE.

HOMILETICS

HOMILETICS 541. *Principles of Preaching*. A study of the basic elements in the preparation and delivery of sermons. This course, or its equivalent, is a prerequisite to all other courses offered in Homiletics.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 543X. *How the Sermon Grows*. A psychological, rather than a topical, approach to the steps involved in sermon preparation. Accompanied by laboratory experience in the creation of sermons.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 543. *The Analysis of Sermons*. A study of the written sermons of great Christian preachers of the past and present. (Not offered in 1951-52.)

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 641A. *Practice Preaching*. Application of the theories of preaching to actual experience in preparing and delivering sermons under laboratory conditions. A recording machine is used in this course.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 641B. *Practice Preaching*. A continuation of Homiletics 641A, which may be taken as a separate unit.

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 643. *English for Writing and Speaking*. Effective English for speech and writing considered in relation to the whole range of a minister's task as pastor and administrator. Practice in writing for speech and publication. (Not offered in 1951-52.)

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 643X. *Public Speaking*. Practice in voice production, enunciation and delivery in speech and in reading.

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 742. *The Minister's Message*. An approach to the content of the minister's pulpit message over a span of a year or more, with a view to achieving balance and comprehensiveness in the emphases of preaching. (Not offered in 1950-51.)

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 642. *The Use of the Bible in Preaching*. A study of the Bible as an inspiration and source of sermons. Methods of Bible study, types of sermons, and practice in sermon construction.

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS s624. *Expository Preaching*. How to build sermons which are based upon large blocks of scripture. Both Old and New Testament will be used.

Summer Session. Two hours. PROFESSOR STEVENSON.

HOMILETICS s624X. *The Delivery of Sermons*. Preaching with and without notes or manuscript in the creative delivery of sermons, under laboratory conditions, with special attention to the use of the voice. A recording machine is used in this course.

Summer Session. Two hours. PROFESSOR STEVENSON.

HOMILETICS s724. *Preaching on Contemporary Issues*. The relevance of the pulpit message to great contemporary issues such as Economic Justice, Peace and War, Racial Tensions, and the currents of contemporary thought which impinge upon modern life. (Not offered in the Summer of 1950.)

Summer Session. Two hours. PROFESSOR STEVENSON.

RELIGIOUS EDUCATION

RELIGIOUS EDUCATION 541. *Curriculum of Religious Education*. A study of the various theories of curriculum, both past and present, and the formulation of a theory to guide in the development of the curriculum for the local church.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 542. *Guiding Personality Growth.* A consideration of the way personality grows and develops and ways in which a leader works with a group to guide such growth and development. Various methods such as lecture, discussion, story-telling, dramatics, group work, project and social participation will be evaluated to discover the best use which can be made of them in guiding personality growth.

Second quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 543. *Personal and Group Counseling.* A study of the counseling technique and of its use in guiding personality growth constitutes the major emphasis of this course. Attention will be given to the types of situations in which counseling should be used, and a survey of the psychology of persons facing such situations will be made. Analysis of specific cases will be included. (Prerequisite—Religious Education 542.)

Third quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 541A. *The Minister as Educator.* A brief historical survey of the development of the present program of religious education and an analysis of the present point of view; a consideration of the implications of the present point of view for the organization, administration and program of the church and for the work of the minister; some attention will be given to problems of leadership development.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 641. *The Religious Education of Children.* A survey of child psychology to discover the way in which children grow and develop into religious personalities; a consideration of the church's program for children including best curriculum materials, methods of organization and administration, development of leadership, and relation to the total program of the church.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 642. *The Religious Education of Young People.* A survey of the psychology of adolescence; a consideration of how to build a program based upon the interests and needs of this age group; the administration and organization of young people's work in the local church; a consideration of available resources; and an analysis of various programs and activities for young people, especially those of the Disciples of Christ, will constitute the major areas considered in this course.

Second quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 643. *The Religious Education of Adults.* A survey of adult psychology; a consideration of how to build a program based upon the interests and needs of this age group; the administration and organization of adult work in the local church; a consideration of various curriculum resources. and an analysis of various programs and activities for adults, especially those of the Disciples of Christ, will constitute the major areas considered in this course.

Third quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 522. *The Organization and Administration of Religious Education.* A consideration of what is included in the church's program of religious education, and the function of organization in carrying forward the program; a study of how to organize for effective religious education, and how to administer the program.

Second quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 523. *The Enlisting and Developing of Leadership.* A study of the problem of enlisting and developing leadership for the church's program of religious education will be made. Attention will be given to methods of discovering and enlisting leaders, leadership education, and effective methods of supervision.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 623. *Week-Day and Vacation Church Schools.* A study of the problems growing out of the

traditional exclusion of religious education from the public schools and a survey of the suggested solutions; consideration of the factors which have led to the rise of Week-Day and Vacation Church Schools; study of ways of financing, setting up, and carrying forward such enterprises.

Third quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 721. *Field Work Seminar*. For students doing field work in religious education. The course will be based upon the field projects in which the students are engaged. Each project will be considered and there will be opportunity for guidance from the seminar members regarding each. Required of candidates for the M. R. E.

First quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 8722. *The Use of the Bible in Religious Education*. A study of the place of the Bible in the program of religious education with special reference to the contribution it can make to the developing religious life; actual study of various portions of the Scriptures to discover how they can be most effectively used in the religious education of growing persons.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 8724. *The Home and Religious Education*. A study of the influence of the home on religious development and the kind of situations confronting the modern home, together with a consideration of how the home and church can cooperate in guiding religious growth.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 743. *Education and Worship*. A study of what worship is and of its contribution to the development of Christian personality from the psychological point of view; a consideration of the elements in worship and the psychological conditions of worship; and an ex-

ploration of the problem of guiding and leading growing persons into the worship experience.

Third quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 621X. *Education for Social Action*. A consideration of ways to stimulate interest in social problems and incorporate a consideration of them in the educational program of the church; a study of the most effective educational approaches to such problems, an investigation of the importance of social action as an educational method following such study.

Third quarter. Two hours. PROFESSOR HOPPER.

PASTORAL CARE 622. *Religion and Mental Health*. A special lecture course combined with seminars. The lectures are given by members of the psychiatric staff of the United States Public Health Hospital and provide background for the seminars which follow. These seminars include a study of actual cases which ministers have had to deal with in their work, and observation and study of hospitalized cases. The schedule of lectures for the course offered in second quarter of the 1949-1950 session was as follows:

1. January 4, 1950
Development of Mental Healing
Introduction to Problems of Mental Health-----Dr. Grider
2. January 11, 1950
Development of Personality -----Dr. Phillips
3. January 18, 1950
Mental Mechanisms -----Dr. Phillips
4. January 25, 1950
No meeting—Ministers' Conference
5. February 1, 1950
Problems of Adjustment-----Dr. Diamond
6. February 8, 1950
Abnormal Reactions to Problems of Living-----Dr. Pescor

7. February 15, 1950
Staff at U.S.P.H.S. Hospital—Typical Cases-----Staff
8. February 21, 1950
Problems of Adolescence-----Dr. Grider
9. March 1, 1950
Special Problems: Drug Addiction, Alcoholism--Dr. Risley
10. March 8, 1950
Everyday Problems -----Dr. Risley
11. March 15, 1950
Mental Hygiene-----Dr. Vogel
12. March 22, 1950
Round Table-----Staff
VI and VII hours (2:00-3:45 P.M.), Wednesdays

MISSIONS

MISSIONS 722. *The Home Church and Missions.* A course setting forth the mission fields of the world, the specific work of the missionary himself and the Disciples field of effort. The course also deals with the preparation of the minister for missionary leadership, the education of the church in missions, the missionary motive, criticisms of missions, missionary preaching, missionary organizations and missionary giving.

Third quarter. Four hours. ACTING PRESIDENT COREY.

HISTORICAL SKETCH

The College of the Bible is the oldest collegiate institution among the Disciples of Christ the distinctive purpose of which is the training of young men for the ministry.

FOUNDING 1865; SEPARATE CHARTER 1878

Originally founded as a college of Kentucky University, now Transylvania College, in 1865, it was chartered as an independent institution in 1878. Until 1895 The College of the Bible occupied quarters in the buildings of Kentucky University; since that time it has occupied its own academic building, immediately adjoining the buildings of Transylvania College and on the same campus.

PRESIDENTS

Its first president was Robert Milligan, who served until his death in 1875. President Milligan was succeeded by Robert Graham, who continued in the executive office until he was compelled by the infirmities of old age to relinquish his duties in 1895, at which time John William McGarvey, who from the first had been a professor in the college, became its executive head. Upon the death of President McGarvey in October of 1911, Richard Henry Crossfield was elected the first joint President of Transylvania College and The College of the Bible and served from February 1st, 1912, until June 1st, 1921. President Andrew Davidson Harmon assumed the duties of his office July 15th, 1922. He resigned July 15th, 1928. On January 13th, 1930, Dr. Arthur Braden was elected president. He resigned March 1st, 1938.

In April, 1938, the Board of Trustees unanimously elected Stephen Jared Corey to the presidency of The College of the Bible. By this election Transylvania College and The College of the Bible returned to the older custom whereby each has its own president.

In January, 1945, Kenneth Blount Bowen became the President of The College of the Bible, succeeding Dr. Stephen J.

Corey, who became president emeritus. Dr. Bowen resigned the presidency of The College of the Bible, July 1, 1948.

On July 1st, 1949, Dr. Riley Benjamin Montgomery became President of The College of the Bible, succeeding Dr. Kenneth Blount Bowen.

SERVICE TO THE BROTHERHOOD

Since its founding, The College of the Bible has been a leading constructive factor in shaping the history of the Disciples of Christ and in training their leadership. Its students have come from Canada, England, Australia, South Africa, Japan, China, Sweden, South America and New Zealand, as well as from every section of the United States. More than seven thousand students have received its instruction and have served wherever the influence of the Disciples of Christ has gone. Besides a large number of eminent ministers and laymen, The College of the Bible has furnished leaders for the larger co-operative interests of the Disciples of Christ and has supplied many of their educational institutions with presidents, deans and professors, as well as leaders for the intercommunal enterprises of the church at large. Its men have contributed largely to the periodical and permanent literature of the Restoration Movement.

The College of the Bible has a rich historic background for the training of Disciple leadership. The Blue Grass Region of Kentucky contains many shrines of Disciple history. Among these the most outstanding is the old Cane Ridge Meeting House with the grave of Barton W. Stone close by in its church yard. The Cane Ridge Meeting House and the grave of Barton W. Stone mark the origin of the Stone Movement in Kentucky which united with the Campbell movement of Pennsylvania and West Virginia to form the movement of the Disciples of Christ in America. In the Lexington cemetery are the graves of "Raccoon" John Smith, Charles Louis Loos, Robert Milligan, Robert Graham and John W. McGarvey and many others whose names are interwoven with the origin and early development of Disciple history.

The College of the Bible itself has a history of three quarters of a century. During this time, in the midst of these his-

toric associations and under the leadership of men whose names are inseparable from Disciple history, The College of the Bible has organized around itself a rich body of traditions that are exceedingly favorable to the orientation of young men and young women preparing themselves for leadership among the Disciples of Christ. These traditions are united with a broad outlook on the field of Christian scholarship and with a sympathy for the universal movement of Christianity.

DEGREES

As a result of the extension and enrichment of the courses of study, the Degree of Bachelor of Divinity was first offered in 1914-15. During the following year groups of elective courses were arranged, making it possible for students desiring to specialize in particular fields of service to do so. With the beginning of the session of 1915-16 there was first offered an undergraduate course representing four full years of college work leading to the Degree of Bachelor of Practical Theology, the purpose of which was to train men who could not spend time in graduate study for efficient service as ministers, directors of religious education, leaders in organized Sunday school work, for service in rural communities, and for service on the mission field. This course consisted of two years of theology and was open to students who had completed the freshman and sophomore years in a standard college. In 1934-35 the name of this degree was changed to Bachelor of Sacred Literature. This course is no longer offered.

Beginning with the session of 1922-23, The College of the Bible offered a professional graduate course in religious education, consisting of two years beyond the A. B. degree and leading to the degree of Master of Religious Education.

In 1933-34 the faculty recommended that the degree of Master of Arts in Religious Education be offered. This was a course consisting of one year's graduate work of at least thirty semester hours and a thesis. It was designed to prepare a student for professional work in the field of religious education.

ACADEMIC RECOGNITION

In harmony with the recommendations of the American Association of Theological Schools no additional candidates for

the degree of Master of Arts in Religious Education will be accepted, but the degree of Master of Religious Education was restored.

The College of the Bible is affiliated with Transylvania College, the oldest institution of higher learning west of the Allegheny Mountains and one of the oldest on the American conti-

nent. The roots of that historic institution lie embedded in the origins of that section of the American nation lying in the Mississippi Valley, a section judged by many to be the strategic center for the development of American democracy in the future.

In 1937 The College of the Bible accepted the standards of graduate professional work advocated by the American Association of Theological Schools and is now accredited by that association.

In 1940 the Seventy-Fifth Anniversary of the founding of The College of the Bible was celebrated with appropriate exercises.

In 1941 The College of the Bible adopted the schedule generally known as "The Quarter System."

In 1942 plans for Sabbatical Leaves, Pensions, and Retirements were put into operation.

BUILDINGS AND EQUIPMENT

LOCATION

Lexington is located in the heart of the Blue Grass Region in Kentucky, and is easily accessible by railways and bus lines. Its healthfulness is due to its elevation, its salubrious climate, and its abundant supply of pure water. Lexington is reputed for the refinement of its citizens, the moral and Christian influence of its numerous churches, its historic associations, and its institutions of higher education. The city has a population of sixty-five thousand, and is supplied with all of the conveniences of a modern city. The best opportunities for social, musical and literary culture are offered the students of The College of the Bible. The best macadam roads traverse in every direction a highly developed and charming rural community, noted throughout the world as few other communities are for its old homesteads and its refined people.

GROUNDS AND BUILDINGS

The College of the Bible academic building adjoins the buildings of Transylvania College in the midst of a campus of fourteen acres of blue grass lawn, on a commanding site on North Broadway, overlooking the city, and within four blocks of its business center.

The New Location

Recently The College of the Bible purchased two pieces of property on South Limestone opposite the Memorial Hall of the University of Kentucky. The first plot is Miller Grove, and the second is the Maxwellton property on the back, making a campus of four and one-half acres.

In March, 1949, actual construction of three buildings, the Bosworth Memorial Library, the chapel, and the administration classroom building, began, and is sufficiently near completion that plans are being made to hold classes of the summer session of 1950 in them.

The College Building

The building of The College of the Bible is a three-story brick structure, facing the Broadway entrance to the campus. It contains offices, faculty room, lecture rooms, library for The

College of the Bible and Transylvania College, the religious education laboratory and room devoted to the student social life. The building is equipped with the usual accessories of instruction.

Student Housing

At the close of the late war, student housing reached a severe crisis in Lexington. Thousands of veterans came to our city to enter one of the various institutions. The problem had to be solved.

Although real estate prices were at their peak, The College of the Bible purchased the Goff Apartment House, 441 West Second Street. This building was formerly one of the Campbell-Hagerman group of three and is well adapted to our needs.

There are twenty-six apartments, well-furnished, for married students. The building is heated by a gas boiler, and it has an automatic electric elevator. In the basement there is a laundry room, and in the back there is a large parking lot, also a fine playground for the children. Full information will be furnished to anyone who may be interested.

Ewing Hall

During the year 1914 the new residential hall for men was completed. This spacious crescent-shaped structure is built at the corner of the campus bounded by Fourth and Upper Streets and faces the central group of buildings. It is a commodious three-story structure, built of brick and trimmed with Bedford stone. Its three sections, with their respective stairways, are separated by fireproof walls and doors. All of the rooms are well lighted and ventilated by outside windows, and are equipped with hot and cold running water, electric lights, book shelves, wardrobes, and suitable furniture. Each corridor is provided with shower and tub baths, and with toilets. The reception rooms are attractively lighted and furnished for the social life of the occupants. The matron lives on the lower floor near the central entrance. The building is equipped with both double and single rooms.

Lyons-Hamilton Hall

The main residence for women of Transylvania College has been designated Lyons-Hamilton Hall in honor of Mrs. Theo-

dosia Graham Lyons, of Louisville. This hall is open to the women of The College of the Bible and furnishes them an ideal cultural environment.

Central Heating Plant

A central heating plant supplies steam heat to the entire group of buildings on the campus. This is a brick structure adjoining the Alumni gymnasium, and facing Fourth Street.

Buildings of Transylvania College

All of the buildings of Transylvania College, including Morrison College, an imposing building of classic design, Carnegie Hall, Ella Jones Hall and the Alumni Gymnasium, are available for the use of the students of The College of the Bible, as The College of the Bible building is accessible to the students of Transylvania College.

New Buildings

It is expected that classes will be held in the new buildings beginning with the summer session, June 26, 1950, and the process of moving completed during the summer months.

THE LIBRARY

The combined library of The College of the Bible and Transylvania College, containing approximately forty thousand volumes, occupies the second floor of The College of the Bible building. Besides well-selected volumes in the several departments of instruction and reference works, the library is well supplied with the best available periodical literature. The annual income from an endowment fund, supplemented by appropriations, is used for the purchase of new volumes. The library is in charge of a trained librarian and assistants and is open from 8 a. m. until 9:30 p. m.

In addition to its working volumes and periodical literature, the library contains a collection of some of the rarest volumes on the continent, including source material in medicine, law, and European, early Colonial, and Kentucky history. These materials have attracted the attention of research workers in their various fields and constitute a priceless possession of the college.

The library has from time to time been the recipient of valuable private collections.

In addition to the library facilities of The College of the Bible and Transylvania College, the students have access to the Carnegie Library situated in Gratz Park, immediately adjoining the campus.

RELATIONS WITH OTHER INSTITUTIONS AND ORGANIZATIONS

RELATIONS WITH TRANSYLVANIA COLLEGE

Our building is on the same campus with Transylvania College, a church-related liberal arts college of the Disciples of Christ. Transylvania makes a dual emphasis: Upon the cultural aspects of religion for all of its students that they might become informed lay leaders in our churches; and upon a pre-ministerial major for that part of its student body which contemplates professional graduate training for Christian leadership.

Rooms may be secured in Ewing Hall for men, and Lyons-Hamilton Hall for women. Transylvania's catalogue may be had upon request.

RELATIONS WITH THE UNIVERSITY OF KENTUCKY

Students in The College of the Bible may elect approved courses from the University of Kentucky in any of its departments. Details will be furnished on application.

It is contemplated that the erection of the new buildings on the site acquired opposite the University of Kentucky will increase the interchange of students between the two institutions.

Since 1924 The College of the Bible has carried a notice similar to the first paragraph about relations with the University of Kentucky.

The removal of The College of the Bible to its new site is really a maintenance of this long-standing relation. Practically the only differences will be those which arise from the fact that the campuses of the two institutions are so close together. Each institution will maintain complete autonomy with respect to its curricula, degrees, rules, regulations, etc. Any student enrolling in a course in either institution would necessarily be subject to the policies and regulations of that institution.

Naturally neither institution will be able to do for students of the other institution anything which would not be done for its own students, or those from another institution closely enough located to take advantage of its offerings.

A student primarily registered in one institution will naturally have to secure permission regarding a course or courses to be taken in the other. Students maintaining separate identity with the two institutions will be required to notify each of the institutions regarding their relations with the other institution.

UNIVERSITY OF KENTUCKY SCHEDULE FOR 1950-1951

Because the calendar of The College of the Bible does not agree with that of the University of Kentucky, the following information regarding the calendar of the University of Kentucky is given:

First Semester

September 11	Freshman week
September 18	Classes begin
November 23-27	Thanksgiving
December 16-January 1	Christmas
January 2	Classes resume
January 26	End of semester

Second Semester

February 5, 6	Registration
February 7	Classes begin
March 23-27	Spring vacation
June 2	End of semester

Summer School begins June 18, lasts for eight weeks.

CLINICAL TRAINING IN PREPARATION FOR THE MINISTRY

A limited number of students is received every year by the Council for Clinical Training for clinical internships in the general hospitals, mental hospitals, and reformatories in which it maintains training centers. The purpose of this training is to assist theological students to become better clergymen through first-hand, supervised experience with persons in distress.

Through direct experience with individuals and groups, students in training receive guidance in securing a better understanding of people, their problems and infirmities, and in attaining a more adequate working conception of their role, their

responsibilities, and their limitations as clergymen with regard to all conditions of men. By daily association and discussion with representatives of other professional groups and community agencies, student internes gain an understanding of how to work cooperatively with them toward the prevention and alleviation of the problems and infirmities of mankind.

The College of the Bible is listed among the institutions from which the Council will receive students. Scholarship aid will be granted to assist students in securing this training.

Application blanks and further information about clinical internships may be secured from The College of the Bible or directly from the Council.

THE COUNCIL FOR CLINICAL TRAINING

2 East 108rd Street, Room 445, New York, N. Y.

THE CENTRAL KENTUCKY CHRISTIAN MINISTERS ASSOCIATION

The Central Kentucky Christian Ministers Association holds its regular meeting on the second Monday of each month, at The College of the Bible. The sessions open at 10:45 a. m. and continue until 12:30. Many of the Christian ministers of central Kentucky regularly attend these meetings. The discussions and papers are on matters of interest and importance to the ministers and the discussions are on a high plane. The students of The College of the Bible enjoy the privilege of attending these sessions.

GENERAL INFORMATION

THE CONVOCATION

Twice a week the student body and faculty meet together in a general assembly. On one of these occasions the meeting is for devotional purposes. One of the upperclassmen is chosen by the student officers to lead in group worship in such a way as may seem to him for the greatest benefit to all. A great deal of latitude is given thereby to adapt materials and employ methods to secure the desired worship experience.

On the other occasion the meeting is for informative purposes. The student officers will preside. Outside speakers are invited to address the student body on issues of prime interest to a Christian minister. It is assumed that these speakers will be proficient in the field in which they speak. This meeting will also be the occasion in which announcements are made and the business of the school considered and announced to all.

DISCIPLINE

When, in the judgment of the faculty, a student has become undesirable in the college community, the faculty reserves the right to dismiss such student without assigning a reason therefor.

LECTURES

From time to time The College of the Bible invites outstanding men who are particularly qualified in their fields to discuss special subjects before the faculty and student body.

These lectures are held in the assembly room of The College of the Bible and are open to all the members of the student body as well as ministerial students who are pursuing undergraduate work in Transylvania College.

In addition to formal series of lectures, occasional lecturers are from time to time invited to address the faculty and student body.

ATTENDANCE

Attendance upon classes and the convocations is expected. It is assumed that students of maturity and pursuing studies

on a graduate level will need no admonition about regularity of attendance and involvement in other activities which will interfere with classroom work.

SUMMER SESSION

The M. L. Montgomery Summer School

The College of the Bible conducts a summer session each year. For the year 1949 courses were offered in four departments for one term of six weeks, meeting four days in each week.

It is expected that classes will be held in the new buildings beginning with the summer session, June 26, 1950.

For the summer session of 1950, courses will be offered in four departments for one term of five weeks. Classes will meet five days each week beginning with Monday. The same general rules and standards prevail for the summer session as for the work of the three quarter sessions.

NAMED FUNDS

Included in the funds held by The College of the Bible are the following named funds and endowments:

The Milligan Memorial Fund of more than \$26,000 given in honor of Robert Milligan, the first president of The College of the Bible. The whole of this fund was invested in the construction of The College of the Bible building. One of the chief donors to this fund was President Milligan's son, Professor Alexander Reed Milligan.

The Robert Graham Memorial Fund, given in honor of Robert Graham, the second president of The College of the Bible. M. D. Clubb, a son-in-law of President Graham, was instrumental in establishing this fund. Included in it are the *W. W. Henderson Memorial Fund* of \$2,000, given in 1901 by Mrs. W. W. Henderson, of Danville, Kentucky, who contributed it in memory of her husband; the *A. H. Shropshire Memorial Fund* of \$2,000, given in 1905 in honor of A. H. Shropshire, of Fayette County, Kentucky, who was for many years chairman of the executive committee of The College of the Bible, and the *Stephen Grow Memorial Fund* of \$2,000, given in 1902 by Stephen Grow, of Jessamine County, Kentucky.

The McGarvey Chair of Sacred History, endowed by the friends and admirers of President J. W. McGarvey, the third president of The College of the Bible. The first payment on this fund was made on February 1, 1903, and since then it has been increased by the contributions of more than four hundred donors. Included in this are the following funds: The *Milton W. and Catherine A. Graves Memorial Fund* of \$10,000, given by John B. Graves and W. C. Graves in memory of their parents; the *McDowell Fund* of \$5,000 given by Dr. and Mrs. W. R. McDowell, of Owensboro, Kentucky.

The I. B. Grubbs Chair of Christian Doctrine, endowed by the friends of The College of the Bible and admirers of Professor Grubbs. Included in this is the *Columbus A. Mee Fund* of \$2,000 given in 1909 by Mrs. Columbus A. Mee, of Cleveland, Tennessee, in memory of her husband. H. C. Hodges, of Greens-

burg, Indiana, contributed \$5,000 to this fund. Mrs. C. P. Lynn, of Mayfield, Kentucky, also contributed \$500.00 to this fund.

The Thomas Chair of Exegesis, endowed in 1909 by a gift from W. J. and B. A. Thomas, of Shelby County, Kentucky.

The Alexander Campbell Hopkins Chair of Bible School Pedagogy, endowed by a fund of \$25,000 contributed chiefly by the Sunday Schools of the Christian churches in the state of Kentucky. The leadership in assembling these funds was taken by Robert M. Hopkins, at that time superintendent of the Kentucky Christian Bible School Association, and Wilson T. Donaldson, at that time financial secretary of The College of the Bible.

The M. T. Gill Memorial Fund of \$5,000, given in 1905 by Mrs. M. T. Gill, of Danville, Kentucky, in memory of her husband, and designated as endowment for the library of The College of the Bible.

The W. J. and B. A. Thomas Endowment Fund of more than \$61,000, given in 1917 by these two friends of The College of the Bible in addition to previous gifts already made.

The Harvey D. Barker Endowment Fund of more than \$83,000, given in 1926-27 to The College of the Bible by the will of the late Harvey D. Barker, of New Liberty, Owen County, Kentucky.

October 21, 1923, Mrs. M. L. Montgomery, of Cynthiana, Kentucky, gave \$12,500 as an annuity. At her death in December, 1938, this annuity matured and in harmony with the provisions of her gift it was used for the endowment of The M. L. Montgomery Summer School Foundation.

The W. A. Boston Scholarship Fund given in 1941 by the will of W. A. Boston, of Versailles, Kentucky, "to be held in perpetual trust to provide scholarships for ambitious and deserving young people for training for the ministry or missionary service." Proceeds from this fund are used for a prize scholarship available to a student just entering The College of the Bible on the basis of competition. Scholarship, personality, and sample of written work will be taken into consideration. Application July 1 of each year.

The J. F. Northcutt Memorial Aid Fund given by Mrs. M. L. Montgomery, of Cynthiana, Kentucky, in memory of Mr. Northcutt. It was administered by the Business men's Class of the Cynthiana Christian Church until October, 1931, at which time it was transferred to The College of the Bible. Students recommended by the Cynthiana Christian Church are to be given preference as borrowers from this fund.

The Sarah C. Chapin Student Loan Fund given in 1940 in honor of Mrs. Chapin, of Logansport, Indiana, at the celebration of her one hundredth birthday.

The Ella M. Frederick Scholarship Fund given in 1944 by Herman Frederick, of Akron, Ohio, in memory of his mother. The income from this gift to be used in aiding students.

The Bruce W. and Cora C. Trimble Memorial Fund given by Bruce W. Trimble and his wife, Cora C. Trimble, of Mt. Sterling, Kentucky. This fund amounts to \$15,000.

The Lucy V. Overbey Fund given by Mrs. Lucy V. Overbey, of Paducah, Kentucky, matured in 1944. This fund amounts to about \$25,000 and is held in trust to be used in assisting in the erection of a memorial chapel in memory of "Edward Walton Vaughan, Mildred McCuddy Vaughan, Anna Vaughan Parham."

The Lucy V. Overbey Fund bequeathed to The College of the Bible by the will of H. C. Overbey. According to the will this fund of \$13,762.40 was to be added to and preserved as part of the permanent endowment funds of the institution.

The Kingdom Class Fund of the Peachtree Christian Church, Atlanta, Georgia. This fund amounts to \$1,000. It is the plan of the class to enlarge the amount from time to time. The interest on this fund is to be used to assist worthy young people to prepare for Christian service. The class will, in each case, designate the ones to be thus assisted.

The Beulah B. Collins Scholarship, of \$5,000, bequeathed to The College of the Bible by Mrs. Beulah B. Collins, of Lawrenceburg, Kentucky, in 1946. According to the will, the income of this fund is to be used for scholarships for ministerial students.

The O. J. and Mattie J. Carpenter Fund. On October 22, 1947, The College of the Bible received \$2,500 from the estate of Mattie J. Carpenter, Covington, Kentucky. This money was given to create The O. J. and Mattie J. Carpenter Fund and the income is to be spent to help educate ministers.

The Hardymon Memorial Fund. Mr. and Mrs. J. F. Hardymon, Maysville, Kentucky, loyal members of the First Christian Church, have donated \$400 to begin the creation of a fund in memory of their two sons: Walter Lee Hardymon, born May 17, 1910, died May 22, 1932; and James C. Hardymon, Private U. S. Army, born February 6, 1912, died July 15, 1944, killed in action while serving his country in France. The income of this permanent fund is to be used to assist worthy young people in preparing for the High Calling.

REGISTER OF STUDENTS IN THE COLLEGE OF THE BIBLE

Third quarter, 1948-49, to second quarter, 1949-50.

SENIORS

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

- Baker, Ernest P.—3, s, 1, 2-----Camas, Wash.
A.B., Cotner College, 1931
- Bartlett, Stanley James—3-----Niagara Falls, N. Y.
A.B., Drake University, 1940
- Brummett, Leonard James—3, s, 1, 2-----Pampa, Texas
A.B., Phillips University, 1947
- Cook, Cecil H.—3, 1-----Chillicothe, Ohio
A.B., Butler University, 1946
- Crank, Charles Edward—3, 1, 2-----Richmond, Va.
A.B., Lynchburg College, 1947
- Daniell, Jack M.—3, s, 1, 2-----Bogart, Ga.
A.B., Atlantic Christian College, 1947
- Day, Charles A.—s-----Taylorville, Ill.
A.B., Eureka College, 1934
- Davis, Bernard Frank—3, 1, 2-----Whittier, Calif.
A.B., Chapman College, 1947
- Dodson, James Richard—3, s, 1-----Niles, Ohio
A.B., Transylvania College, 1947
- Downey, George—3, s -----Fairland, Ind.
A.B., Butler University, 1946
- Edds, W. Harold—3, s, 1, 2-----Beech Grove, Ky.
A.B., Transylvania College, 1947
- Foster, George W.—3, s, 1-----Cynthiana, Ky.
A.B., Transylvania College, 1946
- Graham, Jean E.—3-----Takoma Park, Md.
A.B., Lynchburg College, 1947

- Griffith, Ocie Elgie, Jr.—3, s, 1, 2-----Bremerton, Wash.
A.B., Drury College, 1947
- Harper, William L.—3, s, 1-----Mexico, Mo.
A.B., Culver-Stockton, 1947
- High, Alva Glyn—3-----Wilson, N. C.
A.B., Atlantic Christian College, 1946
- Hughes, William Kenneth—3, s-----Lexington, Ky.
A.B., Transylvania College, 1947
- Hunt, Stanley L.—3-----Oelwein, Iowa
B.R.E., Drake University, 1944
A.B., Transylvania College, 1946
- Insko, William Robert—3, 1, 2-----Paris, Ky.
A.B., University of Kentucky, 1947
M.A., University of Kentucky, 1949
- MacDonald, Claude R.—3, s, 1, 2-----Cumberland, Md.
A.B., Transylvania College, 1947
- Millard, Evert C.—3, s, 1, 2-----Maquon, Ill.
B.A., Eureka College, 1947
- Pugh, Edsel F.—3-----Pennington Gap, Va.
A.B., Lynchburg College, 1946
- Roush, Martha Kalb—1, 2-----Maysville, Ky.
A.B., Transylvania College, 1946
- Scheer, Gladys E.—3, s, 1, 2-----Lakewood, Ohio
B.A., Hiram College, 1948
- Spangler, Richard M.—3, 1, 2-----Los Angeles, Calif.
A.B., Chapman College, 1947
- Thomason, Frazer A.—3, 1-----Newton, Iowa
A.B., Drake University, 1941
- Walters, Richard P.—3, s, 1, 2-----Des Moines, Iowa
A.B., Drake University, 1947
- Wolford, G. William—3, 1, 2-----Beckley, W. Va.
A.B., Lynchburg College, 1947
- Von Almen, Adelberta M.—3, s, 1, 2-----Shelbyville, Tenn.
A.B., University of Michigan, 1947

MIDDLELERS

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

Ammerman, Roy E.—3, 1, 2 ----- Taylorsville, Ky.
A.B., Transylvania College, 1948

Bingham, Walter L.—3, s, 1, 2 ----- Salyersville, Ky.
A.B., Lynchburg College, 1948

Bollinger, Oran—3, 2, 1 ----- Fresno, Calif.
A.B., Chapman College, 1939

Bruce, Edward J.—3, 1, 2 ----- Richmond, Va.
B.A., B.Th., Aurora College, 1943

Craddock, James R.—3, 1, 2 ----- Chatham, Va.
B.S. in Mechanical Engineering
Virginia Polytechnic Institute, 1942

Edwards, Barnard P.—3, 1 ----- Woodlawn, Va.
A.B., Lynchburg College, 1937

Fields, Roy Price, Jr.—3, s, 1, 2 ----- Springfield, Mo.
A.B., Drury College, 1948

Mohler, Earl C.—3, 1, 2 ----- St. Cloud, Fla.
A.B., Hiram College, 1948

Phearson, George—3 ----- Lakewood, Ohio
A.B., Hiram College, 1947

Reid, H. L.—3, 1, 2 ----- Fairfield, Maine
A.B., Lynchburg College, 1946

Simer, Scott—2 ----- Harvey, Ill.
A.B., Eureka College, 1948

Simrell, Eugene R.—3, 1, 2 ----- Middletown, Ohio
B.A., Miami University, 1948

Trefzger, John D.—3, s, 1, 2 ----- Peoria, Ill.
A.B., Eureka College, 1948

JUNIORS

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

- Amason, Roger I.—1, 2-----Athens, Ga.
A.B., Transylvania College, 1949
- Canedy, John R.—1, 2-----Mt. Carmel, Ill.
A.B., Transylvania College, 1949
- Clark, Patricia—1, 2-----New Augusta, Ind.
A.B., Bethany College, 1949
- Cox, James A.—3, s, 1, 2-----Maysville, Ky.
A.B., Transylvania College, 1949
- Ditrick, Howard W.—1, 2-----Columbus, Ohio
A.B., Transylvania College, 1949
- Ely, Lorraine—1, 2-----Columbus, Ohio
A.B., Capital University, 1949
- Frantz, Donald—s, 1, 2-----Lexington, Ky.
A.B., Transylvania College, 1949
- Games, Coleman—1, 2-----Frankfort, Ky.
A.B., Transylvania College, 1949
- Gentzler, Harold E.—s, 1, 2-----Wichita, Kans.
B.A., Texas Christian University, 1944
- Gooden, E. Clayton—1, 2-----Glasgow, Ky.
A.B., Transylvania College, 1949
- Graves, Albert R.—1, 2-----Ravenna, Ky.
A.B., Transylvania College, 1949
- Humbert, John O.—1, 2-----Niles, Ohio
B.A., Youngstown College, 1949
- Keller, William E.—1, 2-----Canton, Ohio
A.B., University of California, 1949
- Kennedy, William Morrison—1-----Louisa, Ky.
B.A., College of Mines and Metallurgy
Texas Western College, 1947
- Kleesattel, Robert E.—1, 2-----Dayton, Ohio
A.B., Bethany College, 1949

- McMullin, Elaine—1, 2-----Bluefield, W. Va.
A.B., Lynchburg College, 1948
- Martin, Roy D.—3, 1, 2-----Independence, Ky.
A.B., Transylvania College, 1949
- Meece, Bernard C.—1, 2-----Norwood, Ohio
A.B., Transylvania College, 1949
- Miller, Calvin R.—3-----W. Lancaster, Pa.
A.B., Bible Bryan University, 1944
- Moore, Herbert L.—1, 2-----Cutler, Ind.
A.B., Berea College, 1949
- Moore, Wright T.—1, 2-----Los Angeles, Calif.
B.A., Transylvania College, 1927
- Porter, Robert Lee—1, 2-----Beckley, W. Va.
A.B., Lynchburg College, 1949
- Postlethwaite, Gerald L.—3, s, 1, 2-----Cameron, W. Va.
A.B., Atlantic Christian College, 1949
- Purvis, Juanita B.—3, s, 1, 2-----Louisville, Ky.
A.B., Transylvania College, 1949
- Ramsdell, Donn C.—1, 2-----Columbus, Ohio
B.A., Bethany College, 1949
- Schafer, Betty Lou—3, 1, 2-----Lawrence, Ind.
A.B., Transylvania College, 1949
- Sharp, Allan R.—1, 2-----Portsmouth, Va.
A.B., Transylvania College, 1949
- Sivis, Edward E.—1, 2-----Mt. Sterling, Ky.
A.B., Transylvania College, 1949
- Skeen, Orville M., Jr.—1, 2-----Big Stone Gap, Va.
A.B., King College, 1946
- Snipes, Paul David—3, 1-----Indianapolis, Ind.
A.B., Transylvania College, 1949
- Sweeney, Richard—1, 2-----Macomb, Ill.
A.B., Eureka College, 1949
- Thomas, Harriet V.—3, 1, 2-----Weirton, W. Va.
A.B., Transylvania College, 1949

- Tisdall, Adelbert H.—1, 2 -----Buffalo, N. Y.
A.B., Eureka College, 1949
- Weaver, Glenn S.—3, s, 1, 2-----Four Oaks, N. C.
A.B., Atlantic Christian College, 1949
- White, Bobby L.—1, 2-----Harlan, Ky.
A.B., Transylvania College, 1949

SPECIAL

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

- Adams, Marian Louise—1, 2-----Salem, Va.
A.B., Lynchburg College, 1948
- Adams, Raymond W., Jr.—1, 2-----Salem, Va.
A.B., Lynchburg College, 1948
- Baker, Edith M.—1, 2-----Beaver City, Nebr.
- Brokaw, Earl Emerson—s -----Tampa, Fla.
A.B., Lynchburg College, 1947
- Carter, Reed—1, 2 -----Washington, Pa.
*A.B., Bethany College, 1950
- Day, Melba Simpson—s-----Taylorville, Ill.
A.B., Eureka College, 1934
- Dietze, Charles E.—s-----Henderson, Ky.
A.B., Transylvania College, 1940
B.D., The College of the Bible, 1944
- Davis, Julia—1, 2-----Whittier, Calif.
A.B., Chapman College, 1947
- Finney, Margaret Ruth—s -----Ashland, Ohio
A.B., B.S. in Education,
Bowling Green (Ohio) State University, 1949
- Hartsfield, Elizabeth A.—3-----New Albany, Ind.
- Holman, Orpha June—s-----N. Baltimore, Ohio
B.A., Bowling Green (Ohio) University, 1948
- McCurdy, Melvin, Jr.—2 -----Benton, Ark.
*A.B., Transylvania College, 1950

- McDonald, James E., Jr.—2-----Liberty, Mo.
 *A.B., Transylvania College, 1950
- Morales, Miguel A.—3-----Ciales, P. R.
 Union Theological Seminary of P. R.
- Osburn, Clida Price—2-----Lancaster, Ky.
- Osburn, Roy—2-----Lancaster, Ky.
- Packard, Ruth V.—1-----Lexington, Ky.
 A.B., Transylvania College, 1938
- Quenette, Harvey—2-----Gary, Ind.
 *A.B., Transylvania College, 1950
- Schoedsack, Margaret B.—s-----Jacksonville, Ill.
 B.S. in Art. Ed., 1927; McMurray College,
 M.A., Colorado College of Education, 1948
- Stainton, Elmer Stuart—s-----Rodney, Ontario
 B.A., University of Toronto, 1948
- Tatlock, Janice K.—1, 2-----Orlando, Fla.
 A.B., Butler University, 1949
- Tatlock, Lloyd E.—1, 2-----Jeffersonville, Ind.
 A.B., Butler University, 1949
- White, Richard C.—2-----Harlan, Ky.
 *A.B., Transylvania College, 1950
- Wolfe, Leslie C.—s-----Terre Haute, Ind.
 B.S., Indiana State Teachers College, 1941

*Degree pending.

GRADUATES

June 17, 1949

MASTER OF RELIGIOUS EDUCATION

Jean Elizabeth Graham-----Takoma Park, Md.

A.B., Lynchburg College, 1947

Thesis: "An Evaluation of Suggested Teaching Procedures
for Intermediates."

Ava Glyn High-----Wilson, N. C.

A.B., Atlantic Christian College, 1946

Thesis: "The Home Church and College Community Religious
Institutions Cooperating for the Religious Growth of
Students."

BACHELOR OF DIVINITY

Earle Edward Barclay-----Des Moines, Iowa

A.B., Drake University, 1940

Thesis: "A Study of the Rise, Development and Influence of
Pietism."

Stanley James Bartlett-----Niagara Falls, N. Y.

B.A., Hiram College, 1941

Thesis: "The Relationship of Doctors and Ministers in Serving
the Sick."

John Henry Gardner-----Birmingham, Ala.

A.B., Johnson Bible College, 1937

Thesis: "The Christian Doctrine of Sin."

Stanley Leighton Hunt-----Oelwein, Iowa

B.R.E., Drake University, 1944

A.B., Transylvania College, 1946

Thesis: "The Pastoral Unity: A Program of Cooperation
and Correlation."

Keith Tandy Hutchings-----Carlisle, Ky.
A.B., Transylvania College, 1942

Thesis: "Religious Liberty in Russia."

Ormal Isaac Mendenhall-----Beech Grove, Ind.
B.S.L., Butler University, 1930

Thesis: "Developing a Continuous Plan of Evangelism in the
Local Church."

Edsel Ford Pugh-----Pennington Gap, Va.
A.B., Lynchburg College, 1946

Thesis: "A History and Critical Evaluation of Humanistic
Thought."

Frank Russell Scofield-----Sacramento, Calif.
A.B., Texas Christian University, 1943

Thesis: "The Ruggedness of the Background of the Minister
as Determined by a Study of Seminary Men at The Col-
lege of the Bible, 1948-49, Comparing Them and Con-
trasting Them with Men Elsewhere."

Charles Alexander Vaughn -----Knoxville, Tenn.
A.B., Johnson Bible College, 1936

Thesis: "The Contribution of the Men of The College of the
Bible to the Chaplaincy During World War II."

RECAPITULATION

	M	W	
Seniors -----	25	4	29
Middlers -----	13	0	13
Juniors -----	29	6	35
Specials -----	13	11	24
			—
Total -----			101

GEOGRAPHICAL DISTRIBUTION

States Represented -----	21
Puerto Rico -----	1
Canada -----	1
Total -----	23

INSTITUTIONS REPRESENTED

Atlantic Christian College -----	4
Aurora College -----	1
Berea College -----	1
Bethany College -----	4
Bible Bryan University -----	1
Bowling Green (Ohio) State University -----	2
Butler University -----	4
Capital University -----	1
Chapman College -----	4
Colorado College of Education -----	1
Cotner College -----	1
Culver-Stockton -----	1
Drake University -----	4
Drury College -----	2
Eureka College -----	7
Hiram College -----	3
Indiana State Teachers College -----	1
King College -----	1
Lynchburg College -----	12
McMurray College -----	1

Miami University	1
Phillips University	1
Texas Christian University	1
Texas Western College	1
Transylvania College	32
Union Theological Seminary of Puerto Rico	1
University of California	1
University of Kentucky	1
University of Michigan	1
University of Toronto	1
Virginia Polytechnic Institute	1
Youngstown College	1
	101
Names counted twice	2
	99

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FORM OF BEQUEST

Because of the constantly increasing tendency on the part of alumni and other friends to provide for the growing needs of the College by bequests and the many inquiries received each year as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember The College of the Bible in their wills.

GENERAL

I give and bequeath to The College of the Bible, a corporation existing under the laws of the State of Kentucky, and located in the City of Lexington, in said State-----
-----dollars, to be used for such purposes as the Trustees of the College may direct.

SPECIFIC

I give and bequeath to The College of the Bible, a corporation existing under the laws of the State of Kentucky, and located in the City of Lexington, in said State-----
-----dollars, to be used for the purposes following, that is to say:

(Here state in detail the purposes.)

As in some States a bequest for charitable purposes is void unless the will is executed at least a certain length of time (varying in different states) before the death of the testator, and is attested to by two or more credible and at the same time disinterested witnesses, it is advisable to ascertain the requirements of the law in the State in which the testator resides, and to be careful that such requirements are complied with.

MAY 24 1950

The
College of the Bible
Quarterly

Property of
Graduate Theological Union

OCT 28 1986



SOME CONTRIBUTIONS OF ISAAC ERRETT
TO THE PROBLEMS OF HIS DAY

Howard Elmo Short

THE EDITORSHIP OF JAMES HARVEY
GARRISON

D. C. Troxel



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APRIL, 1950

No. 2

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PUBLISHED IN

January, April, July, and October

BY

THE COLLEGE OF THE BIBLE

Lexington, Kentucky

SOME CONTRIBUTIONS OF ISAAC ERRETT TO THE PROBLEMS OF HIS DAY*

HOWARD ELMO SHORT†

Isaac Errett was the editor of the *Christian Standard* which announced the death of Alexander Campbell in its very first issue, April 7, 1866. Mr. Campbell had died a month earlier. James Harvey Garrison began to write January 1, 1874, and lived on to make his last contribution to the *Christian-Evangelist*, April 11, 1929. These two names stand out above all others, in the long second generation of the Disciples of Christ, and together they span a sixty-three year period of the journalism of the Brotherhood.

Errett and Garrison are illustrative of what has become perfectly clear to us now; the editors of our magazines have been destined to play a chief role in the formulation of both our doctrines and our practices. Before these, Alexander Campbell, Walter Scott, Moses E. Lard and Benjamin Franklin had wielded the editor's pen with great force. It is still too early to document the permanent efforts of those who have edited the weekly and monthly magazines in more recent years, but it seems almost certain that a number of them have been responsible for the establishment of definite trends in our thought and activity.

It has been a source of considerable interest, not to say amusement, to try to interpret to students the way in which the Disciples of Christ have arrived at their beliefs. We have claimed loudly that we are a Bible people, and that each individual takes up his Bible for himself and finds out what it says. However, in many instances when we did this, we were looking up the texts that some editor had referred us to, and after reading it, we went around quoting the editor's interpretation of the text! Fortunately, those who wrote during the formative periods in our thinking were men of God, and were good students of the Bible. Such men were Errett and Garrison.

These two noble men worked in closest harmony during the fifteen years in which their labors overlapped. Theirs was the task of espousing the cooperative efforts of the churches, in opposition to Benjamin Franklin and others, who opposed all activity for which they could not find a "thus saith the Lord," in the Holy

*The writer is indebted to C. Richard Dawson (B.D., The College of the Bible, 1948) for considerable of the research materials quoted here, since his thesis "Isaac Errett: Christian Standard Bearer" was completed under our direction.

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Bible. On his death bed, Errett wrote to Garrison saying, "We have been together from the beginning of this missionary work. We have stood shoulder to shoulder . . . and the two most effective instrumentalities in educating our people and bringing them into active cooperation in spreading the gospel in all lands have been the *Christian-Evangelist* and the *Christian Standard*; and indeed, upon all points of doctrine and practice and expediency you and I have always worked on the same lines in perfect harmony."¹ The remainder of this discussion will be concerned, for the most part, to use his own words, with Errett's "points of doctrine and practice and expediency."

Isaac Errett was born in New York City, January 2, 1820. This may seem strange that a great Disciple leader was born on the East coast at such an early date, for we usually think of the pioneers being on the Pennsylvania-Kentucky frontier. Nevertheless, Errett was born into that congregation in New York which is now called the Park Avenue Christian Church. It was originally a group of independent Scotch Baptists and came into being about 1810.

Henry Errett, Isaac's father, came to New York from County Wicklow, Ireland, in 1809, the same year that Alexander Campbell, of County Antrim, arrived. Mr. Errett was a staunch Protestant and soon became a leading elder in the New York church. In 1811, he wrote a little pamphlet called "An Essay on the Order and Discipline of the Apostolic Churches." This pamphlet and another, written in 1820, found their way to a similar congregation in Pittsburgh. There a young man named Walter Scott was so interested in them that he made a trip to New York to see the author, in 1821. Isaac Errett wrote, in later life, that Scott "spent much time at my father's house in New York when I was a babe, and where, as he told me, I was often dandled on his knee."²

Isaac did get to the frontier by the time he was nine years old. His father died at the age of 37, and the family had a hard time of it in the large city of 150,000 people. After two years, Mrs. Errett married Robert Souter, who took his new family to Saw Mill Run, two miles away from Pittsburgh, in 1829. They attended the above-mentioned Pittsburgh congregation, and when Isaac was twelve years old, he and his brother Russell went forward one Sunday and asked for baptism, although there was no minister present and no invitation had been given.

In succession Errett was an apprentice baker, and an apprentice printer. After four years in a weekly journal office, and by

1. W. E. Garrison, *An American Religious Movement*, p. 127.

2. Linsey-Woolsey and Other Addresses, p. 319.

the time he was 21, he was editor of the *Pittsburg Intelligencer*. So he did not come to his *Christian Standard* days without some experience in the field. It was not long, however, until he had a journeyman printer at work, and Errett was teaching in a country school. It was during this time that he was called upon to "address" the congregation when it met upon Sunday afternoons to celebrate the Lord's Supper. "On the 21st of April, 1839," he says, "I delivered my first regular discourse—never having spoken before more than ten or fifteen minutes. The subject was the promise made to David that his kingdom should not fail. It was well received."³

During the years before his *Christian Standard* days, Errett had some valuable experience as a pastor on the Western Reserve, and in Michigan. He also managed to sandwich in a few general secretaryships, and a little adventure in lumber-milling in Michigan. He conducted several evangelistic campaigns, including quite a trip in Kentucky, in 1845-46. "This," says Lamar, "was his introduction to the great brotherhood of that rich and flourishing state."⁴ But it was the period from 1866 to his death in 1888 in which he had his greatest influence. There were three chief issues within the Brotherhood in the days of Errett's mature ministry, and it is his relationship to these matters which claims the major portion of our interest in this presentation. The issues were: (1) the communion question; (2) the organ controversy and the principle of expediency, and (3) the missionary issue.

The communion question never became too heated, and some may not remember that we ever argued about it. Alexander Campbell had objected to admitting the unimmersed to the Lord's Supper even occasionally, because he thought this would logically require admitting them to church membership. This was in 1828. But there was a gradual change from closed communion to open communion.

In 1861, Errett answered a Brother Hawley, in Detroit, about the matter as follows, "Our view is that in primitive times there is no doubt that all who came to the Lord's Table as well as all who participated in prayer, singing, etc., were immersed believers, and we are trying to bring back that state of thing." (The writer must insert here that probably none of us objects to the unbeliever coming to worship, and singing and being a part of the group for whom the pastoral prayer is offered, today.) Errett went on, "We are pleading for further reformation; our plea proceeds on the integrity of the previous pleas—it is a plea for the

3. Lamar, "Memoirs," Vol. I, p. 58.

4. Vol. I, p. 89.

reunion of the scattered people of God. It does not recognize sects, on human bases, as divine—but it recognizes a people of God among the sects, and seeks to call them out. We are compelled, therefore, to recognize as Christians many who have been in error on baptism, but who in the *spirit* of obedience are Christians indeed.⁵ I confess for my own part, did I understand the position of the brethren to deny this, I would recoil from my position among them with utter disgust. It will never do to unchristianize those on whose shoulders we are standing, and because of whose previous labors we are enabled to see some truths more clearly than they. Yet, while fully according to them the piety and Christian standing which they deserve, it is clear that they are in great error on the question of baptism and we must be careful not to compromise the truth. Our practice, therefore, is neither to invite nor reject particular classes of persons, but to spread the table in the name of the Lord, for the Lord's people, and allow all to come who will, each on his own responsibility. It is very common for Methodists, Presbyterians, etc., to sit down with us. We do not fail to teach them on all these questions, and very often we immerse them. As to our practice generally, my impression is, that fully two-thirds of our churches in the United States occupy this position; those churches which were Baptist, are rather more unyielding.”⁶

The next year, Errett wrote in the *Harbinger* that “Although the question took the form of communion in the bread and wine, it is essentially a question whether we shall have any religious fellowship whatever with unimmersed persons.” He points out how the Christians in the New Testament worked with the unimmersed. But the question Errett raises about “any fellowship whatsoever,” was not yet answered. The attitude of Errett and even the conservative editors like Franklin, helped to establish the “open communion” practice so completely that most of our people hardly realize that closed communion ever existed, or that our people practice it in England now—both the non-organ Churches of Christ and the cooperative Churches of Christ.

The second chief issue is the organ question. There is no need to go over most of the background. The church in Midway, Kentucky, was a center of the dispute in 1860. President J. T. McGarvey, of The College of the Bible, was in the midst of the argument, and a discussion of his relation to it would make a long statement. Isaac Errett came to the fore, in an editorial in the *Standard*, in 1870. Some extended portions of it will be quoted.

5. See Rom. ii: 28, 29.

6. *Millennial Harbinger*, 1861.

Said Errett, "The discussion, generally speaking, has not been to our taste. We dislike the dogmatical spirit in which it commenced, and have not seen a time until now, when we thought the public mind in readiness for a calm and dispassionate judgment, if indeed, we have yet reached the most favorable mood for satisfactory investigation. (They hadn't!!) Nearly all that we have published in the *Standard* has been in opposition to the use of instruments, and some of the articles—as those from the pen of Dr. Richardson—have been strong, clear and dignified."

He continues, "One fact strikes us forcibly: Just in proportion to the zeal and bitterness with which the use of instrumental music has been denounced, has its use increased and extended. . . . It is not necessarily pride or weakness that leads to the desire for instruments in churches. It is vain to open the fountain and then quarrel with the stream. A generation, educated to the use of instruments in school and in parlor, will seek to use them in the churches; and mere denunciation of pride and worldliness will not cure the evil."

It is interesting at this point to see Errett take a purely rational approach to the organ problem, with not a single reference to Scripture. He really states the points which have become our usual position, in a later issue:

"1. That the question of using instruments is not a 'question of the purity or the integrity of the worship, but simply a question of expediency as to a proposed means of aiding the singing of the church; a question, therefore, on which there may be a variety of opinions without affecting the Christian integrity of those who differ'."

"2. That it is altogether in opposition to the teaching of the New Testament to attempt to erect such a question into a test of fellowship, or to make it a reason for division in the churches. To us such a course is essentially factious, and should, wherever it reveals itself, be reprobated."

"3. That the law of Christ requires the advocates of instrumental music to yield their preferences, on account of the conscientious scruples of their brethren. Our own course is clear. We shall advise our brethren everywhere, for the sake of peace . . . to discard the use of instruments in the churches. At the same time, we set ourselves most decidedly against all attempts to create division in the churches on the ground of difference in regard to an expedient."

Many took issue with Errett on calling instrumental music a matter of expediency. It wasn't any such thing to the opponents.

It was a violation of the pattern of worship specifically taught in the New Testament. Errett finally came back in an editorial which just about settled the argument, for those who used organs. They kept on using them. It took about 40 years for the issue to come to a head right across the whole brotherhood, so that the two movements stood separate and distinct, with only their historical background as a common memory.

In 1870, Errett wrote what probably everyone remembers:

"Our editorial brethren of the 'Times' are, with us, guilty of a great innovation in publishing a weekly religious newspaper; and if they do this as 'children of God'—they are doing what they well know has neither a 'divine command' nor an 'approved precedent' to support it. When they preach, they go into a meeting house, which is an innovation, and take up a hymn-book which is an innovation, and this hymn is sung to a tune, which is an innovation, by a choir, which is an innovation, by the aid of a tune-book and tuning-fork which are innovations. Yet who dreams, in all this, of any innovation on the law of God, or the authority of the Lord Jesus Christ? And yet, there are those who gravely advocate secession in the light of these innovations—insisting that they are without divine command or approved precedent."

The third chief issue in which Errett was involved, has been called "the real hot spot" during the middle period of our history. It was the missionary society question. In theory, all our people believed in missions, although it took those who became the Churches of Christ, a much longer time before they did much about it. The recent years have seen more activity on their part. The other problems could be settled by local congregations. This one involved the relationship of congregations to each other.

Alexander Campbell had railed against "man-made societies" in his *Christian Baptist* days, but, by 1834, he was writing in the *Harbinger*, "The church is not one congregation or assembly, but the congregation of Christ, composed of all the individual congregations on earth. In this work of conversion, the whole church, by natural necessity, as well as by the authority of the great King, must cooperate."

Campbell concludes, "The primitive congregations communicated jointly and cooperated in everything that was beyond the power of a single congregation—in prayers, in counsel, in labor, in giving and receiving. There can be no Christian cooperation in one of these that does not suppose a cooperation in all."

Jacob Creath, and later, Benjamin Franklin, delighted to quote the Campbell of the *Christian Baptist* against the Campbell of the *Millennial Harbinger*. In 1876, Franklin wrote in his *American*

Christian Review that, "we do not now go against it merely because it is not a good human scheme, or because it did not succeed; but because it *is* a human scheme. . . . We put it and all the conventions and human creeds on the same footing, and go against them because they are human; organized in human wisdom and not in the wisdom of God."

Isaac Errett threw his influential paper into the argument on the side of cooperation. Early in his editorship he made his stand clear, in these words:

"The *Standard* is the only weekly paper among us now that advocates missionary societies, and we want the brethren to know this fact. When there is a great end to be accomplished, a scriptural end, and the Word of God does not shut us up to any special routine of operations, we go for the best expedient that the united wisdom of the brethren, in a given district, state or nation, may suggest. . . . But we have no idolatrous attachments to the General Missionary Society. If it can do the work proposed, we will encourage it. If it fails to command sufficient confidence and sympathy to enable it to do its work wisely and well, we shall go in for whatever form of associated effort the general wisdom of the brotherhood may approve. But if the attacks on our General Missionary Society prevail to its destruction and we are left to rely simply on what individual churches may see fit to do, we will throw back our cause at least half a century, and devolve on a coming generation at least tenfold labor to recover lost ground."⁸

After the death of Alexander Campbell, new efforts to do something about missions began, and the opponents of organization were loud in honest criticism. Errett kept insisting that something be done. The Cincinnati Convention, in 1868, appointed a committee of twenty, and the Convention that met in Louisville, in 1869, adopted their report. The "Louisville Plan" was complicated and not very workable. Errett worked hard to try to help it succeed, although he was not satisfied with it either. But, from that time on, he began a stronger emphasis for cooperation.

Errett's position is well stated in an 1870 editorial, in the *Standard*, titled, "Our Wants":

"It is impossible to form a familiar acquaintance with our churches and not be painfully impressed with the fact that immense resources are unemployed, and even undeveloped. . . . With us, it looks as if we are content to gather up fragments, and lose all the rest. . . . We have been, for forty or fifty years, carrying on a revolutionary movement, in some aspects more de-structive

8. J. H. Garrison, *The Reformation of the Nineteenth Century*, p. 293.

than con-structive; and there has been but little time to attend the organization of the forces we have captured. . . . This state of things cannot continue. We must come under system. We must learn clear and definite ideas of church-life and church-work, as well as of personal consecration 'to the service of God,' and how our individualism of past times must subordinate itself largely to congregationalism; and—what is more difficult to accept—congregationalism must enlarge its sphere of activity and develop into systematic cooperation for all the grand purposes that enter into the aggressive work of the church."

It was in June, 1874, when Mrs. Caroline Pearre talked with Mr. Errett in Iowa City, about the organization of a brotherhood-wide women's missionary society. There is hardly one that has not heard of the editorial he wrote in the next issue, "Help Those Women." It really was a great help. When the foreign Christian Missionary Society was organized at Louisville in 1875, Isaac Errett was elected president, and he served in this capacity as long as he lived. Among the wise choices he made in this office were: F. M. Rains and G. W. Muckley for the Board of Church Extension, and A. McLean for corresponding secretary of the Foreign Society.

We ought not to close the discussion without pointing to Errett's contribution in the wider field of church unity, since this has been a chief hope and interest among us. His attitude toward others is expressed most clearly in the *Harbinger* of 1862.⁹ Acknowledging the debt we owe to those Christians before us, he writes, "The saints were carried into Babylon, and remained there a long time. The church lost her primitive purity and excellency—the truth was in chains. Yet, God had a people in Babylon—for when the time came for reformation, the proclamation was to be, 'Come out of her, my people.'¹⁰ Now our good brethren may be able to prove to their own satisfaction that all these people of God in Babylon were immersed believers, and they may point, here and there, to bands of religionists, who kept up a protest against the corruptions of Rome. But it strikes us that a people could not come out of Babylon who were not *in* Babylon; and immersed believers walking in the light, would have been hard to find within Babylon's limits! *But there was a people of God in Babylon.* We incline to the opinion that most of them were unimmersed. They were, in many respects, an erring people—in regard to baptism they were certainly in great error; but they

9. Pp. 123, 124.

10. Rev. 18:4.

feared God and wrought righteousness. . . . We inherit the blessed fruits of their labors. . . .”

He continues, “We feel honored to call them brethren. Our reformation movement is the legitimate offspring of theirs. Neither in Pennsylvania, where the Campbells and Scott began, nor in Kentucky where Stone and others led the van of reformation, did this movement spring from Baptist, but from Pedobaptist influences. It is the legitimate result of Pedobaptist learning, piety and devotion. Unless we can recognize a people of God among these heroic, struggling, sacrificing hosts of Protestants, from whom we have legitimately sprung, then the promise of Christ in regard to his church has failed . . . since if we insist on the rigid test of the letter of Gospel conditions, no such people as the Disciples can be found for many centuries. But of this people of God of whom we speak, we affirm that they loved the Lord Jesus Christ in sincerity. . . . The spirit of obedience dwelt not less in them than in us. . . . They erred in regard to the letter of baptism, even as it may yet be found that we have erred in regard to the letter in other requirements. . . . Whilst we cannot endorse their position . . . we do not, meanwhile, deny nor refuse their prayers, their songs, their exhortations, nor their sympathy with truth and goodness. . . . We must still deal with them as Christians in error, and seek to right them. To ignore their faith and obedience, is to weaken the hands of the leaders for reformation, and to expose ourselves, by judgment of extreme narrowness and harshness, to the pity, if not the scorn, of good men everywhere.”

In his famous tract, “Our Position,” he spoke of the things that all Christians hold in common, first, then of the things with which we disagreed. He was a leader in the American Bible Union, an interdenominational organization, until certain “Baptistic” influences began to come in. He was the first fraternal delegate of the Ohio Christian Missionary Society to the Baptist State Convention, in 1870. In 1887, he was chairman of the committee from the General Christian Missionary Society which was to respond to a call to Christian Union from the House of Bishops of the Protestant Episcopal Church. In 1883, he lectured before the American Institute of Christian Philosophy.

In 1884, Isaac Errett was chosen a member of the International Lesson Committee of the International Sunday School Convention. The only time he missed a meeting until the time of his death, was the year he was traveling in Europe. Upon his death, the Committee wrote the following in its minutes: “He had shared with scholarship, fidelity and fraternal interest our labors and our responsibilities. . . . We miss his presence from our circle. We

record our sympathy with the denomination with which he labored with such ability to build up the kingdom of Christ. Our brother left us with pleasant memories of his fellowship, and the hope of a reunion which shall be without end."¹¹

Isaac Errett might be discussed as a writer, as a lecturer and theologian, as an educator (he was a college trustee and president), as a dedicator of churches, as a pastor, as an administrator. The omission of these phases of his life is not to infer that we do not recognize them. It is probably true, as W. T. Moore has indicated, that Errett did not initiate any new enterprises or viewpoints in the Brotherhood. His greatness lies rather in the fact that he merited the trust and respect of the brotherhood at large, because of his character and personality. He had the medium through which to exercise leadership, namely, the *Christian Standard*, and he had something to express. We could not expect that he nor anyone else would have stemmed the tide, and prevented the breakaway of the Churches of Christ.

Our experience has been no different than that of a hundred other groups in that regard. In every Christian group, there develops the absolutist, the isolationist, the "true-to-the-Book-er," who knows all and knows that he knows all. Sooner or later he and his followers can no longer tolerate those who think that it is entirely possible that all of the truth may not have been revealed to so small a number of people—or to one magazine. When that day came in the last half of the nineteenth century, in our movement, the non-organ, non-society, non-etc. group crystallized, accused the "liberals" of "departing from the true faith."

Without taking away any glory from Garrison and the *Evangelist*, we believe the honor goes to that liberal editor, and liberal magazine, the *Christian Standard*, for departing from literalism, advocating expediency, and producing the forward looking movement in which we are now engaged.

11. Lamar, Vol. II, p. 227.

THE EDITORSHIP OF JAMES HARVEY GARRISON

D. C. TROXEL*

The significance of James Harvey Garrison to the Disciples of Christ is found in the place he occupied as the successor to two great editors, Alexander Campbell and Isaac Errett; in being a "cultured and ecumenically minded leader" for more than sixty years in a period of heated and continuous controversy; and in being one of the most representative personalities of the Disciples during the period of his active editorship.

He was born February 21, 1842, of Scotch-Irish parentage, near Ozark, Missouri. Eighteen years later when Fort Sumter was fired on, he enlisted and during the five years following rose from the rank of private to that of major. On being mustered out of the army he entered Abingdon (now Eureka) College in Illinois and graduated in 1868. A week later he was married to Miss Judith E. Garrett of Camp Point, Illinois, of the same graduating class. His denominational background was Baptist, but during his college years he identified himself with "The Reformation" as he called it and began preaching at once. In the fall of 1868 he went to Macomb, Illinois, sharing the pulpit with J. C. Reynolds, who was editing the *Gospel Echo*, and on January 1, 1869, he himself became one of its editors and publishers. *The Christian* of Kansas City was merged with *The Echo* as was also later *The Evangelist* of Oskaloosa, Iowa, with headquarters at St. Louis, Missouri. For forty-three years Mr. Garrison was its active editor, and for nineteen years more he was editor emeritus, writing at least a column a week for the "Editor's Easy Chair." He died at his home in Los Angeles, January 14, 1931, at the age of eighty-eight.

The times in which he lived and wrought were filled with struggles, "troubles of the great American digestion," says Frank Luther Mott in "A History of American Magazines." The current reformation had reached the parting of the ways of a legalistic or a spiritual religion. The two elements were strong in the personality of Alexander Campbell, and became ingrained in the psychology of the movement. The Disciples had held their first National Convention at Cincinnati, October 24-28, 1849. It was concerned largely with practical issues such as the legitimacy of such gatherings and of missionary organizations. Opinion was divided sharply along the above lines, some holding that such organizations were human competitors of the Church which alone

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was authorized to further the Gospel, and of course "We must obey God rather than men." However, the tide was turned when Alexander Campbell asserted himself on the positive side of the issue and became the Missionary Society's first president.

Those who had been defeated prepared to wage a determined warfare against the new organization. *The American Christian Review* began publication at Cincinnati in 1856 under the editorship of Benjamin Franklin and continued for twenty-two years. Its columns were replete with condemnations of every phase of church activity that was not dictated by the Bible or exemplified in the primitive church. It determined to prohibit instrumental music, the choir, and especially paid singers, because none of these things was mentioned in connection with the primitive church. The fear of an ecclesiastical system hung like a menacing storm cloud over its editorial mind. Its motto was: "Prove all things, hold fast that which is good."

Lard's Quarterly was projected in September, 1863, at Georgetown and Lexington, but suspended publication after the fourth volume. While it lived it raised a strident voice against what it termed "the spirit of innovation" in "a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things." It entered the lists against open communion, the use of the title "reverend," against Errett's "Synopses" (which set forth the common elements of the Christian faith, but which was branded as a creed), against one man eldership, against the organ, and of course against the missionary society. There must be a "thus saith the Lord" for the determination of every practice, and silence in the New Testament was something to yell about!

On the other hand there were some free spirits who took up the cudgels for more liberal attitudes. *The Millennial Harbinger* came to its end with the death of Alexander Campbell in 1866. His advancing years retarded its usefulness as a campaigning journal, but this was compensated for by the birth of *The Christian Standard* that same year. Isaac Errett called it into existence to serve the movement in his generation.¹ There was also L. L. Pinkerton of Midway who rejected the whole legalistic view of religion, and opposed the view that revelation was a deliverance of facts and commands; who used the organ in church worship; and who, in his *Independent Monthly* in 1868, actually denied the theories of plenary inspiration and biblical infallibility.²

1. Dr. Howard E. Short will indicate how well he did this thing.

2. W. E. Garrison: *Religion Follows the Frontier*, p. 195.

I. HIS EDITORIAL SPIRIT

At such a time the youthful Garrison began his editorial career. In his own words, written later when he could see the situation more clearly in perspective: "At the time of the birth of this journal our Brotherhood had reached the most acute crisis in its history—the parting of the ways with legalistic theology."³ "In our religious newspapers, in our colleges, and in our missionary societies,—the three great agencies for carrying on our propaganda,—we were experiencing the difficulties inevitably resulting from an excess of independence which we called liberty. . . . We were a free people, and many were afraid that even voluntary cooperation would endanger our freedom, ... We pursued the course which created a vast cemetery where lie buried many religious newspapers founded to meet long felt wants; many educational enterprises built on hopes which were never realized, and many missionary plans, whose only weakness was they wouldn't work. . . . But these have not died in vain if they have taught us the lesson that we may work together as brothers and practice Christian union without sacrificing our liberty in Christ or our loyalty to him."⁴

To quote again from his impressions of those beginning days: "I had some ideals of what a religious newspaper ought to be, and I knew that the growing brotherhood of the Disciples of Christ needed such a journal, and that St. Louis was a good center for such a paper. I believed, too, that the brotherhood would respond to our efforts to publish such a paper. With this faith in God and confidence in my brethren and in the great cause to which the paper was committed, I was willing to invest my life. The daily papers of the city gave us a very hearty welcome, while the religious journals gave us a formal bow of recognition at first, which was soon followed by criticism, and I regret to say, misrepresentations of the cause which the paper advocated. We were charged with being Unitarians, water-regenerationists, narrow and exclusive, and heretics generally. Much of this, I must believe, was the result of ignorance rather than of malice. These criticisms were met in a courteous, but in a very direct and positive way."⁵

These last two sentences are illuminating as an insight into his Christian outlook. Here is a generous and mild-mannered man who nevertheless is not to be walked over. He proposes to be aggressive in exposing misstatements about his cause, but through it all is to be seen a kindliness which is disarming and convincing.

3. *The Christian-Evangelist*, Vol. L, Jan. 2, 1913.

4. *Ibid.*, p. 499.

5. *Ibid.*, p. 395.

It is a trait in him which is accounted for by the deeply devotional spirit that entered into his writings. Note the titles of some of his books: "Alone with God," "The Heavenward Way," "Half-Hour Studies at the Cross," "Helps to Faith." Many examples of his eminent fairness might be cited. This one will suffice:

"In the mid 70s, there was much discussion in our newspapers about missionary plans, the right to use instrumental music in our churches, church organization, our relation to other religious bodies, and whether our congregations should receive the pious unimmersed. An event occurred which served to show that many of our brethren and scribes had forgotten what manner of men they were.

"Moses E. Lard issued a small pamphlet in which he set forth the view that *aionios*, as applied to future punishment, did not necessarily mean everlasting, and that we could not certainly predicate, on the meaning of the term, the theory of endless punishment for those who die impenitent. It was not, of course, a new interpretation of that term, but it was a new method of escape for Brother Lard from consequences which he was, in later years, unable to bear, with the literal view which he held of punishment. He was at once assailed by his brethren for being a Universalist, and it was openly advocated by many that fellowship should be withdrawn from him for holding and publishing this opinion.

"In the midst of it all, without at all endorsing or defending Brother Lard's view, I defended his right to hold any view which might seem to him true concerning the meaning of the Greek word in question, without forfeiting his right to the love and fellowship of his brethren. Then I was charged with being a Universalist! Many brethren were unable to perceive that my defense of Christian liberty had nothing to do with my view of the correctness of Brother Lard's theory.

"Isaac Errett was, at the time, writing a series of articles pointing out the untenableness of Brother Lard's view. Some of my critics referred to this fact, saying that while I had departed from the faith, Brother Errett was defending our position. In a personal letter to Brother Errett I called his attention to the fact that while his criticism of Brother Lard's pamphlet was entirely legitimate it was being interpreted by a certain class of brethren as endorsing their attitude in demanding that fellowship be withdrawn from Brother Lard for his heresy; and that I was sure he agreed with me that our liberty in Christ was far more important to the success of our plea than any particular theory concerning the meaning of *aionios*.

"He replied promptly, expressing his thorough agreement with me in the position which I had taken and accepted my suggestion that the *Standard* should take a decided stand on the question of Christian liberty which was involved. The next issue of the *Standard* contained one of his ablest editorials on 'The Tyranny of Opinionism,' which left no doubt as to his attitude.

"About the same time B. W. Johnson, editor of the *Evangelist*, then published at Oskaloosa, Iowa, published an editorial taking the same view. Thus by the united voice of these three papers the tide of sentiment was turned and Brother Lard was permitted to spend his closing days in peace. In conversation with Alexander Proctor (of Missouri), he referred to this incident as furnishing the most painful revelation that had ever come to him of how far many of our people had departed from the real spirit of the Reformation for which we were pleading."⁶

This spirit was manifested also by his refusal to make his paper a tribunal for the settlement of the organ controversy, holding that it was not in the paper's province to do what each local church must decide for itself. In this way he avoided making his paper speak ex cathedra for its constituency, a practice of newspapers which has done much harm to the cause which they claim to espouse. Instead, Mr. Garrison made his paper the vehicle of a personal message giving instruction, inspiration and encouragement to his readers. This was the real strength of his editorship.

II. HIS EDITORIAL PATTERN

Fred M. Hechinger, a newspaper correspondent writing in *Harper's Magazine* for May, 1949, complains that although he finds in his European wanderings things interesting, true and important, he cannot get them published at home. They do not get by the editorial desk because of editorial presuppositions. Instead of his paper's motto being "All the news that's fit to print," it becomes "All the news that fits the editorial pattern." This pattern serves to control the news output. Mr. Garrison's framework of ideas or editorial pattern must be gleaned from his own writings; his editorials in the *Christian-Evangelist*, in his books, and in his lectures.

One of his clearest statements is to be found in his article "Lessons from Our Past Experience" in "The Old Faith Restated," being "a restatement by representative men of the fundamental truths and essential doctrines of Christianity as held and advocated by the Disciples of Christ in the light of experience and

6. Ibid., p. 467f.

biblical research." This he edited in 1891. He thinks of our movement as The Current Reformation, which is undertaking to promote Christian unity and to hasten the fulfillment of Christ's prayer through the restoration of the Gospel in its original simplicity."⁷ He held that divisions among God's people, hindering their mutual fellowship and cooperation are wrong and should be healed; that these divisions have resulted from the corruption of pure Christianity of the New Testament, and that unity among Christians can only be secured by freeing Christianity from such corruption and restoring it in its faith, its doctrine, its ordinances and its life; and that every great reformation founded on vital principles demands freedom of utterance and of action in order to accomplish its aim.

It is clearly evident that two general emphases arise from this statement: an objective and a method. The first is the catholic impulse to promote Christian unity and to hasten its consummation in every legitimate way. The second is the sectarian impulse to state the method by which this shall be done, which enters into a most sensitized area of ecclesiastical life on one hand with a critical spirit seeking corruptions and departures from an accepted ideal, and on the other with a reforming spirit striving to restore an assumed ancient pattern of church life.

In regard to the emphasis on Christian unity Mr. Garrison can be acknowledged as an ecumenically-minded editor striving to see this unity consummated. In the Golden Jubilee anniversary number of the *Christian-Evangelist* in January, 1909, he wrote that "at the Illinois convention of 1868 (his own twenty-sixth year) I became aware for the first time that there were differences of opinion among the brethren and was greatly disturbed by it. I mentioned it privately to O. A. Burgess. He told me that these discussions did not harm, they served to clear the atmosphere." What he could not reconcile in his own mind was that a movement whose design it was to achieve unity should have such sharp rifts in its own ranks. But he was compelled to accept the inevitable, and work and write for the healing of divisions both within and without our own ranks. What irony that a movement that emphasized the need of unity should be constantly dealing with disunion!

Again in the Golden Anniversary number⁸ he looked back along the past road over which our movement had come and observed that "in our religious newspapers, in our colleges and in our missionary societies,—the three agencies for carrying on our

7. The Old Faith Restated, pp. 3 and 422f.

8. Ibid., p. 499.

propaganda,—we were experiencing the difficulties inevitably resulting from an excess of independence which we call liberty. We were a free people and many were afraid that even voluntary cooperation would endanger our freedom.” (In a later statement in the same volume of the *Christian-Evangelist*⁹ he states that the Disciples of Christ has much the same spirit of independence, of liberty and of union which characterized the American Republic. Our movement too had its Declaration of Independence from human authority in religion, its plea for liberty of thought and freedom of action, within proper limits, its independence of local churches together with the union of all such churches in a common body, its plan of blending liberty and loyalty together so as to form the bond of union. So he thinks that by this time we should have learned the lesson that we may work together as brothers and practice Christian union, without sacrificing our liberty in Christ or our loyalty to him. Then came one of his climactic sentences: “We are here to bring a divided church into closer unity, and a more or less corrupt church into closer conformity to New Testament teaching and practice.” That is his editorial pattern in a nutshell!

Yet his editorial chair was no ivory tower. He was busy with plans to accomplish this unity. He became the sponsor of “congresses” where our ministers might meet and discuss the pressing issues before our brotherhood in order to see the way ahead more clearly. Likewise he sponsored “talks” with ministers of other communions, one of which “Congregationalists and Disciples of Christ,”¹⁰ is published in pamphlet form. It consists of “two papers read by Dr. M. Burnham, pastor of Pilgrim Congregational Church, St. Louis, and J. H. Garrison, editor of the *Christian-Evangelist*, at a conference of Congregationalists and Disciples, at Central Christian Church, St. Louis, Feby. 8, 1897.” His paper was entitled “A Nineteenth Century Movement,” in which he set forth the right, the necessity and the principle for religious reformation.

At our Omaha convention in 1902 he proved himself the champion of cooperation and Christian unity. He had persuaded the program committee to invite Dr. E. B. Sanford, the advance agent, so to speak, of the forming Federal Council of Churches, to present the proposed plan of the federation before the convention. At an evening session, after an eloquent address on “Christian Union” by E. L. Powell, a resolution approving the federation principle was introduced by Mr. Garrison. J. A. Lord, then

9. Ibid., p. 657.

10. In the library of the Midway Orphan School.

editor of the *Christian Standard*, raised the question whether such an action would not be recognizing the denominations. Mr. Garrison was so generous and gracious in his reply that his resolution was adopted, but with some negative votes. Five years of controversy followed, but at the Norfolk convention in 1907, not as a part of the convention but in a special mass meeting, the Disciples entered the Federal Council of Churches.¹¹ And at the Topeka convention in 1910 when the Commission on Christian Union was organized, Mr. Garrison was one of the first members, along with Peter Ainslie, I. J. Spencer and others. These incidents are eloquent testimony to the sincerity and persistency of the man as an advocate of Christian union.

Concerning the Federal Council of Churches he wrote:¹² "It is one of the purposes of this union of religious forces in America to bring the united influence of the church to bear against whatever practice or custom is believed to be contrary to the interests of the Kingdom of God. It is well for our statesmen to bear in mind, in dealing with these questions, that the moral convictions of all the evangelical churches of the United States are against the present tendency to increase expenditures for naval supremacy in a time of profound peace. Better far than a large standing army and a great navy as a means of national defense, is the practice of justice and of righteousness in our dealings with other nations, and the cultivation of that higher morality which has its source in the religion of Jesus Christ." For him the Federal Council was devised to promote public morals by the potency which the religion of Christ enforces.

It is with some trepidation that we turn to the second emphasis provided by his editorial pattern. It has to do with the antinomy that has plagued our movement from its inception stated most incisively in the motto of Thomas Campbell, "Where the scriptures speak we speak, and where the scriptures are silent we are silent." We are not disposed to argue the merits of the question, only to state the position which Mr. Garrison took.

In his earlier career he seems to have had a deep conviction that our plea for unity was contingent upon our acceptance of the program for the restoration of the ancient order of things as set forth by Alexander Campbell in the *Christian Baptist* of 1828. It seems that this was a basic argument, or clear-cut proposal, to which he gave assent when he entered the movement in his student days. Later he veered from the restoration of the ancient

11. W. E. Garrison, *Religion Follows the Frontier*.

12. *The Christian Evangelist*, Vol. L, p. 392.

order to a return to primitive Christianity: that is, from an ecclesiastical standard to a religious one.

In his chapter in "The Old Faith Restated," 1891, he declared, "In undertaking to promote Christian unity and to hasten the fulfillment of Christ's prayer through the restoration of the gospel to its original simplicity, our fathers made no mistake."¹³ "That in carrying out this lofty aim they adopted as a working principle the rule that whatever was *without* divine sanction or authority had no legitimate place in the faith or practice of the church, and was not to be imposed on men's consciences by human authority and whatever *has* such divine warrant is not to be omitted from the faith and practice of the church." But to expect that these principles, so manifestly true, could be applied to all the difficult problems of modern times without any mistake would be to expect the impossible.

"Of course, there must be compliance with the divine command,—loyalty to God requires that; but 'where the scriptures are silent' allowing *freedom to choose* between limits of divine requirements, upon these no human authority can bind the conscience,—Christian liberty requires that. You cannot bind men where God has left them free. If it should be found that we have erred in the application of this principle, no one need be surprised at that. 'To err is human' " and then he proceeds to show what it has done for us,—“on the right of the churches to use instrumental music in worship, or to cooperate through missionary societies in the work of evangelizing the world. That instead of presenting to the world an illustration of that unity for which we plead,—a union in Christ of willing hearts and hands, working together for the salvation of the world,—we have presented the spectacle of isolated and independent churches engaged in heated controversy over the *right* to cooperate in an organized and systematic way to evangelize the nations.”¹⁴

Whether the scriptures are vocal or silent must of course be determined by one's view of the scriptures and his method of interpreting them. If the traditionally Calvinistic method is employed, as was in vogue in America until the rise of higher criticism, then the scriptures were interpreted with the page too close to the eyes and without sufficient collateral knowledge to keep its statements in their proper perspective except when it was framed in a rigid ecclesiastical frame. In the early 1890s controversy arose in which the traditional interpreters pilloried Dr. Chas. A. Briggs and others who were using the larger perspective in their

13. The Old Faith Restated, p. 422f.

14. Ibid., p. 437.

teaching and writing. Mr. Garrison was courageous enough to discuss the so-called higher criticism in an address before the Texas Christian Lectureship in December 1893 under the title "Higher Criticism: What it is and what should be our attitude toward it?"¹⁵ From which we quote: "There is no half-way position between the old Romish idea that faith prospers best in ignorance, and the fullest welcome to reverent and rational criticism as an instrument for attaining a better understanding of the Bible." Citing Dr. William Rainey Harper, president of the University of Chicago, that the term meant simply "inquiry," "the discovery of truth," he himself held that it "had encouraged a deeper and more wide-spread interest in biblical studies; that while he recognized the legitimacy of higher criticism as an instrument for ascertaining the truth about the Bible he reserved the right of accepting or rejecting its conclusions according as they commend themselves to our judgment after giving them an honest and fearless examination."

In thus bringing the issue into the open he was compelled to cross swords with Brother McGarvey, who held that higher criticism was not being used at all for the discovery of the truth but for a certain insidious propaganda. Mr. Garrison judged McGarvey's motives to be resentment at the apparent assumption of superior learning. However that may be, Garrison was "convinced that higher criticism had produced a new view of the Bible, thereby ruining favorite proof-texts and discrediting the method of arguing from proof-texts, emptying the arsenal of the controversialists of ammunition suited only to sectarian warfare. Thus it made old cleavages unimportant." Having investigated and stated the method and the results of higher criticism in a frank and fearless way, he was prepared to employ its findings in dealing with the issues before the brotherhood. A growth, an evolution from a more to a less strict construction of his views where biblical interpretation is involved, is increasingly manifest as time goes on, the progressive nature of which has effected his editorial policy and given judicious leadership so important to the life of our brotherhood.

As stated above he was anxious to assemble his brethren for a reappraisal of the tendencies in our own household. He proposed that general meetings should be held where such issues as biblical criticism, social questions, and, with admirable courage, possible modifications in the doctrinal aspects of our movement; and also recent developments in the religious world in the field

15. The New Christian Quarterly, April, 1894.

of Christian unity. Especially should these things be done since we have had the time to test the value of our doctrine and to learn much in the school of actual experience. Thus we might draw some conclusions as to our present duty and responsibility. At this deeper level he made perhaps his greatest contribution to the life of our people at a period when this kind of leadership was sorely needed. To this leadership the man in the editorial chair of the *Christian-Evangelist* applied himself with ardent devotion, seldom counting the costs to himself. His mild-manneredness had been transformed into the championship of daring enterprises. He was mild and genteel but he was no longer a pussy-footer. He was ready to speak for the truth as he saw it, never afraid to speak lest he arouse the opposition to a renewed attack of bitterness. He felt that everything was to be gained by calmly and fairly, yet firmly, facing the problems of the brotherhood,—many of them problems which had hindered its progress. At that he might have been a little over-optimistic, as later events show, but on the whole he was a good editor and wielded a good influence for his times and its needs.

Just how he made this transfer of emphasis is perhaps best seen in a series of exhortations to his brethren:¹⁶

“Let us indeed be loyal to the scriptures as our fathers were, but let us manifest that loyalty by our willingness to accept whatever light helps us to a better understanding of their history and sacred contents.

“Let us indeed contend earnestly for the faith once for all delivered to the saints, but let us not contend with each other over differences of opinion to the overthrow of faith and the confusion of saints.

“Let us with Paul pronounce anathema upon all who would preach any other gospel than that which has been preached; but let us pronounce a blessing upon every son of light who can give us a clearer insight into that gospel, a better interpretation of its meaning and a truer and wider application of its principles to the condition and needs of our time.

“Let us walk indeed in old paths, but see to it that our faces are turned in the right direction and that we place no barbed wire fence across those paths which would prevent inquiring souls from going out in quest of higher truths and nobler attainments in the Christian life.

“Let us indeed be zealous for the truth delivered unto us by our spiritual fathers; but let us never doubt that God has other

16. *The Reformation of the 19th Century*, p. 510.

truths for other ages and generations to emphasize and that if we have the spirit of reformation which they possessed, God will have a message for us to deliver to our age, as he had for them to deliver to their age.

“Let us indeed stand unflinchingly for the doctrine taught by Christ and his apostles; but let us not neglect that divine charity or love without which all our knowledge and all our faith are but as sounding brass or a clanging cymbal.”

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INVOCATION

Raymond F. McLain

THE WORLD MISSION OF
THE CHURCH

Cyrus M. Yocum

TRENDS IN CONTEMPORARY
PREACHING

Dwight E. Stevenson

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INVOCATION

RAYMOND F. McLAIN*

In this day, a new day to the graduates, in this chapel, a new symbol of man's sustained belief in goodness in the face of evil, speak to us, thy children, O our God.

Speak softly of the beauty that is here, immobilized in line and stone, caught in mass and column, standing strong against the strains that would destroy.

Speak thoughtfully of our fathers, men who fail if we shall fail, men who live again if truth abides in us.

Speak wistfully of our opportunities ignored, of the freshness of a faith grown stale, of the dreams of our own childhood and the aspirations of our youth.

Speak urgently of the need contained within the passing hour, for each single life is precious and its loss is tragic.

Speak boldly of our present world, requiring courage if we enter, promising disaster if we refuse or fail.

Speak wisely through thy word, thy printed word within our hands, thy word that is the struggling pageant of the universe.

Speak hopefully of the forgiveness that is for man, if only he will seek the humble heart.

Speak comfortably of the love that will not forsake us, however frequently we may deny its presence by our willful deeds of selfishness and violence.

Speak kindly as we hear again the words, "Come unto me, all ye that labor and are heavy laden."

—Let us come, Let us come. Amen.

*President, Transylvania College, Lexington, Kentucky.
Invocation at The College of the Bible Commencement, June 16, 1950.

THE WORLD MISSION OF THE CHURCH

CYRUS M. YOCUM*

Among the first communications to come to us from our Japanese brethren after the return of peace was a statement from a member of our church at Sendai. The church building there had been utterly destroyed by bombs from the American air force. All that remained of it were the stone foundation and some pieces of glass from the stained glass windows and they were pieces which the heat had melted and fused into a thick mass. Describing the condition of the church our Japanese brother said, "We have no church building at all, but we have strong church in our hearts."

What is the church? Is it a building? Yes, the word church may refer to a sanctuary in which Christians worship God. But when our friend in Sendai said "We have strong church in our hearts" he referred to something other than a building.

In the New Testament the church was primarily a fellowship of the apostles and disciples at the center of which was their blessed friend and leader, Christ Jesus their Lord and Saviour. The church was not organized on a constitution, or a code of regulations, or a creed. At first it had no sacred scriptures except those of Judaism. In the beginning it was not an organization; it was just a strong attachment for an inspiring leader; a personal trust in him, an unswerving devotion to him, a fellowship with a beloved friend who had called them into his blessed circle and set them on their world crusade.

Of course that fellowship was a Christian fellowship; it breathed the spirit of Christ, it was opposed to all unrighteousness. Jesus used the word church only twice so far as the records go. He said "Upon this rock I will build my church and the gates of hades shall not prevail against it." And again he said "If thy brother sin—tell it to the church." In each case he set the church over against sin. The church is Christian in character; it is opposed to unrighteousness.

Not only is the church Christian; it has a mission to perform in the world. Its business is to carry on the work of Christ to the ends of the earth. It is the appointed agency for the extension of the Kingdom. It spends its life and its substance for the conversion of the world.

*Executive Secretary, Foreign Department, The United Christian Missionary Society, Indianapolis, Indiana.

Address given at The College of the Bible Commencement, June 16, 1950.

The church, therefore, is a universal, an ecumenical fellowship. It knows no geographic boundaries, no race barriers, no class distinctions, no national limitations. In it there is neither Jew nor Greek, male nor female, bond nor free, native nor foreigner. It cannot be otherwise than universal fellowship and be the body of Christ.

The charter of the church is the Great Commission and the reason for the Great Commission rests in the very nature of the church itself. The church cannot be set in the world to carry on the work of Christ and be narrow or local or limited. The church can be local only in the sense of geographic location; it cannot be local or narrow in interest and aim. If it is local in aim it isn't a church, if it is a church it isn't local.

The nature of God whom Christ came to reveal makes the mission of the church a world mission. Christianity is not unique in presenting God to the world. Religions generally are the result of an effort on the part of some individual or group to find God. But Christianity is unique in revealing God as a kind and loving Heavenly Father. It is true that the Old Testament hints at His Fatherhood. It says "Like as a father pitieth his children so the Lord pitieth them that fear him." But it remained for Christ to take a figure of speech and make of it a simple declarative sentence. There are ninety-nine names for God in the Koran but not one of them is Father. In contrast Jesus refers to God as Father more than one hundred times.

Since, therefore, God is our Father, all of us are brethren and with Oxenham we exclaim:

"Join hands then brothers of the faith
Whate'er your race may be.
Who serves my father as a son
Is surely kin to me."

Now no compassionate father and no like minded child of the common Father, can be satisfied so long as other children in the family are hungry or cold or naked or illiterate or sick or sinful. The very nature of God as revealed by Christ makes the church a world church. I cannot believe in one God as Father of all mankind and then look upon the church which is the body of Christ by which he does his work around the world as anything but a world church. The minute I accept the idea of one God and Father, I cut from under my feet any foundation for a local or limited church.

The nature of the Christian message makes the church ecumenical. Other religions have beauty and truth within them. You cannot honestly search for God without finding beauty and truth.

But the non-Christian religions contain much that is false and even repulsive. Nor is there any vital spiritual truth in any non-Christian religion which is not found in clearer light and more pristine beauty in Christianity and there is much in Christianity not found in any or all of these other religions. E. Stanley Jones says "Let the non-Christian religions speak their best word, not their worst word and it is still not the word." The Christian message transcends them all: it gathers up and presents in fairer light all their worth and then adds infinitely of its own abundant riches. It is the flower and fruitage and fulfillment of them all in Christ.

In all that Mahatma Gandhi did for the outcastes of India he rose above his Hinduism. Who ever heard of anyone rising above his Christianity? Our failures lie in the fact that we live so far below it. A Jewish gentleman became a Christian. He once said "Wherever I go people say 'O, you are a converted Jew' and I always answer 'No, not a converted Jew, a completed Jew'." It was not conversion, in his thought, from one to another of two which stand on an equality, but a lifting up from the lower to the higher and the nobler.

The nature of man and the world in which he lives makes it necessary for the church to be a world church. Lucock says "Man is an individual in a world of crowds." The world in which man lives today is an interdependent world where people live close up. In such a world there is implicit need for a common conscience, common ethics, common ideals, common standards of living, common techniques of life. The world cannot be a peaceful world without them. Lincoln once said that the United States could not abide half slave, half free. The world, which is much smaller today than the United States was then, cannot abide half pagan, half Christian.

How is the church fulfilling its mission to make the world Christian? There is much to encourage us. At the last decennial meeting of the International Missionary Council there were almost 500 delegates from sixty-nine nations or political divisions of the world, speaking more than one hundred different languages. This is symbolic of the fact that the church has actually extended itself to all but the very ends of the earth.

Christianity is not the oldest religion, in fact next to Mohammedanism it is the youngest, but it is by far the largest, the most far reaching, the most rapidly growing, the most influential religion in the world. You have to add together all of the Confucionists, all of the Mohammedans and all of the Hindus to get a figure comparable to the total number of Christians, which include

about 600,000,000 people divided roughly two-fifths Roman Catholics, two-fifths Protestant and one-fifth Eastern Orthodox. In mission lands the 40,000,000 Christians are divided about equally between Catholic and Protestant. Moreover these other religionists are localized, the Confucionists in China, the Hindus in India, the Mohammedans in Africa, Southeast Europe and Southwest Asia, while the Christians are literally scattered over the whole world.

The Protestant Christians of the world are in the by and large literate people of character, ability and leadership. In the world today only thirty-eight percent of the population are literate. Of the Protestant Christians probably ninety percent are literate; of the non-Christians approximately ten percent. There are seven times as many Christian teachers in the government schools in India as the comparative number of Christians would justify. Of India's nursing profession the Christians furnish seventy-five percent out of their two percent of the population.

Of Japan's new government after the war eight of seventeen ministers were Christian while the Christians number less than one percent of the population.

The world church is not only composed of literate people of ability, character and leadership, it is becoming more and more conscious of its world-wide existence. More and more it enjoys its world fellowship and more and more its membership grows in like mindedness. How could it be otherwise? The Bible or portions of it have been translated into close to 1,100 languages and dialects. The great hymns of the church are also translated into those languages. Christians around the world read the same book, they sing the same hymns, they worship the same Lord, they adore the same Saviour; and people who read the same book, sing the same hymns, worship the same Lord and adore the same Saviour are certain to grow alike in faith and purpose, in ideals and aims, despite their differences of race, nation and culture.

The late Archbishop William Temple said "Neither the missionaries, nor those who sent them out were aiming at the creation of a world-wide fellowship, interpenetrating the nations, bridging the gulfs between them and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world fellowship has arisen from that enterprise. But it has risen. It is the great new fact of our time. . . . It is of urgent importance that we become aware of it, that we further it in every way open to us,

and that through it we take our part in providing for the spirit of Christ the agency by which He may transform the world."

That this world fellowship of Christians is wielding a mighty influence for righteousness is forcefully stated by Dr. Henry P. VanDusen in his book *World Christianity—Yesterday, Today and Tomorrow*. He says "It would be an exaggeration to say that the only rays of light piercing the gloom of our world's present outlook come from the Christian movement. But it would be an exaggeration of a truth. There is no other force spread widely through our contemporary world and disseminating through the whole of humanity influences for the righting of the wrongs, the healing of its deepest maladies, the bridging of its divisions, possibly even the halting of the fatalistic descent toward conflict and chaos. There is no other agency reaching out toward every corner of the earth, toward every people and every aspect of human life—for health and enlightenment, for reconciliation and redemption. There is no other institution or movement which still holds together the shattered fragments of humanity, as an earnest to all men of what God intended the life of mankind to be and what some day the family of nations may become.

"The world-wide movement of the Christian Church! There is nothing else like it in all the world. There has been nothing like it in the whole of human history. The truth is there is nothing which can so much as be compared with it. With all its divisions, its inadequacies, its apostasies, it is today the greatest power for the uplifting of the life of humanity in its every aspect and for the building of the fairest world which this planet has ever seen. Its powerful advance, with incalculable benefit to mankind, waits upon our realization of that fact, for it is a fact. And then upon our appropriate response to that fact."

More and more the churches around the world are working together as one church. Ninety-five percent of all foreign missionary effort is now being carried on on a non-competitive basis and very much of it on an actively cooperative basis. Through the International Missionary Council and the World Council of Churches churches of many nations work together for the common good of all.

But though we take heart in the churches' noble achievements we stand in deep humility before its failures and its unmet opportunities. The church cannot go much farther in its world task until it further cleanses and unifies itself. The dross must be removed. It must become more completely Christian. It must truly be "called out" and set apart from the secular world. Its members must be really a "peculiar people". There must be a new and more

complete acceptance of Christ as the Lord of Life. The cross must become more than a charm on a watch chain or the lapel or a decoration on the communion table—such uses of it are of course praiseworthy—but the cross must become a true and vital symbol of a way of life, which is unselfish service for the larger good. May all of us sing sincerely

I take, O cross, thy shadow for my abiding place;
I ask no other sunshine than the sunshine of thy face
Content to let the world go by, to know no pain nor loss
My sinful self my only shame, my glory all the cross.

While the church is amazingly one in its ideals and aims, its schisms still break the heart of Christ and far too effectively tie the hands of His followers. The unity for which Christ prayed and for which the Campbells and Stone lived and laboured has not yet come. The Christian world is still divided and the work our fathers so nobly began remains unfinished. The work of Christ proceeds haltingly when it might mount up with wings as eagles if only we were one. More than 100 foreign missionary societies or boards cooperate in the Foreign Missions Conference of North America. Thank God they do cooperate, but may the Father forgive their separate existence. More than 200 denominations in the United States and Canada live their separate lives divided. Agreeing upon ninety points of doctrine they disagree on ten and because of that disagreement they remain separated.

What Thomas Campbell or Barton W. Stone might say or do as regards the present problems of Christian unity, were they alive today, no one can say. This we know, their sympathies were wide and their love was deep. Thomas Campbell was once willing to continue with the Presbyterians, though he did not agree with them; but he was willing to cooperate on a basis of mutual forbearance in all matters of opinion, and of united action in all matters of "faith, piety and morality". Late in life he agreed with Alexander Campbell when he said, "They—the Baptists—and we should have remained one".

May we the spiritual heirs of the Campbell-Stone movement be just as courageous in our thinking, as were they, to tread without fear, as did they, any new path, or old, into which Christ may lead us: and may we be just as generous in spirit, as were they to give up gladly, as did they anything we may hold dear if it should be found to stand in the way in which Christ may lead us to complete unity in Him.

“Oh holy Ghost thou God of Peace
Pity thy church now rent in twain
Bid wrath and strife and variance cease
And let us all be one again.”

The church must further influence its environment for good. Political corruption, industrial inequalities, race prejudice and war all challenge it to the attack and all await its cleansing presence for correction.

The third challenge which dares the church is the challenge to complete its geographic and numerical task. Vast portions of the earth are without Christ. Lhassa in Tibet, Kabul in Afghanistan, and Mecca have no church of Christ. More people await His coming in the spirit today than awaited when He came in the flesh. Two-thirds of the earth's population know Him not.

But the times are ripe for revival. A hungry world yearns for the bread of life. Fifty-two thousand decisions for Christ were recorded in Dr. Kagawa's meetings in Japan in a ten months period following the war. His secretary said “Just like Pentecost”. We must press our advantages there and everywhere toward the completion of the world mission of the church.

Into the ministry of such a church go you who are graduated here today. It is a church united and yet divided; world-wide yet with multiplied millions still to be reached, powerful for peace yet set in a world of distressing strife; exerting the mightiest power for good in the world today, yet with whole areas of life untouched by its influence; it is the body of Christ by which he does his work in the world. It is altogether worthy to demand the best that is within you—you can give yourselves to it in confident faith that you are laboring in a holy enterprise which is daily changing lives, remaking society, transforming the world; yet an enterprise which has not yet attained, which therefore challenges your noblest effort. With Paul may you press toward the goal for the prize of the high calling of God in Christ Jesus: toward the attainment of the day when the kingdoms of this world shall become the Kingdom of our Lord and Christ.

TRENDS IN CONTEMPORARY PREACHING

DWIGHT E. STEVENSON*

There are in the United States 199,302 local churches. Last Sunday, presumably, 199,302 congregations in these churches either listened to sermons or pitied themselves for being without a preacher. That is a lot of preaching and a lot of listening; but it accounts for only one Sunday in one nation. This has been going on since Pentecost, and in many nations.

Why does it keep on going? There are some who ask, "Why should it keep on going?" In the summer of 1936, for instance, Fredrick Sydney Fleming, Rector of Trinity Church, New York City, proposed a moratorium on preaching for a year or two because sermons had degenerated into religious pep talks. Congressman Bruce Barton followed in Rector Fleming's steps, in October of the same year, by publishing an article in the *Forum Magazine* entitled, "Must We Have Sermons?" In this article Barton described himself, a Protestant, attending a Roman Catholic mass, grateful for being spared the torture of listening to a sermon. He professes to have found a great mystical drama going on in the Catholic mass and says that he was "stirred by the wonder of it, that from the very start of the race there should have been a consciousness of the *something within* and a relationship of that *something* to the Something Great Without." This drama of mystery and emotion, he said, has nothing to do with mind and words. Sermons stir up the mind, and "The mind and the *something* are things apart."

All of this may sound very modern; many preachers were afraid that it might be the beginning of a contemporary trend. But it is far from new. In Queen Elizabeth's reign, for at least fifteen years, preachers were forbidden to preach. Instead they read homilies from books of sermons that were provided for the purpose. Such a collection was edited in 1562 with Cramner, Ridley, Latimer, and Butzer as contributors. As late as 1577 Archbishop Grindal protested to the queen that ministers ought to create and deliver their own sermons; he was deposed from his office for his boldness.

MORATORIUM ON PREACHING?

At an even earlier date preaching declined, without royal decree. From the eighth until the eleventh century the Christian

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pulpit sagged badly, so much so that about 762 Chrodegang, Archbishop of Metz, decreed that there must be preaching in the churches of his diocese at least twice a month, and that the preaching must be such as the people could understand. In 814 Charlemagne issued a like decree for his whole Empire. Such decrees would not have been issued if there had been no need for them. During this long blackout of the Christian pulpit ritual often took the place of preaching altogether. When it did not, great sermons of the past centuries were read aloud, or quite frequently a preacher pirated his sermons from books.

The years marking the low-ebb of Christian preaching were the dark ages. Learning and morality were also at a low ebb.

Rector Fleming's suggested Moratorium on Preaching does not sound so much like the beginning of a modern trend after all, nor does it look very alluring. His parish was in the heart of New York's financial district; in fact, the rector's address was 92 Wall Street. His church, at the time of his pronouncement, owned assets to the amount of \$32,000,000 and had an annual gross income of \$2,457,780. Preaching in such a setting, especially prophetic preaching, was at the very least difficult. It may even have been embarrassing.

At the same time, Bruce Barton's summons to immerse ourselves in uninterpreted liturgy loses some of its appeal. He reveals the weakness of his own cause when he says that sermons stir up the mind and that the mystical *something* he felt was a thing apart. Religion is not an emotional fog-bank of mystical feeling. It is the demanding will of God presenting definite moral claims upon men. That needs a preacher, and unless the church itself goes into decline there will be no decline in Christian preaching.

PLAGIARISM

We have already said something about pirating and plagiarism. One modern American preacher, belonging to our Brotherhood, was confronted one Sunday following the service by a layman who said, "I liked that sermon. I liked it today and I liked it the first time I read it in a book by Harry Emerson Fosdick." Unabashed, the preacher replied, patting the layman on the back, "But didn't I *preach* it well, though?"

You may not believe it, but this sort of thing has been going on for a long time. The Fosdicks to the preachers of the early middle ages were Augustine, Caesarius, bishop of Arles, and Gregory the Great. In the weakness of the clergy such a practice was actually encouraged. For example, sometime between 822

and 842, at the request of the Archbishop of Mainz, Rabanus Maurus wrote a book of sermons, for private reading and especially for priests, to be used in their preaching. At the completion of his task the author informed his archbishop, "In obedience to your commands I have composed a book of sermons to be preached to the people on all subjects which I consider necessary for them."

By the fourteenth and fifteenth centuries this practice had reached epidemic proportions. An historian reports, "There were books of outlines, collections of various sorts of material, from so-called 'flowers' derived from Scripture and other sources, to fables, tales, illustrations gathered from nature and elsewhere." One book called *Parati Sermones* (prepared sermons) passed through seventeen editions. Perhaps the most amusing of all these books is one published by John Werdena in Amsterdam in 1642. Running through twenty-five editions, it bore the title *Sermones Dormi Secure*, which being interpreted means, *Sleep Well Sermons*. The title is explained in the author's introduction: "Here happily begin the Sunday Sermons with expositions of the Gospels through the year, quite well known and useful to all priests, pastors, and chaplains, which are so called by the other title of Sleep Well, or Sleep Without Care, for this reason, that without much study they may be appropriated and preached to the people."

Here is an outline from a book *The Preacher's Gem* published in Paris in 1517. The text is Mark 6:48, "The wind was contrary to them." There are four points:

"(1) The east wind blows when a man reflects on the sorrowful condition in which he entered this life.

"(2) The west wind, when he reflects on bitter death.

"(3) The south wind, when he thinks of the joys of eternity.

"(4) The north wind, when he thinks of the terrors of the last judgment."

The result of this practice, wherever it spread and persisted, was that the clergy "became more lazy, ignorant and incapable," than they were before they got the help. Preaching is truth coming through the personality of the preacher who is talking, and there are no short cuts to hard thinking and disciplined creation. The history of the church is clear on this: Anthologies of outlines and illustrations are crutches that turn a crippled preacher into a mental invalid. Periods of plagiarism and pulpit piracy are periods of the church's decline.

IMPROVED HOMILETIC TECHNIQUES?

If neither the suggested moratorium on preaching nor pulpit piracy are modern trends, then what is? Perhaps, you say, we are better on sermon techniques; we have the homiletic know-how. Here again we are slated for disillusionment. Modern sermons are strong on illustrations, and yet no preacher has been more skilled at this than John Chrysostom who lived in the fourth century, and you will go a long way to find a more enchanting story than Christopher of Alexandria's parable of the man who allowed a poisonous snake to live in his house because its eggs were coins of gold. That was before A. D. 836.

Well, you say, we are much better on sermon outlines. We have a much stronger sense of structure. The truth is, preachers have not learned anything new about making sermon outlines since Bernard of Clairvaux began preaching the first Crusade. The scholastics were far more analytical than we are. The forms of Christian preaching had been shaped as early as four hundred years before Martin Luther and they have not been seriously altered since then.

This address is entitled "Trends in Contemporary Preaching." So far we have roamed all over the forest with gun and camera without flushing a single trend from the underbrush. Do not despair; the real trend in preaching is to be found not in the pulpit's method but in its message. Preaching in every age is the music of a harp string, held taut by the tension between the novelty of the age and the antiquity of the Gospel. The note to be sounded will differ with the changes in the tension. This is to say, that there is a new pulpit in every age. In every generation it is through preaching that we are able to see the church's serious business with that generation. It will be worth our while to take a quick glance at the changing message across the centuries:

THE CHANGING MESSAGE ACROSS THE CENTURIES

Preaching for the Apostles began as "kerygma," proclamation, the telling of the story of Jesus' life, teachings, death and resurrection, calling men to repentance. Its gospel was bold and demanding. For example, when the Pentecostal multitude cried out to Peter, "What must we do to be saved?" Peter did not ask, "What do *you* think about it?" and start a group discussion.

For the Church Fathers in the next age of the church it was not the telling of the gospel story that was needed; that was known by then. The task was squaring the Gospel with the Greek

mind, making a rational case for it. So preaching in the Post-Apostolic age became Apologetics.

With the rise of the Church and the elaboration of ritual, preaching too became ecclesiastical. Texts were taken from the *pericopes* (the selections of scripture appointed to be read in the worship services), and sermons were rooted in liturgy.

When by the fourteenth century the church had sunk into corruption and needed reform, the pulpit became a prophetic voice, the instrument of an awakened conscience. This Pre-Protestant preaching aimed not only at church-reform but also at social reform. For example, Jacques DeVitry, in the thirteenth century, said that men have two hands, one for working and the other for giving, "and he who lacks either is considered maimed." "I have seen certain greedy, rich men who kept the year's harvest in their granaries and their wine in their cellars while they waited for a time of scarcity; and they kept it so long that when they brought it out the grain was good for nothing, and the wine spoiled and fetid; because they were not willing either animals or poor should have any use of it. Such are not only . . . thieves or robbers . . . they will be condemned as murderers." Michel Menot, in the early sixteenth century, struck this strong blow at political corruption, "But now the lords of justice are like the cat who is set to guard the cheese to keep mice from eating it. But if the cat once puts its own teeth into the cheese, it will do more damage in one bite than the mice in twenty. So the officials of the king are appointed to protect the common people, the poor. Yet they do more harm to a poor man in the course of winning for him six votes in one lawsuit than all the taxes, all the fines, and all the soldiers and men-at-arms who can come upon him in a year."

The preaching of the Protestant Reformation had to do two things: Recover the Bible and Refute Roman Catholics, so it became largely expository and controversial. After the first fathers of reform were gone their lesser disciples descended into dogmatism and even more bitter controversy.

With Wesley and Whitefield in the eighteenth century preaching became missionary and evangelistic. On into the nineteenth century up to the dawn of the twentieth, the watchword was the expansion of Christianity. "The world for Christ in this generation!" chanted the Student Volunteers, mirroring the age. "I looked upon all the world as my parish," Wesley had said. These were the years of the Great Awakenings and of the Missionary Crusade. Some of the momentum of revivalism still lingers on into our time, but its main force is spent, and we have in our time another task.

How far we have shifted can be seen from the conclusion of George Whitefield's sermon on "The Kingdom of God." "Had I a thousand lives," he said to his large audience, "had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ! Come, then, let me prevail with some of you to come along with me. . . . He will receive you with open arms; the dear Redeemer is willing to receive you all. Fly, then, for your lives. The devil is in you while unconverted; and will you go with the devil in your heart to bed this night?"

ETHICS AND PHILOSOPHY OF RELIGION

Now we come to the period through which you and I have been living, and which, I am convinced, is yielding place to another. Much missionary and evangelistic preaching had been for another world. This world was left to the Morgans and the Rockefellers and Tammany Hall. The World was the World and the Gospel was the Gospel and never the twain did meet. Preaching for more than forty years has been grappling with the problem of bringing them together. That is to say, the message of the Christian pulpit in this twentieth century has been predominantly ethical. The kind of Christianity we have been interested in is applied Christianity. Most of us could not get very excited over evangelism, for it seemed to us little better than adding more half-converted pagans to the lot we already had in our congregations. Turning away from dogma and even from scripture (really), we have been saying "Christianity is a life."

This might have worked, if the society to which we had been preaching had really known the Christian gospel and had honestly believed in it. Actually this half century only pretended to believe in Christianity. The creed it truly believed was the creed of materialism; its thoughts were "meat and money thoughts"; its world was a world of "coins and wires and motor horns." And so, along with Christian ethics, we preached Apologetics. We tried to bring these modern fellow-pagans within the churches to a genuine belief in the religion which they formally professed. Sermons on topics such as "Why I Believe in God," "Does Man Need Religion?" "What Religion Is and Does," were legion; they were trying to make a case for Christianity. A modern term for this type of thinking is "Philosophy of Religion." Its bearing on the deepest needs of people is seen in an analogy of Henry Nelson Wieman's which I heard one summer in one of his classes. Philosophy of Religion, he said, is the dietician who prepares the menu; theology is the cook who translates that menu into food for the table. Well, if hungry congregations in recent years

looked up to us and were not fed, it may be because we had brought in the menu but never followed it up by carrying in the meal!

Ethics and philosophy of religion! This is the kind of preaching that I did when I came out of seminary; it is the kind of preaching now going on in liberal pulpits all over the country. There is only one thing wrong with it. It is hollow at center. Philosophy of religion led men to believe in the reasonableness of religion, and ethics spurred them to apply it, but how could they become religious in the first place? How could they acquire and grow in faith? That must have been a complete mystery, for we did not tell them; and it must remain a mystery, for we are not telling them now.

We have tried to make our biblical text walk in the street, says Joseph Fort Newton, but sometimes it has stayed too long in the street and has become too much at home there. That is to say, our preaching has become too horizontal; too seldom vertical. The warning of P. T. Forsythe in his Yale Lectures of 1907 was not heeded, for then he said: "We must all preach *to* our age, but woe to us if it is our age we preach."

AROUND A NEW CORNER NOW

I think I see many signs which indicate that we are now turning the corner into a new era of the Christian pulpit. It has to do with the filling up of that hollow center which has developed during the first half of this century. Our people—perhaps we ourselves—are scripturally, theologically, and devotionally illiterate. We shall have to teach them, and we shall have to begin by teaching ourselves.

We shall have to return to the deep sources of our religion. And for the Christian pulpit, what are the deep sources? I think there are at least three of these.

The first deep source of the new preaching is *theology*. This will mean a change in our reading habits; we must stop looking for the easy book filled with usable illustrations, and begin reading the difficult ones that grapple with fundamental issues. We must stop stringing a few beautiful stories on a thread of generalizations and holding up the resulting necklace as an example of thinking. Instead, our sermons must be like chains, wrought out in white heat under hammer blows of hard reasoning and linked together with strong bonds of logic.

There will be dangers in this new preaching. There is the danger of dogmatism, for little minds can seldom contain dogmas

without pronouncing anathemas upon those who differ with them. There is the danger of obscurantism and technical jargon. There is the danger of resurrecting a dead theology of another day and of posing this animated corpse as the prophet of our living era. Real theology can be none of these, for it is nothing less than the translation of the Christian faith into the fresh, contemporary and meaningful thought-forms of each living generation. Even in face of the dangers, modern preaching must become more theological. And what if you graduate from seminary with only a smattering of theology? You will be like a certain celebrated wedding guest who forgot his wedding garment!

The second deep source is *devotional life*. For the past fifty years ministers have been too busy to pray. We must learn, and we must teach our people. This will mean an increase in devotional literature and a return to the classics of the saints. It will mean a liturgical revival in public worship. We will no longer preach that apologetic sermon, "It Pays to Pray." Now we will preach a teaching sermon "Pathways of Prayer." Meantime, visions of monks atop high pillars and on long begging pilgrimages will warn us of the dangers which we must avoid in deepening our own spirit of devotion and of leading our people into the mysteries of divine communion.

The third source is *the Bible*. You may say that preaching has never departed from the Bible. By this, I suppose, you mean that preachers still take a text. Forsythe hit the nail right on our thumb when he said, "The Bible is still the preacher's starting point, even if it is not his living source. It is still the usual custom for him to take a text. If he but preach some happy thoughts, fancies, or philosophies of his own, he takes a text for a motto." He sounded an unheeded warning when he went on to say, "The public soon grow weary of topical preaching alone, or newspaper preaching, in which the week's events supply the text and the Bible only an opening quotation."

What all of this may mean for preaching it is not possible for anyone to foresee clearly. There are some things that it does not mean. It does not mean Bible-centered preaching, or Bibliolatry. It does not mean a return to proof-texts. It does not mean the chopping up of scripture into homiletic mincemeat. It does not mean a reincarnation of biblical preaching from any bygone age.

The reason why one can be so confident in these negatives lies in seventy-five years of recent history in which historical and literary scholarship have revolutionized our view of the Bible.

It seems to me that this implies two things for biblical preaching in the immediate future, that is, during your ministry:

One, it means that we have got to learn how to convey the positive fruits of biblical scholarship to our people. Up until now we have not done this. Some of us have kept silent, pretending that this was all very nice to know in seminary but of no possible use to us in our ministry. Others have rushed into the pulpit with a spirit of debunking. Where such "modernist" preaching has prevailed it has not made the Bible a living book; it has taken the Bible from the people and given them nothing in return. The temper of such preaching is ridiculously illustrated by a seminary friend of mine, who went home to his wife after the first day in Old Testament class, poked his head around the kitchen door and greeted his spouse with the blythe announcement, "There ain't no Abraham!"

The proper way of conveying a modern knowledge of the Bible to church congregations is still to be discovered. It calls for intellectual pioneering of the highest creativity. If you want to cooperate with the future, I suggest that you decide right now to devote the next thirty years to a beginning in this direction. I do not know very much about how it is to be done, but of this I am convinced: Unless we can win the rank and file of our people away from a narrow, literalistic view of the Bible, we shall not be able to lead them on to a Christian philosophy of life adequate for this time. We shall have a hard time doing it, but we must learn how to convey the positive fruits of modern biblical scholarship to our people.

Two, we must now begin to preach the scripture in large units and with long perspectives. This means single sermons on whole books of the Bible; it means sermons on ideas which run like highways clear across the Bible all the way from JED and P to Second Peter. How much more it may mean I cannot tell, except that you will have to study the Bible in the future as you have never yet studied it. The Bible must become a world in which you are at home and where you know your way about. When I say you must learn how to be at home in it, I mean more than a knowledge of books and chapters and verses. I mean that you must become a citizen in its spiritual order. "The minister must so live in it [the Bible] that he wears it easily. One reason why people are repelled by it is that the preachers cannot carry it with easy mastery. They are in Goliath's armour," said Forsythe.

What all this adds up to, as I see it, is that we are now swinging into a great period of pulpit pioneering. It is you who have been chosen to pull up the old tent pins and move the expedition onward into the west, to blaze new trails, to find new rivers, to put virgin soil under cultivation . . . and while you are doing this do not forget to be always on the alert for Indians!

David L. Dingle, Jr.

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THE COLLEGE OF THE BIBLE

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OCT 28 1986



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FOREWORD

This issue of THE COLLEGE OF THE BIBLE QUARTERLY is devoted to the dedication of the new buildings, September 25-26, 1950.

The materials of the exercises are included except for some of the briefer items which were not written.

It is hoped that this will serve as a reminder to those who were present and also give those who were not here an opportunity to catch more of the spirit of the services.

In preparing for the ceremonies it was anticipated that many alumni and friends would be unable to attend. Therefore, more copies of the program were ordered than deemed to be necessary for those in attendance. The additional copies will be mailed so long as they are available to friends who request a copy.

THE COLLEGE OF THE BIBLE

BELONGS TO:

GOD, THE FATHER OF ALL MEN
JESUS CHRIST, THE SAVIOUR OF ALL MEN
THE CHURCH, THE BODY OF CHRIST
IN THE WORLD.

LIVES FOR:

THE SACRED AND RESPONSIBLE TASK OF EDUCATING PROPHETS OF GOD, MINISTERS OF THE CHURCH AND TEACHERS OF RELIGION; AND TO SEND THEM FORTH TO ALL MEN IN EVERY PART OF THE WORLD THAT GOD'S WILL MAY BE KNOWN AND DONE IN THE LIVES OF ALL PEOPLES AND THAT HIS KINGDOM OF LIFE AND PEACE MAY COME ON EARTH.

HAVING THE RIGHT ATTITUDE

STEPHEN JARED COREY*

I am taking my text tonight from Paul's letter to the Philippians, the second chapter, the fifth verse, in which he says according to Goodspeed's translation: "Do not take account of your interests, but the interests of others as well. Have the same attitude that Christ Jesus had." There are several renderings of this verse in the different translations, but while the wording may be different, the meaning in all is the same. Paul is speaking of Jesus' attitude of mind and is urging all to have the same attitude.

We are meeting here tonight for the first sermon in the new Chapel. It is very fitting that this service should have been preceded, first by the graduation exercises of The College of the Bible and then by a wedding. It was fully in keeping that the class which graduated this summer and received their B.D. degrees should come to the new Chapel for their commencement. It is also well to remember that the first step which Jesus took following his temptation in the wilderness was to go to a wedding in Cana of Galilee. There are many monuments in that historic land marking sacred places where people like to go and project themselves into the thinking of the past. If I were able and were building a monument in Palestine, I think I should go to the village of Cana and there erect a monument to happy young people, commemorating the time when Jesus sought out the celebration of a wedding and joined in the festivities of happy youth.

But I feel greatly honored to be the first to preach in the Chapel. This is a room dedicated to worship in connection with a graduate theological seminary, where the rigorous exercise of the intellect is honored. It is, therefore, fitting that I should speak about a right attitude of mind. If this exhortation concerning the attitude of Jesus is carried out in this Chapel in the coming years, we need have no fear for the future of this school.

I. This exhortation of the Apostle Paul concerning Jesus' attitude of mind is a challenge to high spiritual levels. It goes along with a statement of Jesus himself when he said, "Be ye holy as your Father in Heaven is holy." We are in an age when it is harder to profess Christianity than formerly, and where the proclamation of the high levels of the gospel come with more spiritual severity than ever before. Those who worship and preach in this sacred place must ever be reminded of high spiritual ground.

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We are living in an age when life has been cheapened and when deeds of cruelty that used to make us gasp and turn pale, now only arrest a passing glance. Mrs. Corey and I crossed the Atlantic in 1912, a few weeks after the great steamer, the Titanic, went down carrying with it nearly two thousand passengers. All the world was hushed and in deep sorrow for that great calamity which chilled the imagination of that day with deep horror. Since that time, the world has been thrown into two great wars and our sense of horror has been seared and blunted by the destruction of half the Jewish race in cold-blooded murder. Added to this grave cheapening of life, we are living in perhaps the most sensuous age since the Huns and the Vandals overran Europe.

When I was in seminary fifty years ago, Henry Van Dyke wrote an arresting volume entitled, "Preaching for an Age of Doubt." If he were living today, he could well write another book entitled, "The Gospel for an Age of Pleasure." Epicurus would certainly delight in the age in which we live, where we have developed almost a gluttony for pleasure. One could likewise mention the stain of moral infidelity, the rapings and other base violations of the moral law that dishonor our land. In the face of all this, this beautiful Chapel stands as a challenge to high levels in the Christian ministry. This sanctuary calls to the young preacher in an age of great looseness and pleasure-seeking to be spiritually antiseptic and to have the attitude of mind which Jesus had.

II. We must have here the right attitude toward worship. The communion service which follows this sermon tonight is a symbol of that attitude, as well as the employment of it. This is a place sacred to the inner sanctuary of the soul. Jesus warned against public worship which was a spectacle and a parade and urged the Disciples to go to the inner room for communion with God. However, he also taught his Disciples a public prayer. The early church of the first centuries put great emphasis upon corporate worship. They came together for the breaking of bread and prayers and followed this by the preaching of the Gospel, all of which was worship. In the classes and lecture halls of this institution, the students meet devoted teachers—in this Chapel, they meet God. It is in itself a school of spiritual development. Here will be brought praise, adoration and petition to God, in song, in prayer, in meditation, in worship. The pulpit here will occupy an exalted position, which it should, but this should not be a theatre where you come to see what will be spoken, but where people come to worship, in which the sermon has its part. Here we will have the communal togetherness in a sacred relationship of students, teachers and congregation.

Here in this sanctuary will be set the atmosphere of the school. What transpires here will mark all that transpires. Scientists tell us that if you could take one of these trees which grows on the campus, place it in a crucible, in a vacuum, raise it to a high degree of temperature and sublime it, and then if you could examine what was left, the real substance of the tree, you would discover that more of it came from the atmosphere than came from the soil. The rain, the sun, the nitrogen, all that was breathed into the leaves, had more weight and substance than that which came from the soil. Cut the roots of a tree and it will die. Continuously strip a growing young tree of its leaves, and it will also die. The atmosphere makes its major contribution to the life of the tree through its leaves. And so here, this school will be sustained by the spiritual atmosphere generated in this sanctuary. Here will be the intimacy of spiritual fellowship without which Christianity cannot grow. No worship heard over the radio will compensate for what is experienced here. No real lover would ever substitute a telephone call for his actual presence with his loved one. I would go a long ways to have intimate fellowship with my dear friend, Dr. Fortune. So here this Chapel must be a place where the students and faculty long to come that they may sit together, pray together, think together and listen together in the high attitude of Christian worship. And this will be a place for intimate meetings for prayer. Nothing blessed my own seminary life more at Rochester, New York, than on Wednesday afternoon at two o'clock, when we gathered unannounced, without program, to sit quietly in the Chapel and wait on the spirit of God. Some one or two or three would stand and briefly call for the fellowship of prayer in some great need or problem of life. Then the quiet half hour with the extemporaneous urge of petition would hold us and cleanse us and refresh us and send us to our studies and our classes with a new radiance in our experience. I would put as a first claim upon this institution of Christian learning the right attitude toward worship within the walls of this Chapel.

III. Right attitude toward preaching. There will be much preaching in this Chapel. Each student will have his turn and because this is the case, it should not simply be a practice field where, like football players the students who preach learn through practice to carry the ball, block the runner and make the goal. It will be like that in some respects, but far above that and, vastly more important, it should be a place where warm messages from the heart find their way to other hearts. Here students and the faculty members and others will preach Christ and Him crucified. I should say here that all preaching here should be tempered by

the four great ultimatums which Christ delivered to his Disciples in his description of what true discipleship was: (1) "Continue ye in my work—and so shall you be my Disciples and you shall know the truth and the truth shall make you free"—(2) "Herein is my Father glorified that ye bear much fruit, so shall ye be my Disciples"—(3) "Herein shall all men know that ye are my Disciples if ye have love one toward another"—(4) "If any man would come after me, let him take up his cross daily and follow me." So let freedom in Christ, service for Christ, love in Christ and self-sacrifice in Christ be the great themes echoed from these walls. And let there be no dilettante or demitasse preaching here. Let the cup be full and running over. Let great themes about great sins and a great redemption echo from this pulpit. May this pulpit not be dishonored with little flit-gun preaching simply dabbling at the small moral microbes. May the preachers here, as well as in their future ministry, let the lightning strike. It will be so if the attitude of Jesus prevails. He could pronounce the gentle Beatitudes, but he could also make a whip of knotted rope and with flaming anger drive the mercenary dealers from the Temple, turning their tables upside down, casting their money to the wind, and sending their desecrating merchandise tumbling from the Temple area!

And let there be no *escape* preaching here, where preachers turn entirely to the apocalyptic and base the saving of the world on waiting for a cataclysmic manifestation; let there be no entire dependence upon the pietistic attitude, retreating entirely to the inner consciousness for escape from reality and letting the world with its sin and need go by. Nor should this pulpit resort to a wooden legalism and dogmatism, where one builds a box around himself and puts those who disagree with him outside that box. May the preaching here be realistic and unafraid. May it be open-minded and rich with consideration. We have a rare passage from Moffatt's translation of the Gospel according to Mark at the end of the last chapter in the book. Here is a book of the New Testament which was somehow incomplete, something at the very last was somehow lost. The end of the chapter stands unfinished in the King James translation. Dr. Moffatt has added an attempt to complete the Gospel found in the manuscripts of the second century. It is very significant. This is the way it reads: "After that, Jesus himself sent out by means of them from East to West the sacred and imperishable message of eternal salvation." Let us remind ourselves that that was in an age which for the scattered and persecuted Disciples was as terrible for them as the atomic age is for us. This quotation at least expresses the profound conviction of

the Church in the second century, that the Gospel was the sacred and imperishable message of eternal salvation. It is the message for us today. The Gospel is imperishable, it is bound to win in the end. There is in it for the world eternal salvation.

An old theological professor, being asked how one should preach, replied, "With scholarship, with sympathy and with no mannerisms." So let the messages from this pulpit be based upon devout scholarship, with the consideration and sympathy of Jesus Christ himself and with no artificiality.

IV. Right attitude toward truth. It is interesting to note that when Jesus said to his Disciples, "Continue ye in my word and so shall ye be my Disciples and ye shall know the truth and the truth shall make you free," that the Jews on hearing him went about trying to discover a way to kill him. He would have no tyranny over his mind and he was frank in telling the ceremonialists, the dogmatists, and the theological perfectionists, that this was so. This school is noted for its freedom in Christ. Here a great battle for Christian liberty was fought more than thirty years ago. Victory was won here for our whole fellowship. It is a well known fact that in this seminary both professors and students can keep their intellectual integrity. Within these walls there will be no legalistic compulsion. Men will teach and learn with reverence and with open minds. If any man is afraid to face the truth, to make new discoveries, to change his mind, let him not come to this institution.

Here men believe that all truth is God's truth. They do not try to keep religious truth and scientific truth in two water-tight compartments. This does not mean that there are not struggles here and intellectual problems and mental difficulties to adjust. But it does mean that in a helpful attitude of perfect freedom, we are all learners together, and we come to our own conclusions, reach our own judgments, stand upon our own and not borrowed convictions.

One thing that has moved me as much as anything else in my service here at The College of the Bible has been the open, frank discussion in the classes where there is a give and take between students and professors and no preaching or teaching down to students on an assumed strata below that of the professor. There is dignity here, and reverence, but also informality, and the art of questioning a statement. Let no professor or student here try to get away with a proposition that he cannot substantiate. This seminary has as one of its strongest traditions the attitude of Barton W. Stone, of Cane Ridge Meeting House, one of the forefathers of this movement of the Disciples of Christ. I have often

said he had five great freedoms, not simply four. They were these: (1) The freedom to think for himself—(2) The freedom to interpret the Scriptures for himself—(3) The freedom to change his mind when he discovered new truths—(4) Freedom from any necessary commitments to creeds which had been humanly formed, and (5) Freedom to unite himself with all Christian people devoted to Christ. Here is a formula for the meaning of truth and the attitude toward it, for which this school sacredly stands.

Now we are placed opposite the great state University, with its thousands of students. Here a vast number of students come, making their first great discoveries in the historical methods of study and the scientific approach to problems. Let not this institution on this side of the campus be a school toward which University students will look with a smile, or with a feeling that we are "theologs" living in an atmosphere of aloofness from the practical problems of student life. May this seminary be looked upon as a place where students with intellectual problems struggling to maintain their faith in a new atmosphere, having their minds broken open with new problems and new approaches to thought, find a place of sympathy and friendliness. I can think of nothing better than a quorum established by The College of the Bible in the social room downstairs, where once a week there could be a meeting of those who are serious and troubled, to talk face to face and in utmost confidence with the professors and students here, who are committed to the spiritual life as a life work. I can think of nothing that would add more to the service and also to the equipment of students here than such a program. And do not think it would not be popular and fruitful. I have come to feel that the greatest problem of a student, launching out into a new intellectual life, struggling to maintain his intellectual integrity and at the same time his faith, which may be somewhat old-fashioned, arises more from the lack of preparation back home, than it does on any attempt on the part of his teacher to upset him. A state university cannot offer courses as can Transylvania in the Christian religion, but there is a great group of earnest, sympathetic instructors over there who are eager to help troubled students and who would welcome sympathetic help on the part of the seminary.

I spoke a moment ago about the freedom in the classes and the give and take between professors and students. This is illustrated by a comparison made by a German student taking his graduate work at the University of Kentucky, who spoke at a Rotary meeting about a year ago. In the period of questions following his remarks and those of two other German students, he was asked to

compare German education with American. He said, "I can illustrate it. The German professor strides into his classroom after all the students have assembled and they stand respectfully. After they are seated, he proceeds with his lecture without interruption. At the close, the students stand again and he withdraws. But in the University of Kentucky, the professor precedes the class members in the room and they come in in scattered fashion and are seated. He sits at his desk and begins the class hour. He and the students discuss the issue back and forth. In the midst of the discussion, he makes a statement. A student in the back of the room lifts his hand. The professor asks, what is it? And the student replies, 'I bet you five, Prof., that you are wrong.'" The proposition of the bet would hardly be raised here in the seminary, but the same spirit of questioning and give and take discussion prevails.

V. The right attitude toward our position as a people. This institution is looked upon as a sort of a sounding board for the more liberal interpretations of our plea as a people. We have some schools which emphasize "Restorationism," of the laying down of a blueprint for the church, growing out of the teachings and the experience of the New Testament. That is, that there must be an absolute restoration of the New Testament church before there can be Christian unity for which we stand. This school does not require a hard and fast position on the part of any student, but allows him to come to his own conclusions, whether they be conservative or liberal. But this school and its faculty would stand for the principle that the church of New Testament times was a great movement and not a photostatic copy of absolute divine command, as far as its development and working was concerned. We would hold here that our great responsibility is for Christian unity in the spirit of the Apostolic church.

In the early days of our movement, the slogan was quite widely and almost universally adopted "where the Scriptures speak we speak, and where the Scriptures are silent, we are silent." That was in a day of hard and fast ecclesiastical background in the churches, against which our fathers strongly protested. They sought a simple criterion. But that slogan did not bring unity. At the very beginning it was difficult for people to decide just how the Scriptures spoke on certain secondary things and how they did not speak. For many, this slogan became a hard legalistic declaration. As we proceeded down through the years, a great host of our people left those rather land-locked waters and sailed out into the more open seas. Restorationism, as far as it believed and declared that everybody should come exactly to our position

and unite with us in order to have Christian unity, has been an unfulfilled dream. We, ourselves, have divided upon that issue once and are now about to divide again. The slogan, when dogmatically followed, has conspired to put architectural fixity above the spirit and a great host of our people, along with this institution, have come to feel that a movement absolutely dominated by the hand of the past has on it the kiss of death.

We live in a different day, for conditions are different, the outlook is different, the attitude of religious bodies toward each other is different. We have come into the era of the Federal Council of Churches, of the World Council of Churches, of a great Ecumenical Movement drawing the Christian forces together, not as a super-church, but as a great cooperative movement. In the face of this development, it is necessary for us to make of ourselves the kind of tolerant people that other Christians will love to cooperate with.

So now we feel that a great approach to unity is Christian cooperation in every possible way, bringing the different Christian groups into an understanding relationship with each other, with proper respect for each other's convictions, and an emphasis upon the great superior truths for which we all stand. A movement is on now for unity between the Northern Baptists and our own people. Many of us are coming to thrill at the prospect of such a great consummation. We stand together on the great essentials—the matters that have separated us have been non-essentials. With every evidence that Christ has cooperated with the Baptists, why should not we?

At the old football field in Rugby, England, there is a very interesting plaque on the wall of the playing area. It commemorates the beginning of modern football, where the ball is carried instead of being kicked entirely. This is the way the inscription on the plaque runs: "On such and such a date, a certain student named _____, with a fine disregard for the old rules of the game, seized the ball, instead of kicking it, and *carried* it across the goal." And so we, as Disciples of Christ, have to learn a fine disregard for some of the old rules of the game. As the scales have fallen from our eyes concerning the impossibility of union composed entirely of those who agree with us, let us likewise let the lead fall from our feet and be free to carry the ball toward a new goal in Christian unity. We revere the loyalty of the past, but let us likewise rejoice in the possibilities of the future—in a new day, and let us help to make it.

VI. And last, we must have the right attitude toward the world. In the first place, toward people individually, and in the

second place, toward the world out there beyond. I should hope that every young minister who goes from this Chapel, and even while in attendance in this theological seminary, should cultivate the deepest sympathy and the most intimate contact with the unfortunate. There is no mistaking Jesus' manifesto as he went back to Nazareth and outlined what his ministry should be. And later he based the judgment of human spirits upon their allegiance to that goal which he had proclaimed. They were to visit the imprisoned, the sick, the naked. One of my greatest fears for our young ministers and for our churches, is that we are becoming a middle-class highly respectable church, avoided by the poor and the needy and the man or woman who is down and out. I can think of nothing better for the students as they study here than to have an extension course in "Shantytown" and to come into intimate contact with the socially, economically and morally disinherited people of this city. I have found for myself that nothing has so deepened my sympathy and my faith than a little experience of that kind. Shortly after graduating from seminary, I became state evangelist and secretary for New York State. During that service, I held three evangelistic meetings in greater New York City and helped to establish a new church there. I did not let a week go by while in the city without attendance upon the Jerry McCauley Mission, or the Midnight Mission, down in the slums of that great metropolis. There is something about kneeling by the side of a despairing man, putting one's arms across his shoulder, and praying with him, that not only helps him, but brings a cleansing to the heart of the preacher. When one speaks in such a meeting, it is a testimony of what Christ has accomplished in one's heart, not a carefully wrought-out sermon, that will meet the specifications of proper homiletics, important as they are. In the closing ministry of my life, I have been greatly blessed by serving at the United States Narcotic Hospital, with the flotsam and jetsam of society, where men and women have reached the bottom, and the despair of a great and conquering drug habit has made them helpless. I cannot feel sure that my services with them and to them has always helped them, but I can testify to this, it has always helped me.

I shall never forget what Kagawa, that great Japanese, said while here in America one night when a group of us were entertaining him in Indianapolis. We were sitting around talking in a quiet fashion. He was just completing a tour among American churches and had had many contacts with American preachers. I asked him what he thought the greatest weakness of our American preachers was. He hesitated a moment and then he said, "The

lack of personal identification with the deep needs of the people." Of course, in that was reflected his own life in the slums among the needy, the starving, the immoral, the outcasts, the bankrupt, the great family of the frustrated; but I feel sure he was right.

When I was a student in the University of Nebraska, our college Y.M.C.A. established a little mission down in our "Shantytown" in Lincoln, Nebraska. Poverty was deeper in those days than it is now. Hard times with a vengeance were on. A school-mate of mine, William Reed Dunroy, wrote a beautiful poem after attending one of our meetings one Sunday afternoon, after seeing the crowd of men and women who had gathered in the little Mission building where we were carrying on. He was afterwards called the "Nebraska Poet" and wrote that beautiful little volume of poems called "Corn Tassels." This was his message:

"Christ is walking through the streets looking in each face he meets, tenderly,

Not alone in church he stands, where suplicants kneel with folded hands,

Not alone in the closet where he lifts the load of human care,

But in the busy haunts of life, in the midst of toil and strife,
Walks he with his bleeding feet, walks he where the people meet.

Christ is walking through the shops, by each workman meekly stops, lovingly.

He would lift the heavy load, he would smooth the thorny road,

He would take each sooty hand, beside each workman he would stand,

Walks he with his bleeding feet, walks he where the people meet.

Christ is walking through the slums, with his crown of thorns he comes, painfully;

Kneeling in the dens of shame, seeing things too vile to name,

Pleading with the wrecks of men, bidding them take heart again;

Walks he with his bleeding feet, walks he where the people meet.

Christ is walking everywhere with his brow deep-marked
with care, patiently,
But the people turn their eyes far away toward the skies,
Knowing not that near them stands Christ the Lord with
pierced hands,
Beckoning them toward his breast where alone the soul finds
rest,
Walks he with his bleeding feet, walks he where the people
meet,
But they scorn him, pass him by and in their hearts they
blindly cry, Crucify!"

There you have the attitude of Christ described. May it also be the attitude of young ministers who worship here.

And then the preachers who meet in this Chapel must have the right attitude toward the world, toward the world mission of the church. No one dares here to chisel down the Gospel to parish dimensions. There is no need of me speaking of the desperate need of the world. I have traveled a good deal; I have seen hundreds of thousands of people scattered throughout many nations of the world. I have yet to see anyone who did not need Christ. I think the motive expressed at the Jerusalem Conference in 1928 at the meeting of the International Missionary Council, on the Mount of Olives, should be a model for every young preacher today. It ran like this: "We cannot live without Christ. We cannot bear to think of others living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the longing of his heart for his brethren is unsatisfied." Not only does the need of the world cry out as never before for the Gospel of Jesus Christ, but the church as never before needs the missionary spirit for its own redemption. I am sure this school is going to be increasingly a place for the training of missionaries to go to all lands. I understand there are fifteen such enrolled this year. I also feel further that it should be a school where every minister who comes here for training should face in an honest, realistic way, whether he should stay in America and preach the Gospel or answer the call of some foreign land to take the message there. I believe that the life course of every young preacher who comes here dedicated to the ministry of Christ should be determined by answering sincerely these great questions: (1) For what am I best fitted; (2) Where will my life count for the most; (3) What is the area of greatest need, and (4) Where does God wish me to fit into a life's program?

This seminary needs that young men should be taught, as I know they will be in Dr. Yocum's coming to this institution from the United Christian Missionary Society, the best methods in developing the missionary passion of the church. Such instruction as will give the young minister not only the missionary passion for himself, but the ability to so organize his church that it may set forth the best expression of Christian idealisms for world redemption and Christian stewardship, for the carrying of the Gospel to the ends of the earth and, likewise, that these churches where they serve may have a great desire that some of their own young people may give their lives to service overseas and also to the most difficult places in the homeland. The school will need all this, for its vision must be broad and far-reaching and its horizons set to the ends of the earth. Also the missionary passion is needed for the message—the preaching message—of these young men that they may feel the great responsibility of having a world parish and that the cry and the call and the suffering of the mission field and the desperately needy of the homeland, may come to their hearts, that their message may be warm and enspirited by a responsibility for the whole frustrated and spiritually hungry world. And also, that these young ministers may be led to that high level of devotion which comes from a love and a longing which is for all nations and all men. In this passion for humanity lies the great part of our spiritual redemption. And so, let me repeat, this Temple in which we worship tonight, with all that goes on in it from time to time, from this time forth, must stand for the right attitude toward worship, for the right attitude toward preaching, for the right attitude toward the truth, for the right attitude toward our own position as a people and for the right attitude toward the world—God's world.

THE MEANING OF THIS DAY

HERMAN LEE DONOVAN*

While I was in Florida attending an educational conference about three weeks ago, I received a letter from President Montgomery requesting me to speak briefly on this occasion on the subject, "The Meaning of This Day." I am honored to be asked to participate on this program dedicating the new home of The College of the Bible.

Because there are sixty seconds in each minute, sixty minutes in an hour, and twenty-four hours in every day, one day is no more significant than another to many people of this world. But we who have had cultural advantages realize that all days are not alike. One of our great American poets has said, "Some days must be dark and dreary." But you and I also know that there are days that are full of joy and happiness, days that stand out in our lives that are exciting, full of thrills, prophetic of the future. There have been many such days in the history of The College of the Bible, but I dare say that in the eighty-five years of the existence of this institution, there has not been a more significant day than this one. It is truly a great day for many of the men and women long associated with The College of the Bible who have dreamed dreams and seen visions of this college as it has slowly developed now through a century. There are those who love The College of the Bible who have passed on before the realization of this dream, but their presence is felt here on this occasion and we believe they are rejoicing with us. To Dr. Fortune who has so long had such a profound interest in the college, to Dr. Corey who has been so devoted to its administration, and to Dr. Montgomery and the professors and staff, this must be a happy day. Let's call it a "red letter" day for all who have had any part in the realization of this dream.

There are two conceptions of time. The one most prominent in the minds of the majority of people is that it passes as a ship glides by an island in the sea or a train thunders past a mountain. Once I saw written upon the face of a beautiful clock an old Latin adage: *Tempus fugit*. Because we have so long been taught that time flies, this is the point of view with regard to time that most people possess.

But there is another conception of time which makes a greater appeal to me. It has been beautifully expressed by both the poet and the sculptor. The poet has said:

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“Time goes, you say? Ah, no,
Alas, time stays; we go.”

Lorado Taft, one of America's greatest sculptors, impressed by this thought, conceived and built at one end of the Midway in Chicago his colossal and majestic Fountain of Time. Time is cloaked in a mantle like one of the old prophets. He is leaning upon his staff, with his chin upon his hand as he watches with cynical, inscrutable gaze the endless march of humanity as it trudges by. Time never moves, but before him there marches an endless procession of hurrying men and women and children. In this procession, we find men and women of every class and station. Some proudly pass, others go by in the spirit of humility. Some show signs of weariness as they journey, while others move triumphantly. In this crowded concourse of marchers are soldiers on their way to war, priests on a mission of mercy, lovers in quest of happiness, youth in search of adventure, and the aged, bent and withered, seeking rest. All constitute a throng of hurrying people crowding toward a goal which they cannot see, while Time stands firm, mute, and immovable as this pageantry of life files by. This is my conception of Time. It does not pass; we pass.

The College of the Bible was established in 1865. Many people came to it, worked with it, studied in it, passed on and went away. But the college, like Mr. Taft's monument of Time, has not passed. It has stood now for nearly a century and will probably stand so long as our civilization survives. But this is not to say The College of the Bible has not changed during these years. Those people who came and worked with it, and those who studied in its library and classrooms, have changed its structures, added something here, removed something there that was outmoded, and kept it in harmony with the evolution of society. But there she stands today, magnificently conceived, splendidly developed, devoted to the work of the Kingdom of God in the service of mankind.

It is of interest to us today to realize that The College of the Bible and the A. and M. College (now the University of Kentucky) were founded the same year—1865, that they were colleges of Kentucky University and that they were administered by the same executive, Regent John Bowman. If history has been correctly recorded, like small children and adolescent boys, they spent much of their earlier years fighting each other until a separation had to be brought about.

The theologians of the last half of the 19th Century believed the scientists were infidels, and the scientists were certain the theologians were ignorant and uninformed. This conflict came

about very largely over different interpretations of the Darwinian theory of evolution. Both the theologian and the scientist have grown up as a result of new knowledge that has been discovered both by the scientists and the theologians.

Today we hear one of America's great scientists, Chancellor Ruben G. Gustavson, who spoke at our summer commencement on the theme, "Can Science Save Us?", reach the conclusion, after revealing the great accomplishments of science during the past half century, that the world can be saved only through the teaching of the great moral and ethical principles revealed by religion, ethics, and philosophy. And the theologians have come around to the use of scientific methods in the solution of their problems of applied religion.

I was told by the leaders of The College of the Bible when they were seeking a new location that the main reason they wished to move over to a campus near the University of Kentucky was to give their students an opportunity to take courses in economics, the biological and physical sciences, sociology, political science, and other related courses that The College of the Bible could not afford to offer because of the cost involved. This is for the purpose of having their ministers more broadly educated for the leadership they must exercise in ministering to their people. We welcome to our neighborhood this great graduate school of religion as we would welcome a school of religion of any other church and we are aware that its coming to South Limestone has improved our community.

I am certain that this college and other schools of religion of whatever denomination have the greatest challenge of all times facing them. There is nothing more important in the world today than to teach men all over the earth to live in peace and brotherhood, always respecting the dignity of the individual.

On Easter Sunday, 1948, I was in Stuttgart, Germany. As the sun arose slowly over the hills east of that city which lay in wreck and ruin from the blitz of block-busters that had rained from the heavens upon one of the most beautiful of all of the European cities, and wrought such destruction as one could scarcely picture in his wildest imagination, I could not help but be overcome by the sight before my eyes. At that moment I was convinced that our greatest sin is man's inhumanity to man. We are still animals by instinct, ready to kill and destroy at the least provocation. While silently and sorrowfully pondering over the problems of our world, I picked up my pen and wrote these words in my diary :

"Today I am more convinced than I have ever been in my life that the one greatest need of men is Christianity. The teachings of Jesus are fundamental. He taught as never man taught. His philosophy is the only way of life that will bring ultimate peace and happiness to mankind. We must spread Christianity to all people, we must practice it at home, we must make disciples for Jesus everywhere. If we can get men to accept the principles laid down by Jesus in his Sermon on the Mount, peace will prevail and men will learn how to live beautifully and satisfactorily together. It is time for the home and the church to get behind Jesus. The school must teach the moral and ethical values and impress the youth that they are the way to a satisfactory life and a truly successful career. I fear we have neglected our job in the home, the church, and the school; let's not longer neglect it."

Because I believe so sincerely that the greatest need of this world today is the application of the principles of the great religions and ethics to guide men in their behavior one toward another, I say more power to The College of the Bible and all other schools of religion from this day forth.

THIS IS A DREAM BEING REALIZED

CHARLES LYNN PYATT*

This is a dream being realized; but it is more than a dream. Like every Christian enterprise The College of the Bible is an adventure of faith. This then is the fruit of faith deeply and earnestly held by our predecessors and by us, and it is an ever increasing culmination of answer to prayer. It was for this reason that we began this service of dedication with a period of worship in the Chapel last night.

This is a dream being realized. But it is not an unreasonable or irrational dream. It was conceived and developed in faith; and that faith was tempered with the realistic appreciation of our resources, our strength, our weakness, our limitations, but also of our possibilities.

This is a dream being realized. But it is also the partial realization of the dreams and prayers of thousands, the names of many of whom are unknown to us; people of all sorts and conditions; of humble friends, or others who are better known, who have dreamed and toiled and prayed in behalf of this cause. With them in mind, we can truthfully repeat a part of that great hymn,

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed.

This is a dream being realized. But it is not our dream alone. It is a dream of our leaders of the past; a dream which sometimes became doubtful and far away, but nevertheless was not lost. Board members, faculty, staff, students, administrators, supporters, have all dreamed this dream and helped it grow and have life.

This is a dream being realized, but it is an old, old dream. It goes beyond 1865, to men who began educational enterprises years before that—as, for instance, the founders of Bacon College, and Walter Scott, its first president. It began to materialize in 1865, and since then it has continued to grow. As a symbol of those who helped give life to that dream, we honor especially our first three presidents, Robert Milligan, Robert Graham, and J. W. McGarvey.

This is a dream being realized. But it is not our dream alone; and we have all been gratified beyond expression with the interest which so many have shown, friends from other institutions, other religious groups, or those not affiliated with any such religious movement. To them we are grateful for their interest and support.

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This is a dream being realized, but we must be conscious of the countless dreams which are being held by others. Dreams that are worthy, helpful; not identical with ours but working toward similar ends. As an example of these dreams of others, I crave the privilege of mentioning my Alma Mater, Transylvania College. Upon every worthy dream which will promote the glory of God and the welfare of mankind, we pray God's blessing, as his wisdom and goodness may direct.

This is a dream being realized. But there are many other important items which have been and are being realized; our educational standards, our membership, and more especially, our accreditation in the American Association of Theological Schools; the recapturing for us and for others of the fundamental and important birthright of freedom and cooperation; the cooperation on every level of human endeavor—with people, with organizations, and many other manifestations of the Christian enterprise.

This is a dream being realized. But it is a partial realization. We rejoice in the completion of these buildings. But brick and mortar, books and equipment, can become as sounding brass and clanging cymbal unless there are matters of the spirit and intellect to give them life. In the case of an educational institution there is need for strong, consecrated, competent, sufficient faculty and staff to give life to this material body.

This is a dream being realized. But there is much more to this dream than that which we dedicate this day. We need more housing facilities for our rapidly growing student body. We need especially more endowment to insure the permanence of our work. We need to be supported by much more adequate regular giving from churches and individuals to the support of this cause.

This is a dream being realized. But it is only a partial realization, for it is an expanding dream—an expanding dream because as we climb some steep ascent, new visions, new dreams, and new aspirations are constantly becoming visible as progress gives us new and greater vistas.

This is a dream being realized, but we must not allow it to blind our minds to painful truths. There is still wickedness, sin in every form, powerful and active for the destruction of that which is good. Such dreams as ours must carry commitment to the task of the destruction and eradication of all evil. God helping us we can do no other.

Again I repeat that this is only part of a dream. This Christian vision includes the whole task which God has committed to his church. A task greater than that which any other organization

has ever attempted. To mention but two details, we envisage in faith the coming of the time when our prayers shall be answered fully, and God's will shall be done on earth as it is done in heaven. We also look and pray for the answer to the prayer of our Savior that his Disciples may all be one. For helping in this cause The College of the Bible exists. For it we earnestly labor and pray.

This is a dream being realized. But it is not our dream nor man's dream. We believe as it is rooted and grounded in faith, that it came from God through Jesus Christ our Lord. The prophets and sages, the Apostles and saints have helped bring this dream to us. Our apprehension may be insufficient, but the dream is something we have received from above rather than as something we have made. We have this heritage in earthen vessels. May God help us to be true to our trust.

DEDICATION

BOSWORTH MEMORIAL LIBRARY

ASCRPTION HOWARD ELMO SHORT*

High among the capacities of man is his ability to record for posterity his understandings and interpretations of life and the universe. Were it not for this ability, modern man would know little of the philosophy of Plato and Aristotle. He would be relatively ignorant of the thought of Amos, Hosea and Isaiah. There would be no Old or New Testament and the matchless life and teachings of Jesus of Nazareth would be preserved only in legendary form. Moreover, the story of those who followed Jesus during his ministry among men, and the history of the Christian church, would be largely lost in antiquity. Poor, indeed, would we be if men of old had not been able to record that which they had seen and heard and thought.

At first, man's communication with his fellows was limited to the spoken word and the only record was the fleeting impression made upon the minds of those who heard. Then came picture writing and later the alphabet making possible the written word. More recently came printing and with it books in sufficient quantity that all might share the thinking of the great minds of the ages. There came, too, libraries where the wisdom of ages past and present could be had for the asking.

Those who would give leadership to the Christian church must drink deeply of the wisdom of others. Their own thinking and experience must be enriched and broadened by wisdom from the past as well as from the present if they are to be adequate for the task that lies before them. For this reason, funds were bequeathed by Mrs. Olive Fant Bosworth and this Bosworth Memorial Library building has been constructed. In it will be housed books and other significant records. Students and faculty of this seminary, as well as others, will come to it often. Through the use of its facilities they will fellowship with the significant minds and spirits of yesterday and today as they prepare themselves for more significant service.

*Professor of Church History, The College of the Bible, Lexington, Kentucky.

ACT OF DEDICATION EDWARD A. HENRY†

Leader: The heavens declare the glory of God;
And the firmament showeth his handiwork. Day unto
day uttereth speech, and night unto night showeth
knowledge.

People: Wisdom hath builded her a house; she crieth upon the
highest places of the city: Come, eat ye of my bread, and
walk in the way of understanding.

Leader: Doth not wisdom cry, and understanding put forth her
voice? On the top of high places by the way, where the
paths meet, she standeth; beside the gates, at the entry
of the city, at the coming in at the doors, she crieth
aloud:

People: Receive my instruction, and not silver; and knowledge
rather than gold. For wisdom is better than rubies; and
all the things that may be desired are not to be compared
unto her.

Leader: To the housing of books and other significant records in
which have been preserved the highest ideas, ideals,
dreams and aspirations of those who wrote them.

People: We dedicate this library.

Leader: To the making of the wisdom and insights of others
available to all who seek a fuller understanding of life
and its meaning,

People: We dedicate this library.

Leader: To the stimulation of the minds and spirits of all who
read and study within these walls,

People: We dedicate this library.

Leader: To the education of a more spiritually sensitive, intel-
lectually alert and adequately trained Christian leader-
ship,

People: We dedicate this library.

Leader: Preeminently, to the glory of God and His church, to
Jesus Christ, and to the forwarding of the Kingdom of
God,

People: We dedicate this library.

†Librarian, University of Cincinnati, Cincinnati, Ohio.

DEDICATION

EDUCATION BUILDING

ASCRPTION MYRON TAGGART HOPPER*

The modern world desperately needs religion. Not religion that is merely the pious performance of rites and ceremonies. Not religion that is other-worldly and unrelated to the issues of contemporary life. Not religion that in uncritical fashion places its stamp of approval upon all contemporary practices. Not religion that is unreasonable and out of harmony with the best of modern knowledge. But religion it needs—religion that will provide the standards and values by which the practices and institutions of contemporary life can be evaluated, and around which personal and social life can be organized. Nothing less than this kind of religion can bring order to these troubled days.

To meet this deep need of the world for adequate religion there must be a competent religious leadership. This means an educated religious leadership. It means a leadership steeped in, and full of understanding of, the lore and wisdom of the Judea-Christian tradition. It means a leadership significantly aware of the eternal principles and values to be found in the Bible. It means a leadership oriented in the best of modern knowledge. It means a leadership cognizant of, and capable of making a significant contribution to the solution of the problems confronting the modern world. It means a leadership trained in the skills and techniques of guiding growing persons into fuller Christian living. All this it means—and much more, and it is to help provide this kind of leadership for the Christian church that this Education Building has been erected. May it serve this purpose well.

ACT OF DEDICATION RAYMOND FRANCIS McLAIN†

Leader: We build in the name of men who are gone.

People: Numberless as the stars of heaven are the sons of men who lived so that this building might be.

Leader: The truths we teach are not our own. They came from the past. They were forged from man's experience as he sought to live under the demanding love of God. This heritage of truth enriches what otherwise would be barren, guides what otherwise would be aimless wander-

*Professor of Religious Education, The College of the Bible, Lexington, Kentucky.

†President, Transylvania College, Lexington, Kentucky.

ings, and encourages us to strive when, in times of doubt and distress, we would otherwise tire and fail.

People: Such are the truths we teach, and this building is for teaching. We dedicate this building in the name of the men who are gone, but who live again in us.

Leader: We build in the name of the friends of this day.

People: We are stewards of the hopes of men who find in this building the answer to their prayers.

Leader: Teachers, students, ministers, missionaries, all who find in this building a home for their spirit—are stewards of the dreams of farmers, merchants, men of commerce, men of industry, men of government, men, even, of war, who find in this building an expression of their better selves.

People: We would not fail these many men who build, here, a symbol of the best that is to be. We dedicate this building in the name of the men of today.

Leader: We build in the name of the future.

People: Today is not all of reality; nor is yesterday. The future fulfills the life of Sons of God.

Leader: The future is being formed. What we do now will fashion it. Whether man in his long tomorrows will move toward the Kingdom of God, or return to the depths which have frequently engulfed him, is to be determined now. Let the men who teach here, and the men who learn here, live for tomorrow as well as for today.

People: Let us not go blindly through our days. We dedicate this building in the name of a new tomorrow.

Leader: We build in the name of Jesus, to the greater glory of God.

People: In His name we pray, in Him we move, in Him we die. Without Him we are lost, as sheep without a shepherd.

Leader: This building is not our own. It is ours to use, in the name of Jesus, for the greater glory of God. In Him the past, the present and the future are one.

People: In Him is the beginning and the end, the Alpha and the Omega. We are in His hands. We dedicate this building in the name of Jesus, to the greater glory of God, who was, and is, and evermore shall be, world without end, Amen.

DEDICATION

THE CHAPEL

ASCRPTION DWIGHT E. STEVENSON*

The center and soul of the Christian religion is not a word about God but a word with God. Its supreme language is not the language of creedal affirmation, or of hortatory address, but the breathing of a prayer. Yonder in the library books tell us what men in distant times and places have thought about God. In the classrooms we shall think their thoughts after them, adding thereto our own, and combining with them the skills needful to our calling. But here in our chapel, God will no longer be the subject of study. Here he will confront us. Here our humanity will encounter his divinity. Here he will search us, judge us, forgive us, illumine us and commission us.

We have no superstitious regard for this building for we do not believe that God is localized. Shall the Lord indeed dwell in this temple made with hands? Heaven is his throne and the earth is his footstool; heaven and the heaven of heavens cannot contain him. Even so, this building which we call the House of God stands here to remind us that he is as near to us as he is to the distant Pleiades, that all the universe is his, that our very bodies are the temple of his spirit and that every life is sacred through his never-fading presence.

Through the weeks and years we shall come to this house, as hungry men come often to a table where nourishment is spread. We shall draw near to God in this sanctuary that he may draw near to us. In his presence we shall be swift to hear and slow to speak. We shall come here to discard upon God's altar our thirsty pride and our remorseless ambition; to leave our complaint and to take up God's command; to remove from our lives the obstructions which hinder the will and the power of God. We shall come here to deliver ourselves from the dullness of routine and to quicken our sense of wonder, to renew our trust in God and our faith in men, and to make a living space in our world and within ourselves for the Kingdom of God.

*Professor of Homiletics and Christian Ethics, The College of the Bible, Lexington, Kentucky.

ACT OF DEDICATION , ... LESLIE R. SMITH†

Leader: "Who shall ascend the hill of the Lord or who shall stand in his holy place?"

People: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

Leader: Come, then, in the full assurance of faith that the Eternal God will hear us and grant us our desire as we dedicate this chapel.

To Thee, eternal fountain of infinite wisdom, goodness and charity, the same yesterday, today and forever, who will never forsake us or leave us,

People: We dedicate this chapel, Oh God.

Leader: To that Truth which makes men free, ever to be proclaimed here unfettered by prejudice, uninhibited by tradition, untouched by fear,

People: We dedicate this chapel, Oh God.

Leader: To that faith lived by our Lord, proclaimed by the saints, tested by the ages, and so greatly needed in this hour of confusion and strife,

People: We dedicate this chapel, Oh God.

Leader: To that abiding hope which no persecution has quenched, which carried the Master safely from the cross through the tomb, which continues to beckon all who believe toward the victory of eternity,

People: We dedicate this chapel, Oh God.

Leader: To that love which upholds all things, sustains all things and surpasseth all things,

People: We dedicate this chapel, Oh God.

Leader: To vision ever growing, to courage ever increasing, to joy never failing,

People: We dedicate this chapel, Oh God.

Leader: To God the Father, God the Son, God the Holy Ghost be all glory, dominion and power.

Leader and People: World without end, Amen.

†Minister, Central Christian Church, Lexington, Kentucky.

PERFECTING THE FATHERS

ALONZO WILLARD FORTUNE*

INTRODUCTION

This is a high day in this institution. A host of people who are not here rejoice with us in this splendid achievement. A mighty company of those trained in this institution in other days and their teachers constitute a cloud of witnesses surrounding us. They bore testimony to our faith in The College of the Bible and by their faith are urging us to go forward.

My message is suggested by a statement in the close of the eleventh chapter of Hebrews. That chapter records the names and achievements of some of the religious heroes of the past. It tells of their faith and of their sacrifices. It says they had witness borne to them through their faith but they did not receive the promise. Its fulfillment was left to others. Then the writer made this significant statement: "God having provided some better thing concerning us that without us they should not be made perfect." That better thing was perfecting the fathers by carrying on the work for which they sacrificed. That suggests to me the subject: "Perfecting the Fathers," which seems appropriate for this occasion. When we speak of the fathers of The College of the Bible, we naturally think of four men. There was Robert Milligan, the first president. The promise was fading at the time of his death. The three men who laid an enduring foundation for The College of the Bible were Robert Graham, J. W. McGarvey and I. B. Grubbs. They labored together for twenty years and made a contribution that will not soon be forgotten. We think of J. W. McGarvey as the outstanding leader of the early fathers for he devoted his life to The College of the Bible from its beginning in 1865 until his death in 1911. B. C. Deweese and S. M. Jefferson belonged to the next generation. They were followed by many great men, some of whom have joined that invisible cloud of witnesses. Special mention should be made of E. E. Snoddy of sainted memory.

Those of us who are still living are sharing in the achievements of all those who went before us. It would be possible for us to defeat the fathers, to blight their dreams and cause their labors to end in failure. Our task is to carry on and enlarge their work and thus make their names immortal.

*Professor of Pastoral Theology Emeritus, The College of the Bible, Lexington, Kentucky.

I. If we are to perfect the fathers, we must serve in our generation as they served in theirs.

Paul's statement concerning David might be made concerning our fathers. The next generation might make that statement concerning us. He said, "David having in his own generation served the council of God, fell asleep." Our fathers served well in their generation the council of God. They have passed on to us a wonderful heritage. We must preserve that heritage and enrich it as we pass it on to the next generation.

We are living in a very different generation from the one in which our fathers lived. The radio, the automobile, the telephone and the various uses of electricity have wrought radical changes in our method of living. The horse and buggy doctor served well in his generation but he would not be as effective in our generation. Saddle-bags Neal did a splendid work as a preacher in Eastern Kentucky in his day but he would not be as effective in that section at the present time. I have wondered how some of the leaders of fifty or seventy-five years ago would feel if they were suddenly to find themselves alive in our world. They would doubtless feel themselves as strangers even in one of our churches. They would be more astonished than was Rip Van Winkle in his day.

It is not easy to move on with the world but it is necessary. If one does not move on with the world, he will find himself sitting alone by the side of the road. We must be sympathetic with one another. The older generation is apt to feel that the younger generation has lost its bearings, while the younger generation is apt to feel that we older folks have become reactionary. The world needs the younger progressive generation to push forward and enter new fields. It also needs the older conservative generation to preserve the best of the past and, at times, put on the brakes. That is the way progress is made. These generations are not necessarily determined by years. One who is young in years may be living in a past generation trying to hold back the wheels of progress. One who is old in years may have his face toward the future encouraging those who are pressing forward. He may be like Lyman Abbott who, when he was an old man, said he had always stood in the bow looking forward with eagerness to what was on ahead.

II. If we are to perfect the fathers, we must endeavor to give ministers the training that will make them effective in our world.

In this address, I am using the term ministers to include preachers, directors of education and other special church workers.

Our fathers sought to give that training when they launched The College of the Bible in 1865. Those early leaders were men of vision. They were far ahead of their time. Many of our ministers at that time, if not most of them, were poorly educated. This lack of education was not limited to the ministry. Many of the doctors had little education. Their professional training was limited to a few weeks of lectures in a second-rate medical school. They had none of the modern appliances for diagnosing disease. They looked at the tongue, counted the pulse, felt the forehead, listened to the heart and the lungs and asked about pains and other symptoms. Most lawyers got their professional training reading in a lawyer's office and serving as his clerk. Dentists had very little professional training for their task. Most of the school teachers were poorly educated.

Those men who led in establishing The College of the Bible believed that they should not only be educated in the arts and sciences, but that they should have special training for the work they were to do. They set a high standard for the Disciples of that time.

We must set a high standard for this institution if it is to meet the demands of our time. The doctor can no longer practice after attending a few weeks of lectures. He must have four years of professional training in addition to his college work. The same is true of the dentist. The lawyer must have college and professional training and be admitted to the bar. The teachers of our children in the public schools must be college graduates and they have special rating if they have had post-graduate work.

If the ministers are to have leadership in our day, they must be well trained for their high calling. The tragedy of Protestantism is the poorly trained ministers. The schools that specialize in short-cuts are largely responsible for this lack of training. Short cuts were appropriate when educational standards were low, but they are not as effective in our day of specialized education. The educational standards for the ministry should be high. Our standards should be higher than those of our fathers.

III. If we are to perfect the fathers, the methods used in training ministers must be in line with the best educational methods of our time.

It was that desire that led to the founding of The College of the Bible in 1865. When Kentucky University was moved from Harrodsburg to the Transylvania campus in Lexington, the plan was to develop a great university composed of affiliated colleges. The College of the Bible was one of these. Those leaders were ambitious for they planned two years of professional training in

addition to the four years of college work. Their ambition, however, was not realized for most of the students took this ministerial training as a part of their college courses.

The leaders of The College of the Bible across the years have tried to keep pace with the advancements in education. This institution was one of the first seminaries to have a department of Religious Education and was the first to have an endowed chair for that department. Those leaders did the best they could with the money they had available and with the type of students who came to them for training.

As the educational standard has been raised, The College of the Bible has raised its standards as rapidly as seemed advisable. The educational problem for many years was the wide divergence in the ability and preparation of the students in the classes. When I came to The College of the Bible in 1912, I had in my classes a Ph.D. of the University of Virginia, college graduates, undergraduates and older men who had completed their high school work. That condition presented a very difficult task for a teacher. Most of the teachers decided that the teaching should be on the level of the better qualified students, rather than on the level of those who were poorly prepared for the work. That was one of the principal causes of the unfortunate controversy of that period. The professors used the lecture method and assigned readings in books that presented various phases of the subject under discussion. The students with little educational background found themselves floundering in deep water and they blamed their trouble on the teachers.

The College of the Bible was the first standardized seminary of the Disciples. In order to meet the standardized requirements, it was decided that students must have completed a college course before being admitted to The College of the Bible. That is the situation at the present time. The institution had been gradually moving in that direction. Hence, there was no serious difficulty when the change was made. From the educational point of view, The College of the Bible is on a par with the best seminaries of the country and one of its professors has for the past four years been the secretary of the American Association of Theological Schools.

While The College of the Bible admitted undergraduates to its classes, it was an advantage to both institutions for it to be on the Transylvania campus, for there was an exchange of work. Since graduation from college is required for admission to its classes, that advantage no longer exists. What was formerly an advantage would now be, in some ways, a disadvantage. The constituency for the two institutions is different. Transylvania gets its students

from high schools, while the students of The College of the Bible come from colleges and universities. The presence of The College of the Bible on the Transylvania campus had a tendency to make people think of Transylvania as a college for training ministers, while in reality it is a high-grade college of liberal arts. The presence of The College of the Bible on the Transylvania campus had a tendency to make other Disciple colleges think that it was in competition with them; hence, they sent their ministerial graduates to other seminaries. The fact that The College of the Bible is now on a campus of its own has eliminated those disadvantages.

The removal from the Transylvania campus has in no way changed the relationship between those two institutions. The College of the Bible has been an independent institution since 1877; although The College of the Bible and Transylvania had the same president for a time, they were independent institutions. The expanding program of both institutions made it necessary for The College of the Bible to find a campus of its own and no more beautiful site could have been found than this.

The College of the Bible has no official connection with either Transylvania College or the University of Kentucky. It is hoped, however, that it will have a friendly and helpful relationship with these institutions during the years that are on ahead.

IV. If we are to perfect the fathers, the buildings and equipment where ministers are to be trained must be worthy of their high calling.

While The College of the Bible was a part of Kentucky University, it shared in the buildings of that institution. Regent Bowman, in order to secure certain state funds, made commitments for the Mechanical and Agriculture College which it was impossible for him to keep. In order to try to meet these commitments, other departments were sacrificed. That was especially true of The College of the Bible. In 1877, it had only one professor who was employed for half-time.

In that year, an independent College of the Bible was started. It had for its building four rooms in the basement of the Main Street Christian Church. The next year they were invited to share in the buildings on the Transylvania campus. In 1895, The College of the Bible erected its own building on the Transylvania campus. This was an important step forward, for their own building gave them a sense of independence and presented to them a new challenge. That has been an interesting situation as The College of the Bible owned the building, while Transylvania owned the ground on which it stood. The building has now been transferred to Transylvania College.

The most important step forward was taken when these beautiful buildings were erected. There are seminaries that are far more elaborate and costly, but none that are more beautiful. These buildings are worthy of the training of the ministry in its various phases. It speaks of religion to the people of Lexington and to the multitudes who pass along this important highway. It is worthy to take its place alongside this great University, as stressing one of the most important phases of knowledge.

How I wish Mrs. Henry Bosworth could see these buildings. She would be pleased with them, I am sure, for she loved the beautiful. This library building will speak to the generations of students of her interest in the Kingdom of God. There is no finer memorial that one could leave than a building like one of them.

About a year ago, I had a most interesting dream. Good progress was being made on the construction of these buildings. I had been present at the laying of the cornerstone of the Library building. The plans and appearance of the buildings had been explained to me from the architect's drawings. There is something queer about the dreams of a blind person who formerly could see. He sees the things of which he dreams but he has the feeling that he should not be able to see them. In the dream to which I refer, I saw these buildings located on this little hill and they were, indeed, beautiful. I think I saw them very much as they are with one exception. On the campus back of these buildings, I saw two others of the same type of architecture. Those two buildings were small dormitories. It made a wonderful picture. You may think what I am saying is fiction but as sure as I am standing here, I saw it all in my dream. I wonder if there are not those who will give reality to my dream. Perhaps such persons may be here today. You could leave no better memorial than that. Do it while you are alive so that you may have the joy that comes from such an experience. The realization of my dream would make this one of the most beautiful sights in central Kentucky.

V. If we are to perfect the fathers, the spirit of this seminary which is to train ministers for the future, must be as broad as the Kingdom of God.

It was natural that the fathers should have thought in terms of training a ministry for the Disciples. That purpose must be perpetuated but it must be broadened. This is a seminary of the Disciples of Christ, and its function is to train Christian leaders who are to serve through Christian churches. They must, however, think in terms of the Kingdom of God and be led to feel that the churches where they serve are their opportunity to extend the Kingdom of God throughout the world.

If this seminary is dominated by the Spirit of Christ, those who are trained for leadership in other communions will feel at home here. It is not too much to hope that in the not distant future some of the other communions will endow fellowships that will enable young people to take training here while they are serving in their churches. That would be a fine move in the direction of Christian unity.

The location of The College of the Bible alongside the University of Kentucky presents to it a real challenge. The purpose of the various departments of the University should be to know the truth and follow where it leads. The purpose of the College of the Bible should be to know the truth about religion, its relation to the various phases of knowledge and to all of life, and to follow where it leads. No other purpose is worthy of an institution that would train Christian leaders for the future. Over the entrance to a great university, I think it is Cornell, is this statement: "So enter, that daily thou mayest become more learned." Over the exit are these words: "So depart, that daily thou mayest better serve your country and your God." That is the attitude in which I would have young people enter and leave this institution.

I have been closely associated with The College of the Bible for thirty-eight years. I have passed through some trying experiences with the institution and those experiences have bound me to it with cords that cannot be broken. There have been times when the future of The College of the Bible was uncertain, but its future is now assured. We have not yet received the promise; the fulfillment is in the future. Others must make their contribution.

This is the greatest day in the long history of The College of the Bible. This is the consummation of all the achievements of the past. I may add that this is the crowning experience of my ministry of more than half a century. I might almost say with the aged Simeon, "now let us thou thy servant depart in peace." If the good Lord should permit me to live and serve a little longer, I shall watch with interest The College of the Bible. It must go forward and as it increases in influence, it will add glory to all of us who labored here in years gone by. May the God who guided the fathers direct all those who in the future shall serve in this institution that we love.

DEDICATORY PRAYER

DANIEL CURTIS TROXEL*

O God, in whom we live and move and have our being:
Thou builder of civilization through the instrumentalities of men
and institutions;
The Father of our Lord Jesus Christ, and through him our Father
also;

We would dedicate and consecrate this trio of beautiful buildings to Thee and to Thy supreme purpose for mankind. And since we have accepted this task and entered into this partnership with Thee, we beseech Thee to make us worthy of this sacred trust as we declare our consecration in this holy convocation.

In this exalted moment, in the presence of this new sky-line of buildings arising above Maxwelton's heights, where all of our hopes and expectations are focused today, we learn anew that 'except the Lord build His house they labor in vain who build it' for our chief glory is not in bricks and mortar, but in lives—in better men and women who are to lead in the enterprises of the church; who are stronger in faith, with more majesty in Christian dignity, more sensitive to the deepest human needs; who are willing to serve their fellowmen in the spirit of their Master, evangelizing the lost and shepherding the wayward.

So in dedicating these buildings help us ever to hold the vision of enriched and ennobled youth, who are filled with a social passion to improve human lives by sharing the Christian way and spirit with them: buildings that provide for instruction and training, where ancient truths may live afresh, where the wisdom and skills of Christian leaders are imparted to their successors, and where a desire for peace and unity of humankind may be an all-consuming passion.

We pray, then, that Thou, today, will hallow and consecrate not only these buildings but us—we Disciples of Christ—we who know that if we are to have strong leaders for the needs of tomorrow we must have institutions like The College of the Bible to produce them today. Let, therefore, Thy benediction be upon us as we use these buildings: an educational building as a place for instruction and guidance; a library building as a place of research into the wisdom of the ages; a chapel building as a place of worship and communion with Thee. O God, make them channels of spiritual power for the generation before us. This is our task: we

*Professor of New Testament, The College of the Bible, Lexington, Kentucky.

hear Thy call and rise to go forward into the tomorrow with high hopes for Thy coming kingdom, where Thy will is done on earth as it is in heaven. 'Establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it;'

“With wholesome faith in man,
With will to league with God,
We do our work with light from Thee.”

For thine is the kingdom and the power and the glory forever and ever. Amen.

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JANUARY, 1951



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THE COLLEGE OF THE BIBLE

Accredited by the American Association of
Theological Schools

IMPORTANT DATES IN THE HISTORY OF THE COLLEGE OF THE BIBLE

1. 1865, founding of the school. (Independently chartered 1878.)
2. 1895 to 1911, expansion of the influence of the school and popularization of Biblical study.
3. 1915 to 1921, recapturing the birthright of Disciple freedom.
4. 1938, accreditation by The American Association of Theological Schools and return to the earlier practice of having the school's own president.
5. 1942, the inauguration of the plans for Sabbatical leave, pensions and retirement.
6. 1946, purchase of new location opposite the University of Kentucky.
7. 1949, ground broken for the erection of the first unit of the new buildings.
8. 1950, Dedication of new buildings.

The College of the Bible

Lexington, Kentucky

The Catalogue

1950-1951

Announcements for 1951-1952

Founded 1865

Chartered 1878

Published by

The College of the Bible

Lexington, Kentucky

CALENDAR

1951

January 2, Tuesday, Second Quarter opens
March 22, 23, Thursday and Friday, Easter Recess
March 24, Second Quarter ends

March 26, Monday, Third Quarter opens
June 16, Third Quarter ends

June 18, Monday, Summer One-half Quarter opens
July 20, Summer One-half Quarter ends

October 1, Monday, First Quarter opens
November 22, 23, Thursday and Friday, Thanks-
giving Holiday (subject to change)
December 22, First Quarter ends

1952

January 7, Monday, Second Quarter opens
March 29, Second Quarter ends

March 31, Monday, Third Quarter opens
April 10, 11, Thursday and Friday, Easter Recess
June 21, Third Quarter ends

June 23, Monday, Summer One-half Quarter opens
July 25, Summer One-half Quarter ends

September 29, Monday, First Quarter opens
November 27, 28, Thursday and Friday, Thanks-
giving Holiday (subject to change)
December 20, First Quarter ends

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THE BOARD OF TRUSTEES

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Harrison McMains.....Atlanta, Ga.

TERM EXPIRES 1952

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ADMINISTRATIVE OFFICERS

RILEY BENJAMIN MONTGOMERY
President

CHARLES LYNN PYATT
Dean and Registrar

HOWARD ELMO SHORT
Secretary of the Faculty

GEORGE VOIERS MOORE
Student Placement

ROSCOE M. PIERSON
Acting Librarian

GLADYS SCHEER
Assistant Librarian

T. J. CASSIDY
Business Manager

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ELIZABETH HARTSFIELD
Treasurer and Assistant Registrar

ARRIS R. HAYES
Secretary to the President

MARY VALLIE WEST
Secretary to the Dean

JEANNE TRAUOGOTT
Secretary to the Faculty

FACULTY

RILEY BENJAMIN MONTGOMERY -----*President*

A.B., Lynchburg College, 1919; M.A., Vanderbilt University, 1922; B.D., *Ibid.*, 1923; Ph.D., Yale University, 1929; D.D., Texas Christian University, 1950.

CHARLES LYNN PYATT---*Dean and Professor of Old Testament*
(J. W. McGarvey Chair of Sacred History)

A.B., Transylvania College, 1911; A.M., *Ibid.*, 1912; Classical Diploma, The College of the Bible, 1912; B.D., Yale University Divinity School, 1913; Th.D., Harvard University, 1916; Harvard University, Williams Fellow, 1914-1916; Johns Hopkins University, Post Doctoral Studies, 1942-1943. (Absent on leave 1952-53)

STEPHEN JARED COREY, A.B., B.D., LL.D., D.D.

President Emeritus

ALONZO WILLARD FORTUNE, A.M., B.D., Ph.D., LL.D.

Professor of Pastoral Theology Emeritus
(Deceased December 26, 1950)

WALTER CHESTERFIELD GIBBS, A.B., S.T.B.

Professor of Church History Emeritus

DANIEL CURTIS TROXEL-----*Professor of New Testament*
(Thomas Chair of Exegesis)

A.B., Cotner College, 1912; Graduate Student University of Nebraska, 1918-1919; S.T.B., Yale University Divinity School, 1922; Graduate Student, University of Chicago Divinity School, 1925-1927, 1943-1944. (Absent on leave 1950-51)

MYRON TAGGART HOPPER-----*Professor of Religious Education*
(Alexander Campbell Hopkins Chair of Bible School Pedagogy)

A.B., Butler University, 1926; Ph.D., University of Chicago, 1938; Union Theological Seminary, Post Doctoral Studies, 1946-1947.

THADDEUS HASSELL BOWEN-----*Professor of Doctrine*

A.B., Transylvania College, 1916; B.D., The College of the Bible, 1919; S.T.B., Union Theological Seminary, 1920; M.A., Columbia University, 1920; D.D., Transylvania College, 1948.

GEORGE VOIERS MOORE-----*Professor of Pastoral Theology*

A.B., Transylvania College, 1918; B.D., The College of the Bible, 1921; M.A., University of Kentucky, 1929; Ph.D., University of Chicago, 1934.

HOWARD ELMO SHORT-----*Professor of Church History*

A.B., Eureka College, 1929; B.D., Hartford Theological Seminary, 1932; University of Marburg (Exchange Fellow under the Institute of International Education), 1932-1933; Oberlin Graduate School of Theology, 1937-1938; Ph.D., Hartford Seminary Foundation, 1942.
(Absent on leave 1952-53)

DWIGHT ESHELMAN STEVENSON

Professor of Homiletics and Christian Ethics

A.B., Bethany College, 1929; B.D., Yale University, 1933; D.D., Bethany College, 1947.

CYRUS MCNEELY YOCUM-----*Professor of Missions*

A.B., Bethany College, 1904; D.D., Bethany College, 1938.

VICTOR H. VOGEL-----*Medical Director, USPHS*

Medical Officer in Charge, U.S. Public Health Service Hospital, Lexington, Ky.; Diplomate National Board of Medical Examiners; American Board of Psychiatry and Neurology; Fellow of the American Medical Association; M.D., University of Colorado School of Medicine; Master Public Health, Johns Hopkins.

REQUIREMENTS FOR ADMISSION

In order to insure oversight by the members of the faculty, it has become necessary to take steps which will keep the enrollment within reasonable bounds, especially to limit the ratio of students to each professor. For the year 1951-52 not more than 105 students can be accepted in any one quarter.

Applications for admission to the fall quarter in a given year shall be acted upon at a meeting of the Committee on Admissions on or near the preceding April 1.

Applications for admission to the spring, summer, and winter quarters shall be acted upon at the discretion of the Committee on Admissions.

Admission to the college is not to be construed as admission to candidacy for a degree.

A student may become a candidate for a degree by action of the faculty after the completion of two quarters' work.

The College of the Bible has accepted as standards for admission the pertinent recommendations of The American Association of Theological Schools. The paragraph dealing with admission is as follows:

1. "Standards of Admission. An accredited theological seminary or college should require for admission to candidacy for its degrees the degree of A.B., based upon four years of work beyond secondary education, in a college which is approved by one of the regional accrediting bodies, or the equivalent of such a degree."

PREPARATION FOR ADMISSION

Since the college work of a student preparing for the ministry is regarded by the faculty of The College of the Bible as an essential and integral part of his preparation for the ministry, the following paragraphs from the Statement on Pre-seminary Studies of the American Association of Theological Schools are printed:

I. THE FUNCTION OF PRE-SEMINARY STUDIES

College courses prior to theological seminary are not ends in themselves, but are means toward the realization of certain ends

without which a minister is handicapped. The college work of students looking to the ministry should issue in at least three broad kinds of results. We may expect that these results will tend to be realized through certain kinds of college work. We state the kinds of results, together with the types of courses and other experiences which should tend to produce such results.

1. The college work of a pre-seminary student should result in the ability to use certain tools of the educated man:

(a) The ability to write and speak English clearly and correctly. English composition should have this as a specific purpose, but this purpose should also be cultivated in all written work.

(b) The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

(c) The ability to read at least one foreign language, and in some circumstances more than one.

2. The college work of a pre-seminary student should result in acquaintance with the world in which he lives:

(a) The world of men and ideas. This is aided by familiarity with English literature, philosophy, and psychology.

(b) The world of nature. This is aided by familiarity with the natural sciences, including actual laboratory work.

(c) The world of human affairs. This is aided by familiarity with history and the social sciences.

3. The college work of a pre-seminary student should result in a sense of achievement.

(a) The degree of his mastery of his fields of study is more important than the credits and grades which he accumulates.

(b) The sense of achievement may be encouraged through academic concentration, or through "honors" work, or through other plans for increasingly independent work with as much initiative on the student's part as he is able to use with profit.

II. SUBJECTS IN PRE-SEMINARY STUDY

The following is regarded by the Association as a minimum list of fields of study with which it is desirable that a student should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields, rather than in terms of semester hours or credits.

But many institutions use the latter methods of calculation. Therefore, in connection with the fields, we indicate what seems to us the minimum for each, putting the minimum in terms of semesters and semester hours.

It is suggested that a student should acquire a total of 90 semester hours or complete approximately three-fourths of his college work in the areas listed below.

BASAL

Fields	Semesters	Sem. hours
English	6	12 - 16
Literature, Composition and Speech		
Philosophy	3	6 - 12
At least two of the following:		
Introduction to philosophy		
History of philosophy		
Ethics		
Logic		
Bible or Religion	2	4 - 6
History	3	6 - 12
Psychology	1	2 - 3
A foreign language	4	12 - 16

At least one of the following:

Latin
Greek
Hebrew
French
German

Natural sciences	2	4	-	6
Physical or biological				
Social sciences	2	4	-	6

At least two of the following:

- Economics
- Sociology
- Government or political science
- Social psychology
- Education

Concentration

Concentration of work, or "majoring", is a common practice in colleges. For such concentration or major, a constructive sequence based upon any one, two, or three of the above fields of study would lead up naturally to a theological course.

Of the various possible areas of concentration, where areas of concentration are required, a major in English, philosophy, or history is regarded to be the most desirable.

The American Association of Theological Schools has prepared for distribution a Statement on Pre-Seminary Studies, which is concerned not only with basal studies, but with fundamental aspects of a student's work in college.

The complete statement may be secured free upon request from registrar.

In harmony with the recommendations of the Association, no courses taken for credit toward another degree may be admitted as credit toward a seminary degree.

Before admitting a person as a student in The College of the Bible the faculty will require satisfactory evidence of Christian character. The faculty further reserves the right to dismiss a student who is regarded as undesirable without assigning a reason therefor.

No candidate shall receive a degree or diploma who has not spent one full year in residence, or six summer terms of six weeks each.

WOMEN

Since 1904 women have been admitted to the college on equal conditions with men. The courses are open also to students' wives who are prepared to enter as matriculated students.

REGISTRATION AND MATRICULATION

The first day (Monday) of each quarter is devoted to matriculation of students.

CLASSIFICATION OF STUDENTS

On the basis of his progress toward graduation in a course leading to a degree, a student is classified as a Junior, a Middler, or a Senior. A student who is within one year of graduation is classified as a Senior, a student who is within two years of graduation as a Middler, and a student who is within three years of graduation as a Junior.

Students who are pursuing courses in The College of the Bible but who are not candidates for a degree are classified as Special students.

MARKING SYSTEM

A student's standing in his courses is indicated by the symbols S superior, P passing, F failure. The symbol S superior is awarded only for outstanding academic work.

SCHEDULE OF CLASSES

Classes in The College of the Bible meet regularly on four days — Tuesday, Wednesday, Thursday, and Friday. Full courses meet each of those four days and yield four quarter credit hours; or selected courses will meet for two periods Tuesdays and Wednesdays and yield four quarter credit hours. Half courses meet two days per week, some of them on Tuesday and Wednesday and others on Thursday and Friday. They carry two quarter credit hours each.

The schedule of hours is as follows:

First Period	-----	8:00— 8:50
Second Period	-----	9:00— 9:50
Third Period	-----	10:00—10:50
Fourth Period	-----	11:00—11:50
Fifth Period	-----	12:00—12:50
Sixth Period	-----	2:00— 2:50

Seventh Period	-----	3:00- 3:50
Eighth Period	-----	4:00- 4:50

The schedule of days and periods for each course is announced on a printed schedule which is available shortly before the beginning of each quarter.

STUDENT LOAD

The courses leading to degrees from The College of the Bible have been designed to require nine quarters, that is, three full years of a student's time for the course leading to the degree of Bachelor of Divinity, and six quarters, that is, two full years of a student's time for courses leading to the degree of Master of Religious Education. For students attending four days per week the maximum student load consists of twelve hours per quarter, not including attendance at Convocation or work on a thesis. For students attending only two days per week the maximum student load consists of eight hours per quarter not including attendance at Convocation or work on the thesis. Credit will not be granted for studies carried in excess of this amount.

Students who are engaged in remunerative field work, such as the pastorate of a church or churches, especially when the work involves residence outside of the city of Lexington, or such as holding revival meetings, will be expected to carry a student load graduated according to the demands that are made upon their time, but approximately two-thirds of what is done by a student who is not engaged in other work.

STUDENT ACTIVITIES

The Aleph Theta Ze Society is an honorary scholastic fraternity which seeks to encourage high scholarship and to cultivate deeper fellowship among students. Membership is by invitation to men who meet the requirements of the society, which are: (1) forty hours of graduate study, twelve of which must have been taken in The College of the Bible; (2) a scholastic standing of such quality that the faculty deems the student worthy of membership in the society and so recommends to

Aleph Theta Ze; and (3) upon such recommendation the society extends an invitation to membership and upon payment of the initiation fee the student is admitted into the group. An honorary membership will be given each year to the student who has achieved the highest scholastic standing on becoming eligible.

During the academic year 1936-1937 a charter was granted establishing a chapter of the International Society of Theta Phi in The College of the Bible. Each year, upon recommendation of the faculty, some member of the student body may be elected to membership. Election is determined by the record made by a student in The College of the Bible conditioned by his promise for an effective service in the ministry. On occasions when no member of the graduating class meets these requirements no nomination will be made.

The presence in the city of Lexington of a number of large and representative churches and well organized church schools, not only of the communion of the Disciples of Christ, but of the other leading communions, each having a cultured and spiritual ministry, affords excellent opportunities for the cultivation of the spiritual life, for active Christian service, and for observation of the most approved methods by which successful churches, church schools and young people's societies accomplish their work.

Both the Central Christian Church, located at Short and Walnut Streets, and the Woodland Christian Church, located at Kentucky Avenue and High Street, maintain very complete and exemplary programs of church activities. Students at The College of the Bible thus have an opportunity to participate in a practical way or to learn by observation of these and other programs.

The students have had the desire to gain some experience in the direction of a Cooperative. They have realized their hopes in the establishment of a cooperative book store for supplying the needed books for the college student. They began business in January, 1943.

On a voluntary basis students participate in various recreational activities of their own choice and management. In recent years it has been customary to maintain teams in basketball, bowling, ping-pong and other such recreational programs.

FEES, SCHOLARSHIPS AND STUDENT AID

TUITION

The tuition for each quarter is \$85.00. For the summer half quarter it is \$45.00. For students possessing the requisite qualifications this will be covered by scholarship. (See below.)

A fee of \$10.00 per credit hour is charged for each hour over twelve per quarter or for each quarter hour of a student who is carrying special work.

DIPLOMA AND GRADUATION FEES

A fee of \$10.00 is charged for the diploma for the degree of Bachelor of Divinity and for the degree of Master of Religious Education.

All expenses connected with the preparation, typing, binding of theses in preparation for final deposit, as well as the expenses connected with graduation ceremonies such as the rental of cap, gown and hood, will be charged against all students presenting themselves for graduation.

SCHOLARSHIPS

A limited number of scholarships are available from the Claude L. Garth and Kentucky Christian Education Society funds for the use of students who are dependent upon assistance in order to secure training for distinctively Christian leadership.

It is expected that students who are not dependent upon assistance will provide for their expenses through other channels, thus making it possible for students who otherwise could not secure training to avail themselves of these aid funds.

A candidate for the degree of Bachelor of Divinity or of Master of Religious Education who has his degree of Bachelor of Arts or who has attained an equivalent standing may receive a scholarship of \$85.00 per quarter to be applied toward the payment of tuition charges. The granting of such a scholarship is conditioned upon the student's academic record, personal qualifications, and recommendations.

An additional grant may be made to a student coming to the campus for the first time. This grant is made at the discretion

of the faculty and depends upon the financial needs of the student.

A scholarship may be retained upon the condition that during each quarter the student shall pass in at least eight hours of work. No student who fails in any class will be eligible to receive a scholarship the following quarter. A special student taking less than eight hours is required to pass in all his subjects during each quarter. A student who has forfeited his scholarship through failure to meet these requirements may again become eligible when he shall have satisfied the above requirements in any quarter immediately preceding the renewal of his application.

Students who hold scholarships are required to render some specific service of a practical character either in connection with the college or in the churches in or near Lexington or in social or community work. These assignments are arranged by the Professor of Pastoral Theology.

The College of the Bible is approved for training by the Veterans Administration.

SELF-SUPPORT

The presence in Kentucky of a large number of rural and village churches within easy access of Lexington, which are not able to command the entire time of a minister, presents a particularly favorable opportunity for self-support to students preparing for the ministry, especially if they have had some experience in preaching and the care of churches. The situation is equally fortunate for many churches which otherwise would be unable to have regular ministrations. Because of the evangelistic and missionary earnestness of the students many of the churches ministered to by the students from The College of the Bible are among the most active in Kentucky.

The city of Lexington with its varied activities and needs affords the usual opportunities of a modern city for many kinds of remunerative services by means of which students may defray all or a considerable part of their expenses while pursuing their courses of study.

THE COURSE OF STUDY LEADING TO THE DEGREE OF BACHELOR OF DIVINITY

ADMISSION

The course of study leading to the degree of Bachelor of Divinity is open to graduates of standard colleges or to those who, in the judgment of the faculty, have had equivalent training.

COURSE

The requirements for the degree of Bachelor of Divinity consist of the equivalent of nine full quarters. This includes 108 academic hours, nine Convocation hours and two in Bibliography plus Thesis. In each of the following departments, viz., Old Testament, New Testament, Church History, Doctrine and Religious Education, 8 quarter hours are required. In Pastoral Theology and Homiletics 12 quarter hours are required, in Missions 4 quarter hours; a total of 56 quarter hours. Nine quarter hours of attendance at Convocation and two quarter hours in Bibliography are also required.

The remaining 52 hours are elective, subject to the following principles:

1. The student shall elect a major not later than the beginning of the Middler year. This major shall consist of at least 22 hours, including the requirements mentioned above. The major shall be planned and arranged under the guidance of the head of the department in which it is taken. The thesis shall be written in the department of the student's major.

2. Not more than 36 quarter hours may be offered in any one department.

3. The remaining elective hours shall be distributed with the advice and approval of the student's faculty advisor with approximate equality through at least three departments in addition to the one in which the student majors.

4. In arranging schedules of study the sequence of courses within each department shall be respected.

N. B. While Hebrew and New Testament Greek are not required for graduation they are regarded as extremely valuable and important. The faculty wishes to emphasize these courses and to call them to the attention of all students. The departmental requirements in Old Testament and New Testament departments will be reduced proportionately for any student electing these courses, which should be taken as early as possible.

THE THESIS

In addition to the satisfactory completion of the requirements listed above, the candidate is required to submit a thesis within the field in which he has elected to specialize. The subject of the thesis must be submitted for approval not less than three quarters before the time when the candidate expects to graduate. Two copies of the completed thesis, ready for binding, must be handed to the faculty member under whose direction it is written not later than thirty days prior to the conclusion of the quarter within which the student expects to complete his work and must be deposited in The College of the Bible Library. The thesis shall be written on bond or linen paper 8½ by 11 inches, with a margin of 1½ inches on the left side, and bound in uniform black cloth. The title page shall bear the inscription: "Submitted in fulfillment of the thesis requirements for the Bachelor of Divinity degree in The College of the Bible."

TABULATION OF REQUIREMENTS

1. Group and Departmental Requirements
 - A. The Biblical Field, 16 quarter hours
Old Testament, 8 quarter hours
New Testament, 8 quarter hours
 - B. The Historical Field, 8 quarter hours
 - C. The Doctrinal Field, 8 quarter hours
(Not more than four quarter hours of Christian Ethics may be applied to fill this requirement.)
 - D. The Practical Field, 24 quarter hours
Religious Education, 8 quarter hours

Pastoral Theology and Homiletics, 12 quarter hours

To be distributed between the two departments

Missions, 4 quarter hours

2. The Major

Twenty-two to thirty-six hours in one department.

3. A Thesis

Written in the department in which the student majors.

4. Convocation, 9 quarter hours

5. Bibliography, 2 quarter hours

6. Electives

The remaining hours distributed and sufficient to total 119 quarter hours.

7. The faculty reserves the right to require each candidate for a degree to pass a comprehensive examination.

THE COURSE OF STUDY LEADING TO THE DEGREE OF MASTER OF RELIGIOUS EDUCATION

When it is possible for a student interested in Religious Education to remain in school for the full nine quarters, the faculty deems it advisable for the student to take a course leading to the degree of Bachelor of Divinity with a major in Religious Education.

When it seems impossible for the student to take more than six quarters work, the student may take the course leading to the degree of Master of Religious Education.

The course of study leading to the degree of Master of Religious Education is designed especially for those who desire to become more effective leaders in religious education in the local church or in the larger fields. Emphasis is placed upon an understanding of the fundamental principles and processes of religious education as they are observed in the actual program in operation in the local church. Practical experience in dealing with religious education processes is considered essential in the development of leadership.

ADMISSION

The course is open to graduates of standard colleges or to those who, in the judgment of the faculty, have had equivalent training.

PROGRAM OF STUDY

The degree of Master of Religious Education requires six full quarters of work. The program of study consists of 72 academic hours including 36 hours in the field of religious education and 36 hours in other departments of religion, plus 6 hours in convocation and 2 hours in bibliography. The specific courses to be taken are to be selected under the guidance of the head of the Department of Religious Education.

THE THESIS

Candidates for the degree of Master of Religious Education must submit a thesis in the field of religious education. The rules

governing the thesis in this course are the same as those for the degree of Bachelor of Divinity.

FIELD WORK

Candidates for this degree must have a minimum of three quarters of supervised field work under the direction of the Department of Religious Education through which the ability to give satisfactory leadership in religious education must be demonstrated.

RECOMMENDATIONS FOR UNDERGRADUATE WORK

It is recommended that students who expect to be candidates for the degree of Master of Religious Education elect as much work in education, psychology, sociology and religion as possible. It would be advisable to major in one of these fields. In addition, it would be helpful to elect courses in recreational leadership, craft work and philosophy.

COURSES OF INSTRUCTION

The courses in The College of the Bible are numbered according to the following system:

Courses are regularly designated by numbers containing three digits. The first digit indicates the grade of the course or its position in a sequence. The second digit indicates the normal value of the course in credits. The third indicates the quarter in which the course is usually offered.

Courses whose first digit is 5 should normally be taken in the Junior year. Those whose first digit is 6 should be taken in the Middler year and those whose first digit is 7 should normally be taken in the Senior year.

Courses offered the first quarter usually have a 1 for their third digit. Those offered the second quarter usually have a 2 for their third digit, and those offered the third quarter have a 3. Courses for the Summer Session are designated by having an S prefixed to them. Alternating courses are followed by X, Y, or Z.

No student may claim the right to graduate under the provisions of a catalogue issued more than five years previous to the end of the quarter in which he expects to complete his work.

The faculty reserves the right to require additional work from any student who fails to present the required thesis and graduate in the quarter in which he has completed the required academic hours.

A student may complete his work and be ready for his degree at the close of any quarter. However, it is the policy of The College of the Bible to confer degrees regularly and formally at the close of the third quarter at the Commencement Convocation which is held in the month of June.

PASTORAL THEOLOGY 511-512-513—*The Convocation.* A general assembly of the students and faculty is held each day Tuesday through Friday. As a rule, there are at least two devotional programs per week. On other days guest speakers may speak upon some specialized theme, or a

program may be conducted as a discussion group.

BIBLIOGRAPHY 521-523. *Bibliographical Introduction to Religious Literature.* A course designed to give the seminary student practical instruction in the use of religious reference books and libraries. An intensive study will be made of the basic encyclopedias, dictionaries, concordances, bibliographies, and periodical indexes found in the seminary library. In addition, the student will be introduced to the more important reference books usually found in university and public libraries insofar as they are related to courses offered in this seminary. One quarter is required and must be completed by the end of four quarters residence.

First and Third quarters. Two hours. MR. PIERSON.

THE BIBLICAL FIELD

OLD TESTAMENT

OLD TESTAMENT 541. *The Background of the Old Testament.* This course attempts to cover the background of knowledge and understanding which a student will find valuable as he begins the study of the Old Testament in a more thorough way. It attempts to acquaint the student with the history of the Old Testament literature, the problems relating to the formation of the canon, the principles of textual criticism, and the problems relating to the study and appreciation of the books of the Old Testament.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 542. *Old Testament History.* This course endeavors to acquaint the student with the development of the life and thought of the Hebrew people from the earliest times to the completion of the Mishnah.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 542X. *Old Testament Introduction.* Covers as fully as the time permits the questions of textual and

historical criticism pertaining to the books of the Old Testament. The principles of criticism, both textual and historical, pertaining to the books are set forth, and a practical application of these principles to problems of criticism in the Old Testament is made. Attention is given to the Old Testament Canon. The aim is to give the student an intelligent introduction to the subject of Old Testament criticism.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 543. *Biblical Archaeology*. A survey of the archaeological activities which have been carried on in Biblical lands, with an attempt to estimate their value in the interpretation of the Old Testament, and their bearing upon the problems connected with its study.

Third quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 641. *The Eighth Century Prophets*. This course consists of a critical and exegetical study of the works of Amos, Hosea, Micah, and Isaiah. An attempt is made to study the background of the prophetic ideas, the religion of the Hebrews, and the development of prophetic thought.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 642. *The Sixth Century Prophets*. This course consists of a critical and exegetical study of the works of Jeremiah, Ezekiel, and Isaiah 40 to 66 with consideration of other prophetic writings. An attempt is made to appreciate the timely teachings of these prophets and their usefulness for present day living.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 643. *The Religion of Israel*. A study of the development of the religion of the Hebrews from the earliest times to the close of the Mishnah. The religious and moral teachings are given special attention with emphasis upon those which proved to be the roots of Christian teaching.

Third quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 741. *Elementary Hebrew*. The fundamentals of Hebrew are carefully taught. An attempt is made for the student to grasp a vocabulary of practical value and to become acquainted with the forms as they occur in the Old Testament.

First quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 742. *A Continuation of Course 741*. These two courses should be taken together.

Second quarter. Four hours. PROFESSOR PYATT.

OLD TESTAMENT 743. *A Continuation of Courses 741 and 742*. By the time the third quarter's work is ready the students should have been through with the preliminary work so that the third quarter should consist almost entirely of reading selected passages of Hebrew prose.

Third quarter. Four hours. PROFESSOR PYATT.

These three courses constitute a unit. Credit will not be given for one part.

O. T. 741, 742, 743 offered on demand.

OLD TESTAMENT 521. *Old Testament Poetry*. A consideration of the types and characteristics of Hebrew poetry with consideration of various poems preserved in the Old Testament. Especial attention is given to the Book of Psalms.

First quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 522. *The Wisdom Literature of the Old Testament*. The rise and development of the idea of Wisdom Literature are traced and studied. The Book of Job is given special consideration in this course.

Second quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT 523. *The Hebrew Apocalyptic Literature*. A consideration of the main details of Hebrew apocalyptic thought with its relation to similar types of thought in

other religious instances. Special consideration is given to some of the outstanding Hebrew apocalypses.

Third quarter. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s523. *The Relevance of the Bible*. A consideration of the significance of the Bible with special attention to the Old Testament for the problems of the times in which we are living.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s623. *Isaiah Chapters 40-66*. A critical and exegetical study of these chapters based on the English text.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s523X. *The Phenomena of Religion*. A study of various characteristics and manifestations of religion which occur in widely separated areas of life and thought.

Summer Session. Two hours. PROFESSOR PYATT.

OLD TESTAMENT s623X. *The Prophetic Movement in Israel and Modern Social Problems*. A consideration of the principles and ideals proclaimed by the prophets of Israel with consideration of their application to problems of modern every-day living.

Summer Session. Two hours. PROFESSOR PYATT.

NEW TESTAMENT

NEW TESTAMENT 541. *The Life and Labors of Paul*. The study of the man whose letters constitute the earliest documents of Christianity, and are the nearest approach in the New Testament to contemporary authentic records, bearing the signature of a historical personage.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 542. *Christianity Apart From and After Paul*. The writings of apostles, prophets and teachers portray the varied directions in which the Christian movement was

spreading, not only in response to persecution and heresy, but toward a mature institutional life.

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 543. *The Life of Jesus*. The difficulties involved in the reconstruction of his career are manifold and serious, but urgent nevertheless. His life on earth is a basic fact with which to keep check on all later interpretations of his significance.

Third quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 541X. *The Modern Study of the New Testament*. An orientation in modern techniques of study, definition of their tasks, and illustrations of their methods, as applied to our basic Christian literature.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 5524Z. *Interpretation of the New Testament*. How the New Testament has been understood and used through the centuries in order to develop a perspective enabling us to understand, appreciate and deal with our present situation. It is important to keep in mind that we must interpret the life that produced these writings as well as the phases of the literature itself.

Summer Session. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 5624X. *Apocalypticism*. This phase of Judaism which so greatly impressed itself upon Christianity needs to be understood historically, and in its influence on the New Testament literature.

Summer Session. Two hours. PROFESSOR TROXEL.

NEW TESTAMENT 642. *The Acts of the Apostles*. An exposition of the text in the light of the peculiar problems it presents, in common with those of the Gospel of Luke.

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 643. *The Epistle to the Hebrews*. An interpretation of this epistle which is itself an interpretation of Christ on the basis of Psalms 8 and 110.

Third quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 741. *Jesus' Beginnings in Judaism.* The religion of Judaism supplies the background for the religion of Jesus. Its literature, tendencies, parties, leading personalities, varieties of opinion, and basic conceptions, constitute a broad foundation of information for the student of the religion of Jesus.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 741X. *The Christology of Paul.* What it meant to Paul to have the mind of Christ, or to have Christ within; how he regarded all Christians and all things in the light of Christ; especially, how he thought about Christ.

First quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 742. *The Kingdom of God.* The fundamental nature of the idea, its traditional Jewish form, the way in which Jesus conceived it and built his message about it. The way in which it unified his view of God, man and society.

Second quarter. Four hours. PROFESSOR TROXEL.

NEW TESTAMENT 743. *Jesus' Thought of Himself.* Jesus was the exponent of the Kingdom of God, and therefore his thought of himself was surely consistent with his view of God's nature and manner of rule. This is the best approach to the question "Who is he?"

Third quarter. Four hours. PROFESSOR TROXEL.

THE HISTORICAL FIELD

CHURCH HISTORY

CHURCH HISTORY 541. *The Early Church (30-590).* The church from its beginning to the supremacy of the Bishop of Rome.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 542. *The Medieval Church (590-1517).* The Roman church from the time of Gregory the Great, through the height of its power, to Martin Luther.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 543. *The Reformation* (1517-1555). The church from the earliest Reformers to the Peace of Augsburg.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 642. *The Modern Church* (1555-1951). The church in Europe from the Peace of Augsburg to the present day.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 741. *The American Church* (1565-1951). The church in the United States from the settlement of St. Augustine to the present day.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 742. *The Disciples of Christ*. From the beginnings of the Stone and Campbell movements, through the various phases of expansion and difficulty, to the present status and outlook in the midst of the twentieth century church.

Second quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 743. *The Ecumenical Church*. The history and present status of the efforts of the church toward spiritual and organic unity.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 523. *Our Religious Neighbors*. A study of the phenomenon in recent American Protestantism known as the Small Sect. The origin, leadership, beliefs, practices and influence of a number of the most publicized groups.

Third quarter. Two hours. PROFESSOR SHORT.

CHURCH HISTORY 641. *The History of Christian Doctrine*. The development of Christian systems of thought, from New Testament times to the Nineteenth Century.

First quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY 643. *The History of Religions*. An historical survey of primitive religion and the world's living religions. Attention will be given to the dates, location,

founders, Scriptures, leaders, beliefs and practices, and relation to current world affairs, of each religion, as well as some comparative study.

Third quarter. Four hours. PROFESSOR SHORT.

CHURCH HISTORY s624. *The Social Gospel Movement in the American Church.* The development of the social emphases of the Gospel, in the twentieth century American Church. Leaders and the reasons for their position, and the effects on the total church picture, will be stressed.

Summer Session. Two hours. PROFESSOR SHORT.

CHURCH HISTORY s524. *Our Religious Neighbors.* For description see C. H. 523.

Summer Session. Two hours. PROFESSOR SHORT.

THE DOCTRINAL FIELD

DOCTRINE

Note—For majors, Doctrinal courses offered in the other departments of the seminary are required.

Systematic Theology

DOCTRINE 541. *The Christian Doctrine of God and the World.* An historical study and philosophical evaluation of the sources, content and development of the Christian Doctrine of God and his relations to the world and man.

First quarter. Four hours. Offered 1951-1952. PROFESSOR BOWEN.

DOCTRINE 542. *The Christian Doctrine of Man, Sin, The Person of Christ, and Salvation.* An historical study and philosophical evaluation of the varying conceptions of man, sin, Christ, and atonement, as they appear in the writings of differing schools of Christian theologians.

Second quarter. Four hours. Offered 1951-1952. PROFESSOR BOWEN.

DOCTRINE 543. *The Doctrine of the Church and of the Christian Life.* An historical study and philosophical evaluation of

the Church as it developed in the New Testament, Catholicism and Protestantism; also a study of the origin, nature, problems, and final destiny of the Christian life. Attention will be given to the Ecumenical Church.

Third quarter. Four hours. Offered 1951-1952. PROFESSOR BOWEN.

Contemporary Theology

(Protestant, Catholic and Jewish)

DOCTRINE 541A. *Fundamentalism and Modernism*. A survey of modern theological literature revealing the bitter warfare between Fundamentalism and Modernism concerning the Bible, God, Man, Christ, Miracles, Atonement, the Second Coming of Christ, and the Future Life.

First quarter. Four hours. Offered 1952-1953. PROFESSOR BOWEN.

DOCTRINE 542A. *Humanism and Supernaturalism*. A study of the rise of Modern Humanism and the reaction in the form of Neo-Orthodoxy in Europe and America. Special attention will be given to Barth, Brunner, Niebuhr, Neo-Thomism and Contemporary Existentialism.

Second quarter. Four hours. Offered 1952-1953. PROFESSOR BOWEN.

DOCTRINE 543A. *Naturalistic Theism and Theistic Realism*. A study of the contemporary effort to go beyond Fundamentalism, Modernism, Humanism, and Neo-Orthodoxy. An attempt toward a constructive theological synthesis as revealed in the writings of leading theologians in America and abroad.

Third quarter. Four hours. Offered 1952-1953. PROFESSOR BOWEN.

DOCTRINE 621. *Philosophical Theology*. A study of the major religious and theological writings of Whitehead, Tennant, and Temple. The purpose is to show how modern science and scientific philosophy refute materialism and make for

a naturalistic theism and a spiritual conception of the world.

First quarter. Two hours. Offered 1951-1952. PROFESSOR BOWEN.

DOCTRINE 622. *The Founders of Modern Theology*. A study of the creative modern theologians whose systems have shaped both liberal and conservative theologies in contemporary Europe, England, Scotland, and America. The theologians considered are Schleiermacher, Ritschl, and Kierkegaard.

Second quarter. Two hours. Offered 1951-1952. PROFESSOR BOWEN.

DOCTRINE 623. *American and Disciple Theology*. A study of the development of American theology with special attention to the warfare between Calvinism, Arminianism, and Unitarianism as it appeared in the New England Theology and affected all American thought. On this background there will follow a systematic study of the characteristic doctrines of the Disciples concerning God, the world, Christ, the Holy Spirit, the Trinity, the Bible, man, sin, salvation, the Church, the Christian life, the second coming of Christ, and immortality. This course is *specifically theological*, and will also consider the internal *theological* differences among the Disciples today. A previous knowledge of the History of the Disciples is desirable, though not required.

Third quarter. Two hours. Offered 1951-1952. PROFESSOR BOWEN.

Christian Ethics

DOCTRINE 541. *Christian Ethics*. A combination of the historical and the systematic approaches to a study of the Christian Ethic, including an analysis of the moral situation and a comparative study of rival Ethical ideals. (Not offered 1951-52.)

First quarter. Four hours. PROFESSOR STEVENSON.

DOCTRINE 542. *Christian Social Ethics*. A study of Christian social policy, including a rapid historical review and a more extended consideration of modern social issues. (Not offered 1951-1952.)

Second quarter. Four hours. PROFESSOR STEVENSON.

DOCTRINE 543. *The Moral Interpretation of History*. This course will consider various philosophies of history. Among those books discussed will be Oswald Spengler's *Decline of the West*, P. A. Sorokin's *Crisis of Our Age*, and Arnold Toynbee's *A Study of History*. (Not offered 1951-1952.)

Third quarter. Four hours. PROFESSOR STEVENSON.

THE PRACTICAL FIELD

PASTORAL THEOLOGY

PASTORAL THEOLOGY 541. *The Minister and the English Bible*.

A practical study of the Bible with the purpose of becoming acquainted with its literature for personal and professional uses. The location and memorization of a number of the great passages will be a feature of this study.

First quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 542. *The Minister as Pastor*. The pastor's relations with people; visiting in the parish and on the sick; conducting interviews in the home and in the pastor's office; organizing and conducting church visitation programs; developing closer relations between home and church.

Second quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 543. *The Church and Rural Life*. The place of the church in the total development of rural life; the contributions of state and church to rural life; a philosophy for the town and country church; current conditions in rural churches; approaches to cooperation in rural churches; developing leadership for the rural church; the church in its relations to other community agencies and institutions.

Third quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 641. *Church Management*. A study of the organization and administration of the modern church. Among the problems considered are these: What the church is trying to do; a code of ethics for the local church; how a congregation should operate; how to plan a total church program; how to improve church board meetings; the selection of church officers; organizing the church for action.

First quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 642. *Priestly Functions of the Minister*. A study of the significance of baptism and the Lord's Supper and the administration of these. A study of how to conduct funerals, to perform wedding ceremonies, to plan for and to conduct services for the ordination and consecration of church leaders, and for the dedication of church buildings and parsonages. Christian symbolism is a particular feature of this study.

Second quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 642A. *The Minister's Church Problems*. An analysis of the minister's professional problems. Problems are discovered and discussed in the following areas of the minister's task: Church organization, administration, promotion, and supervision; pastoral counseling; preaching, priestly functions; evangelism; finance; missions; worship; social education and social action; recreational activities. The minister examines himself with relation to these problems. (Alternates with P. T. 642.)

Second quarter. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY 643. *The Use of Pictures in the Church*. A study of great religious art and its meaning for the church. A discovery of ways in which pictures may be employed in the development of the spiritual life of the local church. The student will make collections of pic-

tures and organize them for use in the various programs of the church.

Third quarter. Four hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s624. *The Minister as Counselor*. A study of counseling as a technique for the minister in dealing with personal and group problems. The organization and administration of a church program of counseling. The guidance of church leaders in preparing themselves for effective counseling. Procedures in dealing with personal and group problems. The actual analysis of specific problems faced by ministers.

Summer Session. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s624A. *The Minister and Laymen*. A study of the relationship of the minister and lay leaders in the operation of the work of the democratically-managed church. An analysis of the functions of the minister and laymen, and how each may perform his functions in the interest of the whole church. (Alternates with P. T. s624.)

Summer Session. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s724. *Financing the Church*. A study of the importance of undergirding the church with adequate finances, the value of proportionate giving to the giver, the plans and methods of enlisting and cultivating church members in financing the entire work of the church at home and abroad.

Summer Session. Two hours. PROFESSOR MOORE.

PASTORAL THEOLOGY s724A. *Church Architecture and Building*. A study of the types of architecture employed by the churches and synagogues of the world. A study of the process of planning, financing, and erecting buildings for worship, Christian education, and fellowship. An analysis of current church buildings with a view to remodeling for more effective service. (Alternates with P. T. s724.)

Summer Session. Two hours. PROFESSOR MOORE.

HOMILETICS

HOMILETICS 541. *Principles of Preaching*. A study of the basic elements in the preparation and delivery of sermons. This course, or its equivalent, is a prerequisite to all other courses offered in Homiletics.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 542. *The Analysis of Sermons*. A study of the written sermons of great Christian preachers of the past and present. (Not offered in 1951-52.)

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 641A. *Practice Preaching*. Application of the theories of preaching to actual experience in preparing and delivering sermons under laboratory conditions. A recording machine is used in this course.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 641B. *Practice Preaching*. A continuation of Homiletics 641A, which may be taken as a separate unit.

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 643. *English for Writing and Speaking*. Effective English for speech and writing considered in relation to the whole range of a minister's task as pastor and administrator. Practice in writing for speech and publication. (Not offered in 1951-52.)

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 741. *The Use of the Bible in Preaching*. A study of the Bible as an inspiration and source of sermons. Methods of Bible study, types of sermons, and practice in sermon construction.

First quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 742. *Religious Radio*. A workshop in writing and production of religious radio suited to the opportunities

of ministers in local churches. Some sessions will be studio presentations under actual broadcasting conditions.

Second quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS 743. *The Minister's Message*. An approach to the content of the minister's pulpit message over a span of a year or more, with a view to achieving balance and comprehensiveness in the emphases of preaching. (Not offered in 1950-51.)

Third quarter. Four hours. PROFESSOR STEVENSON.

HOMILETICS s624. *Expository Preaching*. How to build sermons which are based upon large blocks of scripture. Both Old and New Testament will be used. (Not offered in 1951.)

Summer Session. Two hours. PROFESSOR STEVENSON.

HOMILETICS s624X. *The Delivery of Sermons*. Preaching with and without notes or manuscript in the creative delivery of sermons, under laboratory conditions, with special attention to the use of the voice. A recording machine is used in this course. (Not offered in 1951.)

Summer Session. Two hours. PROFESSOR STEVENSON.

HOMILETICS s724. *Preaching on Contemporary Issues*. The relevance of the pulpit message to great contemporary issues such as Economic Justice, Peace and War, Racial Tensions, and the currents of contemporary thought which impinge upon modern life. (Not offered in 1951.)

Summer Session. Two hours. PROFESSOR STEVENSON.

RELIGIOUS EDUCATION

RELIGIOUS EDUCATION 541. *Curriculum of Religious Education*. A study of the various theories of curriculum, both past and present, and the formulation of a theory to guide in the development of the curriculum for the local church.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 542. *Guiding Personality Growth.* A consideration of the way personality grows and develops and ways in which a leader works with a group to guide such growth and development. Various methods such as lecture, discussion, story-telling, dramatics, group work, project and social participation will be evaluated to discover the best use which can be made of them in guiding personality growth.

Second quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 543. *Personal and Group Counseling.* A study of the counseling technique and of its use in guiding personality growth constitutes the major emphasis of this course. Attention will be given to the types of situations in which counseling should be used, and a survey of the psychology of persons facing such situations will be made. Analysis of specific cases will be included. (Prerequisite—Religious Education 542.)

Third quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 541A. *The Minister as Educator.* A course for ministers and directors of religious education designed to explore the place of the educational approach in the program of the church and to clarify responsibility for the educational program. Included is a brief historical survey of the development of religious education; an analysis of the present point of view in the field; a consideration of the implications of this point of view for the work of the minister and directors of religious education and the organization and administration of the church.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 641. *The Religious Education of Children.* A survey of child psychology to discover the way in which children grow and develop into religious personalities; a consideration of the church's program for children including best curriculum materials, methods of organization and administration, development of leadership, and relation to the total program of the church.

First quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 642. *The Religious Education of Young People.* A survey of the psychology of adolescence; a consideration of how to build a program based upon the interests and needs of this age group; the administration and organization of young people's work in the local church; a consideration of available resources; and an analysis of various programs and activities for young people, especially those of the Disciples of Christ, will constitute the major areas considered in this course.

Second quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 643. *The Religious Education of Adults.* A survey of adult psychology; a consideration of how to build a program based upon the interests and needs of this age group; the administration and organization of adult work in the local church; a consideration of various curriculum resources, and an analysis of various programs and activities for adults, especially those of the Disciples of Christ, will constitute the major areas considered in this course. (Alternates with R. E. 743.)

Third quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 743. *Education and Worship.* A study of what worship is and of its contribution to the development of Christian personality from the psychological point of view; a consideration of the elements in worship and the psychological conditions of worship; and an exploration of the problem of guiding and leading growing persons into the worship experience.

Third quarter. Four hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 523. *Education for Social Action.* A consideration of the relation of the church to social problems and social action and of ways of incorporating such into the program of the church. Effective approaches to social education and the importance of social action as an aspect of educational method will also be explained.

Third quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 623. *Week-Day and Vacation Church Schools*. A study of the problems growing out of the traditional exclusion of religious education from the public schools and a survey of the suggested solutions; consideration of the factors which have led to the rise of Week-Day and Vacation Church Schools; study of ways of financing, setting up, and carrying forward such enterprises.

Third quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION 722. *Field Work Seminar*. For students doing field work in religious education. The course will be based upon the field projects in which the students are engaged. Each project will be considered and there will be opportunity for guidance from the seminar members regarding each. Required of candidates for the M.R.E.

First quarter. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION s524. *The Enlisting and Developing of Leadership*. A study of the problem of enlisting and developing leadership for the church's program of religious education will be made. Attention will be given to methods of discovering and enlisting leaders, leadership education, and effective methods of supervision.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION s624. *The Home and Religious Education*. A study of the influence of the home on religious development and the kind of situations confronting the modern home, together with a consideration of how the home and church can cooperate in guiding religious growth.

Summer Session. Two hours. PROFESSOR HOPPER.

RELIGIOUS EDUCATION s724. *The Use of the Bible in Religious Education*. A study of the place of the Bible in the program of religious education with special reference to the contribution it can make to the developing religious life; actual study of various portions of the Scriptures to

discover how they can be most effectively used in the religious education of growing persons.

Summer Session. Two hours. PROFESSOR HOPPER.

PASTORAL CARE 622. *Religion and Mental Health*. A special lecture course combined with seminars. The lectures are given by members of the psychiatric staff of the United States Public Health Hospital and provide background for the seminars which follow. These seminars include observation and study of hospitalized cases. The schedule of lectures for the course offered in second quarter of the 1950-1951 session was as follows:

1. January 3, 1951
Development of Mental Healing
Introduction to Problems of Mental Health-----Dr. Zbranek
2. January 10, 1951
Development of Personality-----Dr. Gee
3. January 17, 1951
Mental Mechanisms-----Dr. Crecraft
4. January 24, 1951
No meeting—Ministers' Conference
5. January 31, 1951
Problems of Adjustment -----Dr. Diamond
6. February 7, 1951
Abnormal Reactions to Problems of Living-----Dr. Pescor
7. February 14, 1951
Special Problems: Drug Addiction, Alcoholism
Dr. Diamond
8. February 21, 1951
Problems of Adolescence-----Dr. Crecraft
9. February 28, 1951
Staff at U.S.P.H.S. Hospital—Typical Cases-----Staff
10. March 7, 1951
Everyday Problems-----Dr Hamill
11. March 14, 1951
Mental Hygiene -----Dr. Vogel

12. March 21, 1951

Round Table -----Staff

Second quarter. Two hours. PROFESSOR HOPPER, DR. VOGEL
and visiting lecturers.

MISSIONS

MISSIONS 542. *The Home Church and Missions*. A course setting forth the mission fields of the world, the specific work of the missionary himself and the Disciples' field of effort. The course also deals with the preparation of the minister for missionary leadership, the education of the church in missions, the missionary motive, criticisms of missions, missionary preaching, missionary organizations and missionary giving.

Second quarter. Four hours. PROFESSOR YOCUM.

HISTORICAL SKETCH

The College of the Bible is the oldest collegiate institution among the Disciples of Christ the distinctive purpose of which is the training of young men for the ministry.

FOUNDED 1865; SEPARATE CHARTER 1878

The College of the Bible was founded in 1865 as one of the colleges of Kentucky University, now Transylvania College. In 1878 it was chartered as an independent institution. It occupied quarters in the buildings of Transylvania College until 1895, in which year an academic building was erected on the Transylvania campus.

Due to the expanding program of work of The College of the Bible, it became apparent about 1945 that additional buildings were required. At first it was deemed desirable to secure permission from Transylvania College to build the additional buildings on its campus; but after conferences between the two institutions and in view of Transylvania's program of expansion, it was evident that there was not sufficient space for the new buildings.

In 1946 The College of the Bible purchased a suitable site at South Limestone and Maxwellton Court almost directly across the street from the Memorial Hall of the University of Kentucky. Three main buildings resembling Colonial architecture in type were completed in the summer of 1950. They were dedicated September 26th at the opening of the academic session, 1950-51.

PRESIDENTS

Its first president was Robert Milligan, who served until his death in 1875. President Milligan was succeeded by Robert Graham, who continued in the executive office until he was compelled by the infirmities of old age to relinquish his duties in 1895, at which time John William McGarvey, who from the first had been a professor in the college, became its executive head. Upon the death of President McGarvey in October of 1911, Richard Henry Crossfield was elected the first joint president

of Transylvania College and The College of the Bible and served from February 1st, 1912, until June 1st, 1921. President Andrew Davidson Harmon assumed the duties of his office July 15th, 1922. He resigned July 15th, 1928. On January 13th, 1930, Dr. Arthur Braden was elected president. He resigned March 1st, 1938.

In April, 1938, the Board of Trustees unanimously elected Stephen Jared Corey to the presidency of The College of the Bible. By this election Transylvania College and The College of the Bible returned to the older custom whereby each has its own president.

In January, 1945, Kenneth Blount Bowen became the president of The College of the Bible, succeeding Dr. Stephen J. Corey, who became president emeritus. Dr. Bowen resigned the presidency of The College of the Bible, July 1, 1948.

On July 1st, 1949, Dr. Riley Benjamin Montgomery became president of The College of the Bible, succeeding Dr. Kenneth Blount Bowen.

SERVICE TO THE BROTHERHOOD

Since its founding, The College of the Bible has been a leading constructive factor in shaping the history of the Disciples of Christ and in training their leadership. Its students have come from Canada, England, Australia, South Africa, Japan, China, Sweden, South America and New Zealand, as well as from every section of the United States. More than seven thousand students have received its instruction and have served wherever the influence of the Disciples of Christ has gone. Besides a large number of eminent ministers and laymen, The College of the Bible has furnished leaders for the larger co-operative interests of the Disciples of Christ and has supplied many of their educational institutions with presidents, deans and professors, as well as leaders for the intercommunal enterprises of the church at large. Its men have contributed largely to the periodical and permanent literature of the Restoration Movement.

The College of the Bible has a rich historic background for the training of Disciple leadership. The Blue Grass Region of Kentucky contains many shrines of Disciple history. Among

these the most outstanding is the old Cane Ridge Meeting House with the grave of Barton W. Stone close by in its church yard. The Cane Ridge Meeting House and the grave of Barton W. Stone mark the origin of the Stone Movement in Kentucky which united with the Campbell movement of Pennsylvania and West Virginia to form the movement of the Disciples of Christ in America. In the Lexington cemetery are the graves of "Raccoon" John Smith, Charles Louis Loos, Robert Milligan, Robert Graham and John W. McGarvey and many others whose names are interwoven with the origin and early development of Disciple history.

The College of the Bible itself has a history of over three quarters of a century. During this time, in the midst of these historic associations and under the leadership of men whose names are inseparable from Disciple history, The College of the Bible has organized around itself a rich body of traditions that are exceedingly favorable to the orientation of young men and young women preparing themselves for leadership among the Disciples of Christ. These traditions are united with a broad outlook on the field of Christian scholarship and with a sympathy for the universal movement of Christianity.

DEGREES

The College of the Bible now offers two degrees: the Bachelor of Divinity and the Master of Religious Education.

The degree of Bachelor of Divinity was first offered in 1914-15. During the following year groups of elective courses were arranged, making it possible for students to specialize in particular fields of service. Further information concerning this degree will be found on pages 18f.

With the beginning of the session of 1915-16 there was first offered an undergraduate course representing four full years of college work leading to the degree of Bachelor of Practical Theology. This course consisted of two years of theology and was open to students who had completed the freshman and sophomore years in a standard college. In 1934 the name of this degree was changed to Bachelor of Sacred Literature. This course is no longer offered.

Beginning with the session of 1922-23, The College of the Bible offered a professional graduate course in religious education, consisting of two years beyond the A.B. degree and leading to the degree of Master of Religious Education. This course was discontinued from 1926 until 1936.

In 1933-34 the degree of Master of Arts in Religious Education was offered. This course consisted of one year's graduate work of at least thirty semester hours and a thesis. In harmony with the recommendations of the American Association of Theological Schools no additional candidates have been accepted for this degree since 1936.

The degree of Master of Religious Education was restored in 1936 and is still being offered.

ACADEMIC RECOGNITION

In 1937 The College of the Bible accepted the standards of graduate professional work advocated by the American Association of Theological Schools and is now accredited by that association.

BUILDINGS AND EQUIPMENT

LOCATION

Lexington is located in the heart of the Blue Grass region in Kentucky, and is easily accessible by railways and bus lines. Its healthfulness is due to its elevation, its salubrious climate, and its abundant supply of pure water. Lexington is renowned for the refinement of its citizens, the moral and Christian influence of its numerous churches, its historic associations, and its institutions of higher education. The Lexington area has a population of eighty thousand, and is supplied with all of the conveniences of a modern city. The best opportunities for social, musical and literary culture are offered the students of The College of the Bible. Lexington is in the center of a highly developed and charming rural community, noted throughout the world as few other communities are for its old homesteads and its refined people.

GROUNDS AND BUILDINGS

The campus of The College of the Bible is almost five acres. On a little hill of this campus are located the three buildings. They are of the Georgian Colonial style architecture, constructed in red brick.

The Bosworth Memorial Library, which is the central unit, is imposing with its stately columns. On the first floor is a reading room, the office of the librarian, and a work room where books are prepared for classification and repaired. There are five seminar rooms on the second floor. One corner of the building is given over to the stack rooms. In the basement is a Fellowship Hall, a recreation room for students, including the Student Co-operative Bookstore, a lounge, and a well-equipped kitchen. The furnace room and the janitor's quarters are also located in the Library building.

Immediately north of the Bosworth Memorial Library is the Chapel, which provides a worshipful atmosphere for convocation programs. Inside, a center aisle leads to the chancel, where the Communion Table is placed at the center of the back wall. High on that wall is a circular stained-glass window of symbolic

design. Christian symbols contribute to the beauty and meaning of the Chapel's other stained-glass windows. The walls are of a neutral color, and the woodwork is of simple design. There are sufficient pews, including those in the balcony, to seat about 240 people comfortably.

The Education Building adjoins the Library on the south side. In it are modern administrative offices furnished with the most up-to-date equipment. Also there is a committee room and a news bureau. Upstairs there are offices for the faculty and four classrooms.

Student Housing

At the close of the late war, student housing reached a severe crisis in Lexington. Thousands of veterans came to our city to enter one of the various institutions. The problem had to be solved.

Although real estate prices were at their peak, The College of the Bible purchased the Goff Apartment House, 441 West Second Street. This building was formerly one of the Campbell-Hagerman group of three and is well adapted to our needs.

There are twenty-seven furnished apartments. The building is heated by a gas boiler, and it has an automatic electric elevator. In the basement there is a laundry room, and in the back there is a large parking lot, also a playground for the children.

In September of 1950 Mr. and Mrs. John A. Gross presented to The College of the Bible an apartment house at 500 North Broadway. This was formerly a residence but had been renovated into an apartment house containing six furnished apartments.

Both of these buildings are designated for student housing at reasonable rent. Information will be furnished to anyone who may be interested.

In addition to these facilities for housing it is frequently possible for students to secure accommodations in the Transylvania College buildings. These include especially Ewing Hall for men and Lyons-Hamilton Hall for women, each of which is described below.

Ewing Hall

During the year 1914 the new residential hall for men was completed. This spacious crescent-shaped structure is built at the corner of the campus bounded by Fourth and Upper Streets and faces the central group of buildings. It is a commodious three-story structure, built of brick and trimmed with Bedford stone. Its three sections, with their respective stairways, are separated by fireproof walls and doors. All of the rooms are well lighted and ventilated by outside windows, and are equipped with hot and cold running water, electric lights, book shelves, wardrobes, and suitable furniture. Each corridor is provided with shower and tub baths, and with toilets. The reception rooms are attractively lighted and furnished for the social life of the occupants. The matron lives on the lower floor near the central entrance. The building is equipped with both double and single rooms.

Lyons-Hamilton Hall

The main residence for women of Transylvania College has been designated Lyons-Hamilton Hall in honor of Mrs. Theodosia Graham Lyons, of Louisville. This hall is open to the women of The College of the Bible and furnishes them an ideal cultural environment.

THE LIBRARY

The library is housed in the modern, efficient, fire-proof Bosworth Memorial Library. This beautiful building was made possible by gifts from Henry M. and Olive Fant Bosworth, and is designed to hold approximately 85,000 volumes on its three stack levels.

Although the book collection developed as an integral part of the library of Transylvania College, The College of the Bible's private holdings numbered almost 18,000 volumes—practically all in the field of religion—when the libraries were divided in 1950. In accordance with the most modern practices of seminary libraries, the books are being classified by the Union Theological Seminary classification system. In addition, the library annually receives more than 200 different periodicals.

An annual appropriation, included in the operating budget, insures the continuous development of the book collection. Also, each year many valuable books are received as gifts, and others are purchased with special gifts as memorials. The librarian will be happy to supply information concerning the purchase of memorial volumes.

Through reciprocal arrangements made with the University of Kentucky, The College of the Bible students may use the facilities of the Margaret I. King Library, one of the finest research libraries in the South.

The library has from time to time been the recipient of valuable private collections.

In addition to the library facilities of The College of the Bible, the students have access to the library of Transylvania College, the library of the University of Kentucky, as well as the Carnegie Library situated in Gratz Park on West Second Street.

RELATIONS WITH OTHER INSTITUTIONS AND ORGANIZATIONS

RELATIONS WITH TRANSYLVANIA COLLEGE

The College of the Bible maintains in many ways co-operative relations with Transylvania College, a church-related liberal arts college of the Disciples of Christ and the oldest institution of higher education west of the Allegheny Mountains.

Transylvania makes a dual emphasis: Upon the cultural aspects of religion for all of its students that they might become informed lay leaders in our churches; and upon a pre-ministerial major for that part of its student body which contemplates professional graduate training for Christian leadership.

Rooms may be secured in Ewing Hall for men, and Lyons-Hamilton Hall for women. Transylvania's catalogue may be had upon request.

RELATIONS WITH THE UNIVERSITY OF KENTUCKY

Since 1924 it has been possible for students at The College of the Bible to elect approved courses from the University of Kentucky in any of its departments for which they have the necessary qualifications.

The removal of The College of the Bible to its new site is really a maintenance of this long-standing relation. Practically the only differences are those which arise from the fact that the campuses of the two institutions are so close together. Each institution will maintain complete autonomy with respect to its curricula, degrees, rules, regulations, etc. Any student enrolling in a course in either institution would necessarily be subject to the policies and regulations of that institution.

Naturally neither institution will be able to do for students of the other institution anything which would not be done for its own students, or those from another institution closely enough located to take advantage of its offerings.

A student primarily registered in one institution will naturally have to secure permission regarding a course or courses

to be taken in the other. Students maintaining separate identity with the two institutions will be required to notify each of the institutions regarding their relations with the other institution.

UNIVERSITY OF KENTUCKY SCHEDULE FOR 1951-1952

Because the calendar of The College of the Bible does not agree with that of the University of Kentucky, the following information regarding the calendar of the University of Kentucky is given:

First Semester

September 10	Freshman week
September 17	Classes begin
November 22-26	Thanksgiving
December 19-January 2	Christmas
January 3	Classes resume
January 25	End of semester

Second Semester

February 4, 5	Registration
February 6	Classes begin
April 11-15	Easter holidays
May 31	End of semester

Summer School begins June 16, lasts for eight weeks.

CLINICAL TRAINING IN PREPARATION FOR THE MINISTRY

A limited number of students is received every year by the Council for Clinical Training for clinical internships in the general hospitals, mental hospitals, and reformatories in which it maintains training centers. The purpose of this training is to assist theological students to become better clergymen through first-hand, supervised experience with persons in distress.

Through direct experience with individuals and groups, students in training receive guidance in securing a better understanding of people, their problems and infirmities, and in attaining a more adequate working conception of their role, their responsibilities, and their limitations as clergymen with regard to all conditions of men. By daily association and discussion

with representatives of other professional groups and community agencies, student internes gain an understanding of how to work cooperatively with them toward the prevention and alleviation of the problems and infirmities of mankind.

The College of the Bible is listed among the institutions from which the Council will receive students. Scholarship aid will be granted to assist students in securing this training.

Application blanks and further information about clinical internships may be secured from The College of the Bible or directly from the Council.

THE COUNCIL FOR CLINICAL TRAINING

2 East 103rd Street, Room 445, New York, N. Y.

THE CENTRAL KENTUCKY CHRISTIAN MINISTERS ASSOCIATION

The Central Kentucky Christian Ministers Association holds its regular meeting on the second Monday of each month, at The College of the Bible. The sessions open at 10:45 a.m. and continue until 12:30. Many of the Christian ministers of Central Kentucky regularly attend these meetings. The discussions and papers are on matters of interest and importance to the ministers and the discussions are on a high plane. The students of The College of the Bible enjoy the privilege of attending these sessions.

GENERAL INFORMATION

THE CONVOCATION

Four times a week the student body and faculty meet together in a general assembly. Most of these meetings are conducted for devotional purposes. A faculty member or an upper-classman is chosen by the student officers to lead in group worship in such a way as may seem to him for the greatest benefit to all. A great deal of latitude is given thereby to adapt materials and employ methods to secure the desired worship experience.

On other occasions the meetings are for informative purposes. The student officers usually preside. Outside speakers are invited to address the student body on issues of prime interest to a Christian minister. It is assumed that these speakers will be proficient in the field in which they speak. This meeting will also be the occasion in which announcements are made and the business of the school considered and announced to all.

DISCIPLINE

When, in the judgment of the faculty, a student has become undesirable in the college community, the faculty reserves the right to dismiss such student without assigning a reason therefor.

LECTURES

From time to time The College of the Bible invites outstanding men who are particularly qualified in their fields to discuss special subjects before the faculty and student body.

These lectures are held in the assembly room of The College of the Bible and are open to all the members of the college group. Other interested persons are also usually invited to attend.

In addition to formal series of lectures, occasional lecturers are from time to time invited to address the faculty and student body.

ATTENDANCE

Attendance upon classes and the convocations is expected. It is assumed that students of maturity and pursuing studies on a graduate level will need no admonition about regularity of attendance and involvement in other activities which will interfere with classroom work.

QUARTER SYSTEM

In 1941 The College of the Bible adopted the schedule generally known as the "Quarter System."

SUMMER SESSION

The M. L. Montgomery Summer School

The College of the Bible conducts a summer session each year. For the year 1950 courses were offered in four departments for one term of five weeks, meeting five days in each week.

For the summer session of 1951, courses will be offered in four departments for one term of five weeks. Classes will meet Monday through Friday.

The same general rules and standards prevail for the summer session as for the work of the three quarter sessions.

NAMED FUNDS

Included in the funds held by The College of the Bible are the following named funds and endowments:

The Milligan Memorial Fund of more than \$26,000 given in honor of Robert Milligan, the first president of The College of the Bible. The whole of this fund was invested in the construction of The College of the Bible building. One of the chief donors to this fund was President Milligan's son, Professor Alexander Reed Milligan.

The Robert Graham Memorial Fund, given in honor of Robert Graham, the second president of The College of the Bible. M. D. Clubb, a son-in-law of President Graham, was instrumental in establishing this fund. Included in it are the *W. W. Henderson Memorial Fund* of \$2,000, given in 1901 by Mrs. W. W. Henderson, of Danville, Kentucky, who contributed it in memory of her husband; the *A. H. Shropshire Memorial Fund* of \$2,000, given in 1905 in honor of A. H. Shropshire, of Fayette County, Kentucky, who was for many years chairman of the executive committee of The College of the Bible, and the *Stephen Grow Memorial Fund* of \$2,000, given in 1902 by Stephen Grow, of Jessamine County, Kentucky.

The McGarvey Chair of Sacred History, endowed by the friends and admirers of President J. W. McGarvey, the third president of The College of the Bible. The first payment on this fund was made on February 1, 1903, and since then it has been increased by the contributions of more than four hundred donors. Included in this are the following funds: The *Milton W. and Catherine A. Graves Memorial Fund* of \$10,000, given by John B. Graves and W. C. Graves in memory of their parents; the *McDowell Fund* of \$5,000 given by Dr. and Mrs. W. R. McDowell, of Owensboro, Kentucky.

The I. B. Grubbs Chair of Christian Doctrine, endowed by the friends of The College of the Bible and admirers of Professor Grubbs. Included in this is the *Columbus A. Mee Fund* of \$2,000 given in 1909 by Mrs. Columbus A. Mee, of Cleveland, Tennessee, in memory of her husband. H. C. Hodges, of Greens-

burg, Indiana, contributed \$5,000 to this fund. Mrs. C. P. Lynn, of Mayfield, Kentucky, also contributed \$500 to this fund.

The Thomas Chair of Exegesis, endowed in 1909 by a gift from W. J. and B. A. Thomas, of Shelby County, Kentucky.

The Alexander Campbell Hopkins Chair of Bible School Pedagogy, endowed by a fund of \$25,000 contributed chiefly by the Sunday Schools of the Christian churches in the state of Kentucky. The leadership in assembling these funds was taken by Robert M. Hopkins, at that time superintendent of the Kentucky Christian Bible School Association, and Wilson T. Donaldson, at that time financial secretary of The College of the Bible.

The M. T. Gill Memorial Fund of \$5,000, given in 1905 by Mrs. M. T. Gill, of Danville, Kentucky, in memory of her husband, and designated as endowment for the library of The College of the Bible.

The W. J. and B. A. Thomas Endowment Fund of more than \$61,000, given in 1917 by these two friends of The College of the Bible in addition to previous gifts already made.

The Harvey D. Barker Endowment Fund of more than \$83,000, given in 1926-27 to The College of the Bible by the will of the late Harvey D. Barker, of New Liberty, Owen County, Kentucky.

October 21, 1923, Mrs. M. L. Montgomery, of Cynthiana, Kentucky, gave \$12,500 as an annuity. At her death in December, 1938, this annuity matured and in harmony with the provisions of her gift it was used for the endowment of The M. L. Montgomery Summer School Foundation.

The W. A. Boston Scholarship Fund given in 1941 by the will of W. A. Boston, of Versailles, Kentucky, "to be held in perpetual trust to provide scholarships for ambitious and deserving young people for training for the ministry or missionary service." Proceeds from this fund are used for a prize scholarship available to a student just entering the College of the Bible on the basis of competition. Scholarship, personality, and sample of written work will be taken into consideration. Application July 1 of each year.

The J. F. Northcutt Memorial Aid Fund given by Mrs. M. L. Montgomery, of Cynthiana, Kentucky, in memory of Mr. Northcutt. It was administered by the Business Men's Class of the Cynthiana Christian Church until October, 1931, at which time it was transferred to The College of the Bible. Students recommended by the Cynthiana Christian Church are to be given preference as borrowers from this fund.

The Sarah C. Chapin Student Loan Fund given in 1940 in honor of Mrs. Chapin, of Logansport, Indiana, at the celebration of her one hundredth birthday.

The Ella M. Frederick Scholarship Fund given in 1944 by Herman Frederick, of Akron, Ohio, in memory of his mother. The income from this gift to be used in aiding students.

The Bruce W. and Cora C. Trimble Memorial Fund given by Bruce W. Trimble and his wife, Cora C. Trimble, of Mt. Sterling, Kentucky. This fund amounts to \$15,000.

The Lucy V. Overbey Fund given by Mrs. Lucy V. Overbey, of Paducah, Kentucky, matured in 1944. This fund amounts to about \$25,000 and is held in trust to be used in assisting in the erection of a memorial chapel in memory of "Edward Walton Vaughan, Mildred McCuddy Vaughan, Anna Vaughan Parham."

The Lucy V. Overbey Fund bequeathed to The College of the Bible by the will of H. C. Overbey. According to the will this fund of \$13,762.40 was to be added to and preserved as part of the permanent endowment funds of the institution.

The Kingdom Class Fund of the Peachtree Christian Church, Atlanta, Georgia. This fund amounts to \$1,000. It is the plan of the class to enlarge the amount from time to time. The interest on this fund is to be used to assist worthy young people to prepare for Christian service. The class will, in each case, designate the ones to be thus assisted.

The Beulah B. Collins Scholarship, of \$5,000, bequeathed to The College of the Bible by Mrs. Beulah B. Collins, of Lawrenceburg, Kentucky, in 1946. According to the will, the income of this fund is to be used for scholarships for ministerial students.

The O. J. and Mattie J. Carpenter Fund. On October 22, 1947, The College of the Bible received \$2,500 from the estate of Mattie J. Carpenter, Covington, Kentucky. This money was given to create The O. J. and Mattie J. Carpenter Fund and the income is to be spent to help educate ministers.

The Hardymon Memorial Fund. Mr. and Mrs. J. F. Hardymon, Maysville, Kentucky, loyal members of the First Christian Church, have donated \$400 to begin the creation of a fund in memory of their two sons: Walter Lee Hardymon, born May 17, 1910, died May 22, 1932; and James C. Hardymon, Private U. S. Army, born February 6, 1912, died July 15, 1944, killed in action while serving his country in France. The income of this permanent fund is to be used to assist worthy young people in preparing for the High Calling.

John Pannell and Jane Parks Gore Memorial Fund. Misses Mayme and Lydia Gore, of Nicholas County, Kentucky, gave their farm to The College of the Bible. In December, 1949, The College of the Bible received a balance of \$20,902.32 from this estate. This amount was set up as a Memorial Fund in memory of their father and mother, John Pannell and Jane Parks Gore. The income from this fund is used to educate young men for the ministry.

In June, 1949, The College of the Bible received \$8,274.81 from the estate of Miss Ida M. Irvin, of Brookville, Pennsylvania. This amount was designated as the *Ida M. Irvin Fund* and the income therefrom is to be used to assist or help provide for the teaching of missions in The College of the Bible.

REGISTER OF STUDENTS IN THE COLLEGE OF THE BIBLE

Third quarter, 1949-50, to second quarter, 1950-51.

SENIORS

Key—s indicates Summer Session; 1, 2, 3, indicate first, second and third quarters.

- Adamson, Spencer M.—s, 1, 2-----Republic, Pa.
A.B., Bethany College, 1945
- Ammerman, Roy E.—3, 1-----Taylorsville, Ky.
A.B., Transylvania College, 1948
- Bingham, Walter L.—3, s, 1, 2-----Roanoke, Va.
A.B., Lynchburg College, 1948
- Bollinger, Oran E. A.—3, 1, 2-----Fresno, Calif.
A.B., Chapman College, 1939
- Bruce, Edward J.—3, s, 1-----Richmond, Va.
B.A., B.Th., Aurora College, 1943
- Brummett, Leonard James—3-----Pampa, Texas
A.B., Phillips University, 1947
- Clark, Patricia—3, 1, 2-----New Augusta, Ind.
A.B., Bethany College, 1949
- Cook, Cecil H.—3-----Chillicothe, Ohio
A.B., Butler University, 1946
- Cox, James A.—3, s, 1, 2-----Maysville, Ky.
A.B., Transylvania College, 1949
- Craddock, James R.—3, 1, 2-----Chatham, Va.
B.S. in Mechanical Engineering,
Virginia Polytechnic Institute, 1942
- Daniell, Jack M.—3-----Bogart, Ga.
A.B., Atlantic Christian College, 1947
- Day, Charles A.—s-----Taylorville, Ill.
A.B., Eureka College, 1934
- Davis, Bernard Frank—3-----Whittier, Calif.
A.B., Chapman College, 1947

- Edwards, Barnard P.—3, 1-----Woodlawn, Va.
A.B., Lynchburg College, 1937
- Ely, Lorraine—3, 1, 2-----Columbus, Ohio
A.B., Capital University, 1949
- Fields, Roy P., Jr.—3, s, 1, 2-----Springfield, Mo.
A.B., Drury College, 1948
- Gentzler, Harold E.—3, s, 1, 2-----Wichita, Kan.
A.B., Texas Christian University, 1944
- Graves, Albert R.—3, 1, 2-----Ravenna, Ky.
A.B., Transylvania College, 1949
- Griffith, Ocie Elgie, Jr.—3, s-----Bremerton, Wash.
A.B., Drury College, 1947
- Insko, William—3-----Paris, Ky.
A.B., University of Kentucky, 1947
M.A., University of Kentucky, 1949
- McEuen, Harriet Thomas—3, s, 1-----Weirton, W. Va.
A.B., Transylvania College, 1949
- McMullin, Elaine—3, s, 1, 2-----Bluefield, W. Va.
A.B., Lynchburg College, 1948
- Martin, Roy D.—3, 1, 2-----Independence, Ky.
A.B., Transylvania College, 1949
- Mohler, Earl—3, s, 1-----St. Cloud, Fla.
A.B., Hiram College, 1948
- Pearson, George—2-----Lakewood, Ohio
A.B., Hiram College, 1947
- Pieratt, Betty Lou Schafer—3, 1, 2-----Lawrence, Ind.
A.B., Transylvania College, 1949
- Purvis, Juanita—3, 1-----Louisville, Ky.
A.B., Transylvania College, 1949
- Reid, H. L.—3, s, 1, 2-----Florence, Ky.
A.B., Lynchburg College, 1946
- Roush, Martha Kalb—3-----Maysville, Ky.
A.B., Transylvania College, 1946
- Scheer, Gladys E.—3-----Lakewood, Ohio
B.A., Hiram College, 1948

- Severns, Charles—1-----San Diego, Calif.
A.B., Chapman College, 1931
- Shreeves, G. David—1, 2-----Deltaville, Va.
A.B., Lynchburg College, 1947
- Simmer, Scott—3, 1, 2-----Harvey, Ill.
A.B., Eureka College, 1948
- Simrell, Eugene R.—3, 1, 2-----Middletown, Ohio
B.A., Miami University, 1948
- Spangler, Richard M.—3-----Los Angeles, Calif.
A.B., Chapman College, 1947
- Thomason, Frazer A.—3-----Newton, Iowa
A.B., Drake University, 1941
- Trefzger, John D.—3, s, 1, 2-----Peoria, Ill.
A.B., Eureka College, 1948
- Von Almen, Adelberta M.—3-----Shelbyville, Tenn.
A.B., University of Michigan, 1947
- Wolford, G. William—3-----Beckley, W. Va.
A.B., Lynchburg College, 1947

MIDDLETERS

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

- Amason, Roger L.—3, 1, 2-----Athens, Ga.
A.B., Transylvania College, 1949
- Brokaw, E. Emerson—3, 1, 2-----Tampa, Fla.
A.B., Lynchburg College, 1947
- Canedy, John R.—3, 1, 2-----Mt. Carmel, Ill.
A.B., Transylvania College, 1949
- Carter, Reed—3, s, 1, 2-----Washington, Pa.
A.B., Bethany College, 1950
- Ditrick, Howard W.—3, 1, 2-----Columbus, Ohio
A.B., Transylvania College, 1949
- Frantz, Donald—3, 1, 2-----Tuscola, Ill.
A.B., Transylvania College, 1949
- Gooden, E. Clayton—3, 1, 2-----Glasgow, Ky.
A.B., Transylvania College, 1949

- Humbert, John O.—3, 1-----Niles, Ohio
B.A., Youngstown College, 1949
- Kleesattel, Robert E.—3, 1, 2-----Dayton, Ohio
A.B., Bethany College, 1949
- Lewis, Roy Carlyle—1, 2-----Huntington, W. Va.
B.S., Marshall College, 1947
- McCurdy, Melvin, Jr.—3, s, 1, 2-----Benton, Ark.
A.B., Transylvania College, 1950
- McDonald, James Edgar, Jr.—3, 1, 2-----Liberty, Mo.
A.B., Transylvania College, 1950
- Meece, Bernard C.—3, 1, 2-----Norwood, Ohio
A.B., Transylvania College, 1949
- Moore, Herbert L.—3, 1, 2-----Cutler, Ind.
A.B., Berea College, 1949
- Porter, Robert L.—3, 1, 2-----Beckley, W. Va.
A.B., Lynchburg College, 1949
- Postlethwaite, Gerald L.—1, 2-----Cameron, W. Va.
A.B., Atlantic Christian College, 1949
- Quenette, Harvey—3, 1, 2-----Gary, Ind.
A.B., Transylvania College, 1950
- Ramsdell, Donn C.—3, s, 1, 2-----Columbus, Ohio
B.A., Bethany College, 1949
- Sharp, Allan R.—3, 1, 2-----Portsmouth, Va.
A.B., Transylvania College, 1949
- Sivis, Edward E.—3, 1, 2-----Mt. Sterling, Ky.
A.B., Transylvania College, 1949
- Skeen, Orville M., Jr.—3, 1, 2-----Big Stone Gap, Va.
A.B., King College, 1946
- Snipes, Paul David—3, 1, 2-----Indianapolis, Ind.
A.B., Transylvania College, 1949
- Sweeney, Richard—3, 1, 2-----Macomb, Ill.
A.B., Eureka College, 1949
- Tisdall, Adelbert H.—3, 1, 2-----Buffalo, N. Y.
A.B., Eureka College, 1949

- Weaver, Glenn S.—3, s, 1, 2-----Four Oaks, N. C.
A.B., Atlantic Christian College, 1949
- White, Bobby L.—3, 1, 2-----Harlan, Ky.
A.B., Transylvania College, 1949

JUNIORS

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

- Bare, Charles W.—1, 2-----Detroit, Mich.
A.B., Transylvania College, 1949
- Black, J. Lloyd, Jr.—s, 1, 2-----Washington, D. C.
A.B., Lynchburg College, 1949
- Brown, George Douglas—1, 2-----Huntington Park, Calif.
A.B., Chapman College, 1949
- Bryant, Marcus D.—s, 1, 2-----Rustburg, Va.
A.B., Lynchburg College, 1949
M.A., Teachers College, Columbia University, 1950
- Craddock, Ruby E.—1, 2-----Chatham, Va.
B.S., Madison College, 1950
- Dungan, Howard R.—1, 2-----Newcastle, Ind.
B.S. in Mechanical Engineering,
Purdue University, 1938
- Elkins, Alberta—1, 2-----Portsmouth, Ohio
B.A., Ohio State University, 1949
- Faulconer, James G.—1, 2-----Winchester, Ky.
A.B., Transylvania College, 1950
- Frank, Margie M.—1-----Cleveland, Ohio
A.B., Hiram College, 1950
- Frank, William—1, 2-----Lakewood, Ohio
A.B., Hiram College, 1950
- Hill, Edwin S.—1, 2-----Marietta, Ohio
B.A., Denison University, 1950
- Hite, Raymond H.—1, 2-----Huntington, W. Va.
A.B., Bethany College, 1950

- Hobgood, Ben C.—1, 2-----Lexington, Ky.
A.B., Transylvania College, 1950
- Hooten, J. Gordon—1, 2-----Atlanta, Ga.
A.B., Texas Christian University, 1950
- Jarman, Donald R.—1, 2-----Huntington Park, Calif.
A.B., Chapman College, 1950
- Knowles, Louis R.—s, 1, 2-----Cleveland, Ohio
A.B., Baldwin-Wallace College, 1947
- Laver, Maralyn—1, 2-----Elyria, Ohio
B.A., Miami University, 1950
- Lawson, Betty—1, 2-----Cleveland, Ohio
A.B., Hiram College, 1950
- Littlejohn, Donald E.—s, 1, 2-----Flat Rock, Ill.
A.B., Eureka College, 1948
- Miller, Charles W.—1, 2-----Schenectady, N. Y.
A.B., Texas Christian University, 1950
- Mix, C. Noel—1, 2-----Albany, Ore.
B.S., University of Oregon, 1950
- Ormerod, Ralph—s, 1-----Ft. Wayne, Ind.
A.B., DePauw University, 1948
- Pearson, Milton H.—1, 2-----Richmond, Ky.
A.B., Transylvania College, 1950
- Penniston, W. Frederick—s, 1, 2-----Portland, Ore.
A.B., Drury College, 1950
- Reina, Ruben—1, 2-----Cordoba, Argentina
A.B., National College of Cordoba
A.B., University of Michigan, 1949
M.A., Michigan State College, 1950
- Shelburne, Ivan, Jr.—1, 2-----Taylorsville, Ky.
A.B., Transylvania College, 1950
- Skeen, Calvin R.—1, 2-----Liberty, Mo.
A.B., William Jewell College, 1950

- Smith, Sally A.—1, 2-----Kent, Ohio
B.S., Kent State University, 1946
- Snowden, Frederick Alvin, Jr.—s-----E. Liverpool, Ohio
B.A., Hiram College, 1949
- Spainhower, James I.—1, 2-----Maryville, Md.
A.B., Phillips University, 1950
- Spangler, William M.—1, 2-----Akron, Ohio
A.B., University of Akron, 1950
- Stout, Vernon G.—1, 2-----Blandinsville, Ill.
A.B., Eureka College, 1950
- Strain, Robert C.—1, 2-----Alhambra, Calif.
A.B., Chapman College, 1950
- Swords, Otis Lee, Jr.—1, 2-----Decatur, Ga.
A.B., Transylvania College, 1950
- Taylor, C. Richard—1, 2-----Benton, Pa.
A.B., Bethany College, 1950
- Van Nostrand, R. Willard—1, 2-----East Orange, N. J.
B.S., Upsala College, 1950
- Waldron, La Moine—s, 1, 2-----Juniata, Nebr.
A.B., Cotner College, 1950
- Watkins, Harold R.—1, 2-----Wauseon, Ohio
A.B., Bethany College, 1950
- Wendling, Alice Marie—s, 1, 2-----Mentor, Ohio
B.A., Hiram College, 1948
- West, Norman E., Jr.—1, 2-----Hagerstown, Md.
B.S., Lynchburg College, 1950
- White, John F.—1, 2-----Bethany, W. Va.
B.A., Youngstown College, 1950
- White, Kathryn P.—1, 2-----Newark, Ohio
A.B., Bethany College, 1949
- White, Raymond C.—1, 2-----Wheeling, W. Va.
A.B., Transylvania College, 1950

- White, Richard C.—3, 1-----Harlan, Ky.
A.B., Transylvania College, 1950
- Willis, Ross—1, 2-----Alliance, Ohio
B.A., Mt. Union College, 1950

SPECIAL

Key—s indicates Summer Session; 1, 2, 3 indicate first, second and third quarters.

- Adams, Marian Louise—3-----Salem, Va.
A.B., Lynchburg College, 1948
- Adams, Raymond W., Jr.—3-----Salem, Va.
A.B., Lynchburg College, 1948
- Brummett, Ruth M.—2-----Memphis, Tenn.
*A.B., Transylvania College, 1951
- Davis, Jane—s, 1, 2-----Birmingham, Ala.
B.S., Birmingham-Southern College, 1942
- Davis, Julia—3-----Whittier, Calif.
A.B., Chapman College, 1947
- Day, Melba Simpson—s-----Henderson, Ky.
A.B., Eureka College, 1934
- Fields, Ruthanna Cherry—3-----Evanston, Ill.
A.B., Transylvania College, 1950
- Fields, Emma Louise—3-----Lexington, Ky.
A.B., University of Kentucky, 1934
- Harrison, Russell F.—s-----Indianapolis, Ind.
Bachelor of Education
Southern Illinois State Normal University, 1942
- Keyes, Lillian K.—1, 2-----Sheridan, Wyo.
A.B., Phillips University, 1947
- Keyes, Lynn A.—1, 2-----Honeoye Falls, N. Y.
B.S., Cornell University, 1949
- Knowles, Fransue—s-----Cynthiana, Ky.
B.A., Baldwin-Wallace College, 1945

- Morales, Miguel A.—3, s -----Ciales, Puerto Rico
Union Theological Seminary of P. R.
- Morris, William K., Jr.—s-----Hopkinsville, Ky.
A.B., University of Kentucky, 1945
- Phelps, Thomas—1-----Richmond, Ky.
A.B., Transylvania College, 1948
- Pieratt, Charles E.—1, 2 -----Mt. Sterling, Ky.
A.B., Transylvania College, 1935
- Stone, L. Paul—1-----Fulton, Ky.
A.B., Phillips University, 1950
- Tatlock, Janice K.—3, 1 -----Orlando, Fla.
A.B., Butler University, 1949
- Tatlock, Lloyd E.—3-----Jeffersonville, Ind.
A.B., Butler University, 1949
- Williams, Barbara—1, 2-----Pittsboro, Ind.
A.B., Butler University, 1950

*Degree pending.

GRADUATES

June 16, 1950

MASTER OF RELIGIOUS EDUCATION

William Robert Insko -----Paris, Ky.

A.B., University of Kentucky, 1947

M.A., University of Kentucky, 1949

Thesis: "The Ligon Plan; an Evaluation in the Light of
Three Basic Approaches to Character Education."

Martha Kalb Roush-----Maysville, Ky.

A.B., Transylvania College, 1946

Thesis: "Helping Our Children to Learn About God."

Gladys Elizabeth Scheer-----Lakewood, Ohio

B.A., Hiram College, 1948

Thesis: "The Use of Creative Activities in the Religious
Education of Junior-Age Children."

BACHELOR OF DIVINITY

Ernest P. Baker-----Camas, Wash.

A.B., Cotner College, 1931

Thesis: "A Study of the Adequacy of Ministerial Training
Among the Disciples of Christ."

Leonard James Brummett-----Pampa, Texas

A.B., Phillips University, 1947

Thesis: "The Development of Christian Rural Work in
China."

Cecil H. Cook, Jr.-----Chillicothe, Ohio

A.B., Butler University, 1946

Thesis: "The Relation of Morality and Religion in the Time
of Jesus."

Charles Edward Crank, Jr.-----Richmond, Va.

A.B., Lynchburg College, 1947

Thesis: "A Study of the Use of the Bible in Contemporary
Protestant Preaching."

- Jack Mathews Daniell-----Bogart, Ga.
A.B., Atlantic Christian College, 1947
Thesis: "The Disciples of Christ in Northeast Georgia."
- Bernard F. Davis-----Whittier, Calif.
A.B., Chapman College, 1947
Thesis: "Implications of Depth-Psychology for Religious Education."
- James Richard Dodson-----Niles, Ohio
A.B., Transylvania College, 1947
Thesis: "The Proverbs of the Nkundo-Mongo People of Belgian Congo: A Study of Their Use in Christian Education."
- George E. Downey-----Fairland, Ind.
A.B., Butler University, 1946
Thesis: "The Problem of Mans Freedom."
- W. Harold Edds-----Beech Grove, Ky.
A.B., Transylvania College, 1947
Thesis: "The Origin and Relevance of Baptism to the Early Church."
- George William Foster-----Cynthiana, Ky.
A.B., Transylvania College, 1946
Thesis: "Romanticism in the Times of Gray, Keats, and Carlyle."
- William Lewis Harper-----Mexico, Mo.
A.B., Culver-Stockton College, 1947
Thesis: "Critical Study of the Title 'Son of Man'."
- William Kenneth Hughes-----Lexington, Ky.
A.B., Transylvania College, 1947
Thesis: "The Sacredness of Human Life and Personality in the Teachings of Jesus."
- Claude R. MacDonald-----Cumberland, Md.
A.B., Transylvania College, 1947
Thesis: "Improving the Use of Financial Records and Reports in the Local Congregation."

- Evert C. Millard-----Maquon, Ill.
B.A., Eureka College, 1947
Thesis: "The Christian Answer to Suffering."
- Richard Martin Spangler-----Los Angeles, Calif.
A.B., Chapman College, 1947
Thesis: "A Handbook of Divorce for Ministers."
- Frazer Allan Thomason-----Newton, Iowa
A.B., Drake University, 1941
Thesis: "The Unification of Religion and Ethics."
- Adelberta Marion Von Almen-----Shelbyville, Tenn.
A.B., University of Michigan, 1947
Thesis: "Orthodox and Protestant Ecumenicity."
- Richard Paul Walters-----Des Moines, Iowa
A.B., Drake University, 1947
Thesis: "Reconciliation in the Ministry of Jesus."
- G. William Wolford-----Beckley, W. Va.
A.B., Lynchburg College, 1947
Thesis: "A New Gospel for Today."

RECAPITULATION

	M	W	
Seniors -----	30	8	38
Middlers -----	27	0	27
Juniors -----	37	8	44
Specials -----	9	11	21
Total -----			130

GEOGRAPHICAL DISTRIBUTION

States Represented -----	27
District of Columbia -----	1
Puerto Rico -----	1
Canada -----	1
South America (Argentina) -----	1
Total -----	31

INSTITUTIONS REPRESENTED

Atlantic Christian College -----	3
Aurora College -----	1
Baldwin-Wallace College -----	2
Berea College -----	1
Bethany College -----	9
Birmingham-Southern College -----	1
Butler University -----	4
Capital University -----	1
Chapman College -----	8
Colegio National Cordoba -----	1
Columbia University -----	1
Cornell University -----	1
Cotner College -----	1
Denison University -----	1
DePauw University -----	1
Drake University -----	1
Drury College -----	3
Eureka College -----	8

Hiram College -----	8
Kent State University -----	1
King College -----	1
Lynchburg College -----	13
Madison College -----	1
Marshall College -----	1
Miami University (Ohio) -----	2
Michigan State College -----	1
Mt. Union College -----	1
Ohio State University -----	1
Phillips University -----	4
Purdue University -----	1
Southern Illinois State Normal University -----	1
Texas Christian University -----	3
Transylvania College -----	33
Union Theological Seminary of Puerto Rico -----	1
University of Akron -----	1
University of Kentucky -----	3
University of Michigan -----	2
University of Oregon -----	1
Upsala College -----	1
Virginia Polytechnic Institute -----	1
William Jewell College -----	1
Youngstown College -----	2
Names counted twice -----	3

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FORM OF BEQUEST

Because of the constantly increasing tendency on the part of alumni and other friends to provide for the growing needs of the College by bequests and the many inquiries received each year as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember The College of the Bible in their wills.

GENERAL

I give and bequeath to The College of the Bible, a corporation existing under the laws of the State of Kentucky, and located in the City of Lexington, in said State-----
-----dollars, to be used for such purposes as the Trustees of the College may direct.

SPECIFIC

I give and bequeath to The College of the Bible, a corporation existing under the laws of the State of Kentucky, and located in the City of Lexington, in said State-----
-----dollars, to be used for the purposes following, that is to say:

(Here state in detail the purposes.)

As in some States a bequest for charitable purposes is void unless the will is executed at least a certain length of time (varying in different states) before the death of the testator, and is attested to by two or more credible and at the same time disinterested witnesses, it is advisable to ascertain the requirements of the law in the State in which the testator resides, and to be careful that such requirements are complied with.



LEVEL
ONE

THE COLLEGE OF THE BIBLE QUARTERLY

12812-4
1951



- ALONZO WILLARD FORTUNE—IN MEMORIAM
DR. FORTUNE AS A SCHOLAR Charles Lynn Pyatt
DR. FORTUNE AS PREACHER
AND PASTOR Gentry A. Shelton
DR. FORTUNE AS A HUMANITARIAN
AND CITIZEN Herschel Weil
DR. FORTUNE—HIS FAITH AND HIS
PHILOSOPHY OF LIFE Stephen J. Corey
SYMBOLISM IN THE COLLEGE OF THE
BIBLE CHAPEL George V. Moore
AT MID-CENTURY Charles Lynn Pyatt



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Lexington, Kentucky

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The College of the Bible, Lexington, Kentucky**

ALONZO WILLARD FORTUNE—IN MEMORIAM

Biographical

June 29th, 1873

December 26th, 1950

Married Bessie Hale, June 28, 1899.

Survived by Carl Hale Fortune and Emily Elizabeth Fortune
Lewis

Academic Record

A.B., Hiram College, 1898; A.M., 1900.

Student, Rochester Theological Seminary, 1903-1904.

B.D., University of Chicago, 1905; Ph.D., 1915.

Professional Services

Ordained ministry Christian (Disciples) Church;

Pastor of Chagrin Falls, Ohio, 1899-1901;

First Christian Church, Rochester, New York, 1901-1904;

Walnut Hills Christian Church, Cincinnati, Ohio, 1907-1912;

Professor of Doctrine, The College of the Bible, Lexington, Kentucky, 1912-1922;

Dean, The College of the Bible, 1917-1922;

Pastor of Central Christian Church, Lexington, Kentucky, 1922;

Teacher of Practical Theology, The College of the Bible;

Retired as pastor of Central Christian Church, September, 1944.

Literary Productions

Author: *The Conception of Authority in the Pauline Writings*, 1918; *Origin and Development of the Disciples*, 1924; *The Church of the Future*, 1930; *The Disciples in Kentucky*, 1932; brochure for the American Bible Society, 1937; *Thinking Things Through With E. E. Snoddy*, 1940; *Adventuring With Disciple Pioneers*, 1942.

Honors Received

LL.D., Transylvania College, 1930; Sullivan Award of the University of Kentucky, 1944; Optimist Cup, 1945; Hiram College Alumni Award, 1946; President of International Convention of Disciples of Christ, 1936-37; Lexington Brotherhood Award, National Conference of Christians and Jews, 1950; Life membership in Rotary; Theta Phi, Graduate Scholastic Fraternity.

DR. FORTUNE AS A SCHOLAR

CHARLES LYNN PYATT

It may not be amiss to remind you of two things which need to be kept in mind. First of all, for inescapable reasons, these remarks may seem somewhat personal.

We need to keep in mind also, in spite of the different topics used in talking about Dr. Fortune, that he was not many personalities but one. For natural reasons it is desirable to follow certain topics, but these things mentioned about him were blended in a very remarkable way such as I have known in a very few men.

May I also say a preliminary word about the aspect of Dr. Fortune which I am to discuss, namely, his scholarship.

Scholarship is not so thrilling nor does it appeal to the emotions as do many other human activities. Rather it is fundamental, that is, it deals with foundations, and foundations seldom thrill people.

For years I have drawn inspiration from the beautiful lines of Morrison College standing so beautifully on the campus of Transylvania. It has been a real pleasure to walk through old Morrison with visitors and discuss its history and beauty. In no instance, so far as I can recall, did anyone mention its foundations. Yet Morrison might be filled with cracks or faults or even be in ruins if it were not for its foundation. This figure, it seems to me, should be kept in mind as we discuss a man's scholarship.

My first meeting with Dr. Fortune was in 1910. A friend of mine introduced me to him on Fountain Square in Cincinnati while he was minister of the Walnut Hills Church. I remember that visit very vividly and I think one of the qualities you have noticed in him showed itself because I am convinced that, though he was a successful minister and I was simply a student at The College of the Bible, he never forgot the visit either.

Will it surprise you to hear that he had an armload of books and that they were scholarly books? One of our church papers had asked some of our ministers to suggest ten books which young ministers could and should read. Dr. Fortune had in his arms some of the books he was going to suggest.

The friend who was with me asked Dr. Fortune if he thought any ministers would get any sermons from those books. Dr. Fortune replied that he thought they should because he had just finished preaching a series of sermons suggested by one of them.

His remarkable memory for people, his interest in scholarship, and his sermonizing ability, three of the qualities which

characterized him throughout his life, are thus illustrated by that one incident and doubtless many of you could suggest others like that.

The group of Christians known as The Disciples of Christ were born in the midst of a revival of learning which can be centered around the year of 1800. It was their usage of such scholarship and their fearlessness in dealing with its implications which led many of our fellow Christians to denounce them as "rationalists." This movement continued, but around 1900 other tasks and duties had perhaps caused them to lose some of that scholarly interest.

Things being as they are, it was inevitable that this interest should have a revival and of course that occurred. About 1900 men preparing for the ministry began to familiarize themselves more thoroughly with the scholarly work in all fields which was going on. Dr. Fortune was among that group. After graduating from Hiram, following an interval as a pastor, he went to Rochester, New York, and became a student in Rochester Theological Seminary. Later he attended the University of Chicago, securing the degree of Bachelor of Divinity and later the degree of Doctor of Philosophy.

In 1912 he came to The College of the Bible as professor of Church History and Christian Doctrine and later became dean of that institution. The scholarly attitude which he had developed continued, but so did the interest in preaching. One of my room-mates who was a student in his classes used to say that so long as he studied under Dr. Fortune he did not have to worry about sermons because Dr. Fortune's lectures not only had scholarship but sermonic insight.

In the period about 1920 the Disciples became interested in trying to train better Sunday School teachers and many institutes of "leadership training" or "schools of method" were held in which Dr. Fortune participated.

There was a conviction that someone needed to write a book for such groups on the history of the Disciples. Dr. Fortune had been teaching such a course in The College of the Bible, the first such course ever offered in one of our institutions. He seemed the natural one to write such a book. That appeared in 1924 under the title *The Origin and Development of the Disciples*. It was written with sound scholarship but also not above the understanding of those for whom it was intended.

As you can see from the list of his literary productions he

wrote a number of books. Personally, it is my opinion that the greatest of those books was the one written as a part of the Centennial Celebration of the Origin of Co-operative Work among the Disciples. He wrote and published in 1932 the book known as the *Disciples of Kentucky*.

This is certainly one of the most scholarly and valuable of the books published on the origin of the Disciples. Unfortunately its title limited its circulation. Furthermore, it was published in the midst of the depression which hindered its sale. However, that book is now out of print but is in constant demand.

His intimate friend and co-laborer as well as neighbor, E. E. Snoddy, died in 1936. In connection with the celebration of the Seventy-fifth Anniversary of the founding of The College of the Bible it was deemed desirable to publish a book about Professor Snoddy. This was called *Thinking Things Through with E. E. Snoddy*. This book also became out of print and was perhaps the most popular of his literary productions.

Naturally, much more could be said about any one of these books than has been possible to say about him in the limited time at my disposal. Central Church will long remember him as a wonderful pastor and preacher but in the wider circles he will doubtless be better remembered by these scholarly productions than by any other of his accomplishments.

DR. FORTUNE AS PREACHER AND PASTOR

GENTRY A. SHELTON

I cannot speak of Dr. Fortune as a Preacher and Pastor without mentioning Mrs. Fortune, for it is impossible to think of one without the other where Central Church was concerned.

I count it as one of my life's greatest privileges to have served with Dr. and Mrs. Fortune for eight years in Central Church. I became a member of the staff, while still a student in The College of the Bible and inexperienced in my chosen field. I found in Central Church a man of unusual stature and a woman of equal stature as a minister's wife. They immediately took me under their wings and became as second parents. Any measure of success which I have achieved or may achieve in the future will be affected greatly by them.

Dr. Fortune was a most influential preacher. Throughout his teaching years he guided young preachers in a most remarkable way. Today, leading pulpits in our Brotherhood are filled by his students. During the years, and particularly in vacation months, ministers (former students and others who knew Dr. Fortune through his books or because of his work) traveled to Lexington to hear him preach.

As Dr. Corey so truthfully wrote in the FRONT RANK of January 28th (1951) "Dr. Fortune was one of our own outstanding preachers and he also ranked high in the American Protestant pulpit." He preached to the people and his sermons, though always moving on a high level of learning, were phrased so that all could understand. His sermons attracted both the old and the young—college youth came in great numbers to hear him through the years—high school students were faithful in their attendance—and the children who never failed to go by to speak to him after a service received the same attention as would one of the oldest members of the church. He loved the pulpit and brought not only dignity and humility to it, but also wide recognition to his church through it.

Dr. Fortune was a pastor—and the shepherd of his flock,—His study door was always open. He would stop important work to see someone who only wanted to say hello. He was ready to give unlimited time to those in trouble, the bereaved, or to counsel with persons having burdensome problems. His power of concentration was amazing for after spending much time in the study with one or more individuals he would turn back to his work as if he had never been interrupted.

He was at all times a source of help and strength to those who were in need and yet he possessed an unusual sense of humor.

He was always at the door of the church greeting the church school children as they came, and was able to call many of them by name. If he did not know who they were, he would ask so that he might recognize them the next time.

As a pastor, he was interested in all departments of the church and was well posted in the duties, as well as the goals and philosophies of each. He enjoyed the Education department meetings, the Church School teachers' conferences, and gave constructive help at many points.

Under his leadership Central Church experienced a remarkable growth. Over 3,000 united during his ministry. During the years of the depression and the fire, he was never pessimistic about the future of Central. In 1935, just after I came to Central Church, when we were struggling under a large debt, enormous interest and small income, his outlook was always optimistic. "Central Church can do it," he would say—and it was done.

Mrs. Fortune was an ideal minister's wife. She, too, was interested in the total program, but was never in the foreground. Some of her greatest contributions were made through her work with the women and the Church School. (She served as Membership Chairman of the Council and was Superintendent of the Junior Department for many years.) She was always ready to go with the Doctor to call and to give of herself to help and guide others.

Dr. and Mrs. Fortune were prodigious callers—they knew the prospects and visited them—visited the membership and gave much attention to the sick and shut-ins. They never failed to leave the home or sick room which they visited a little brighter because they had been there.

Mrs. Fortune was the never-tiring helpmate which Dr. Fortune needed, and together they were unsurpassed as a team for Christ and his Church.

Dr. Fortune not only had the capacity to remember details, but possessed unusual ability along the lines of administration and organization. Central Church became known for its constitution and functional organization because of this quality which he possessed.

He was familiar with the tools of his calling—books. He knew the Bible. It was his source book of religion. One would constantly find it in front of him when he was in his study. He knew and loved his books. He used every minute of time he could spare to read. Many times I would go into the study and ask for some

suggested help on a subject in which I was interested, or upon which I was preparing a talk or article. He would not only point out the book from among his more than 2,000 volumes, but would turn to the page and even to the paragraph which dealt with the subject.

Dr. Fortune was a tireless worker. Time meant nothing to him when a job was to be done. His energy and capacity for work was contagious and those who served with him were inspired by his enthusiasm to do likewise.

Not only have Dr. and Mrs. Fortune left behind them monuments that may be seen, but also many unseen monuments in the form of lives whom they have influenced. Their contribution to Christ, His Church, and to Christians everywhere will never be forgotten.

Dr. Fortune, in his book *Adventuring With Disciple Pioneers*, left a bit of his philosophy which presents a challenge to us. With it, I close.

"I am a strong believer in history. I am convinced, however, that we must face the future instead of the past and adapt ourselves to changed conditions. Our task is to be loyal to the past, and to meet the needs of the present and future.

"Who can say that the churches that have camped where the fathers pitched their tents are truer to the spirit and ideals of the New Testament than those who have adapted their program to changing conditions? Our fathers tried to serve their day and generation, and that is what we must do if we are to be worthy followers. They committed the task to those who came after them, and instead of remaining where they were, we must press on, 'Looking to Jesus, the author and perfecter of our faith'."

DR. FORTUNE AS A HUMANITARIAN AND CITIZEN

HERSCHEL WEIL

I consider it a rare privilege to worship with you this Sunday morning, as we pay tribute to a man whose everlasting memory will continue to affect us spiritually as long as we live.

I first knew Doctor Fortune and his family thirty-five years ago when his son Carl was leading his classes in the old Morton High School. I also joined the Rotary Club at the same time he joined, more than a score of years ago, and I feel, therefore, that he has had some influence on my life.

Dr. Alonzo Willard Fortune as a humanitarian and citizen practiced what he preached. He was a civic leader because he was able to appeal to those of all faiths who believe in God. He did not have to preach brotherhood because he practiced brotherhood. He believed that congregation meant congregation and not segregation from the flock or from the community. All of us of all faiths who have listened to Doctor Fortune through the years at countless luncheon club and community meetings know that at no time in any talk or any prayer has he said anything irritating to the sensitivities of any religion. He did not attempt to dogmatize nor convert nor seize the opportunity to become the salesman of a particular brand of religion. He has appeared as the bringer of God's word, not in tolerance, but in genuine communion with people of one common faith in God. He was truly minister to the whole Lexington community, and his was the power to bring out the best in all of us.

Because he understood, Doctor Fortune could promote understanding. Because he had an open mind, he could open our minds. And once our minds were opened to something new, and as we sat at his feet and drank in his homey words of wisdom deep from the well of his spiritual being, we realized that he had stimulated and transformed us as our minds met.

He was one of our country's outstanding authorities on homiletics, or the art of preaching. In fact he was nationally known as the Harry Emerson Fosdick of the Disciples, as the head of his conference, and as the writer of numerous books. And yet he fashioned his sermons in words so simple and understandable that they were beautiful. His use of words mirrored his mind, for he cut through dross and sham with the deftness of a surgeon and found the heart of the problem where it stood out uncovered for better or for worse. His integrity was so crystal clear that occasionally he suffered for being in advance of the times.

This fearless man of God was never afraid to travel the lonesome road of the minority in establishing something new. Once satisfied that he was in the right, he never ducked issues nor would he take the easy way out or the Indian detour around any obstacle. He did not drift with the tide of majority opinion which sometimes is easy for a successful minister. Diplomatic, with a pleasing personality and peace of mind, he did not look for a fight, but fight he could in a fearless manner for what he knew was right. This was true even after he received every honor known to the community and he refused to accept blindness as a handicap as he kept on working to the last to keep our eyes open to a better world.

This pattern of Doctor Fortune's civic life may best be illustrated by two examples which we can vividly recall, as we look back about fifteen years. Against an entrenched and traditional form of government a hard fight was being waged in Lexington by the Charter League in an attempt to launch the City Manager form of government. Not only did he inspire the leadership, most of which was furnished by members of this church, but Doctor Fortune was tireless in his efforts, made many talks, and because of his standing was able to sell the community on the idea.

And again along about 1935, recently returned from a Conference of the Disciples held in Dayton, Ohio, Doctor Fortune suggested the name of a speaker he had heard there to those trying to start Lexington's first Public Forum. This speaker was subsequently selected and invited and as soon as the announcement was made, the board of directors of one of Lexington's luncheon clubs voted to withdraw financial support because one of their members had classified the speaker, Senator Nye, as a dangerous radical.

This, of course, almost stopped the organizers of the Public Forum right then and there in the face of such public opinion.

Seen in his study, Doctor Fortune reassured the group with these words, "Stand by your guns. If Nye were not all right, the Disciples would not have had him speak at the conference in Dayton." Ironically, this so-called dangerous radical of 1935—Senator Nye—is now in 1951 classified as a dangerous reactionary, but that shows nevertheless how far Doctor Fortune was ahead in his thinking, and he remained ahead all the days of his life.

Now many beautiful words have been spoken and written about this great man, but to best understand him and his work as a civic leader, I like his own words. In front of the program of the Testimonial service in honor of Doctor and Mrs. Fortune, on September 10th, 1944, you may remember these words:

"I am a strong believer in the importance of history. I am convinced, however, that we must face the future instead of the past and adapt ourselves to changed conditions. Our task is to be loyal to the past and to meet the needs of the present and future.

"Who can say that the churches that have camped where the fathers pitched their tents are truer to the spirit and ideals of the New Testament than those who have adapted their program to changing conditions? Our fathers tried to serve their day and generation, and that is what we must do if we are to be worthy followers. They committed the task to those who came after them, and instead of remaining where they were we must press on."

To me these words were essentially the life of Doctor Fortune. And so this morning as we are gathered together to pay tribute to this great man of God, I would like to think that he would have us pay tribute not in words, but in action; that he would have us emulate him, but not imitate him; that as we try to live our religions in this changing world he would have us face each new problem in the future in the same liberal and progressive spirit with which he faced the problems which confronted him.

May we honor the memory of Dr. Alonzo Willard Fortune by keeping ever bright the light of understanding which he lit in Lexington. He still lives in our community in the acts of goodness he performed and in the hearts of all of us as we cherish his memory. May the beauty of his life abide among us as a loving benediction.

DR. FORTUNE—HIS FAITH AND HIS PHILOSOPHY OF LIFE

STEPHEN J. COREY

Because of my intimate association and friendship with Dr. Fortune for over fifty years, it is difficult for me to express myself objectively in a tribute like this. I am moved with a deep sense of appreciation and with inner emotion as I attempt to discuss the philosophy and faith of this great preacher of the Gospel. We were fellow-students together in Rochester Theological Seminary, now Colgate-Rochester, fifty years ago and there our friendship began. I had just graduated and he was just beginning his work there. He was pastor of the First Church and I was pastor of the Columbia Avenue Church, where I had preached as a student. He performed the ceremony fifty years ago that united Mrs. Corey and myself.

I shall speak briefly of Dr. Fortune's philosophy of life before I speak of his faith because his faith was grounded in his philosophy. I take it that a man's philosophy of life is his theory concerning life put into practice. I think I can phrase Dr. Fortune's attitude toward life in a very simple way. His philosophy of life was the philosophy of Jesus. God is in His universe. He is a loving Father. We are His children. Jesus Christ is our Saviour and He was God Incarnate revealing deity and living deity among men. With this conviction profoundly in his heart, Dr. Fortune went on to the inescapable deduction. This deduction was that we have a responsibility to God which is unmeasured. Because we have this responsibility to God, we have a responsibility to man. This responsibility is all-absorbing. Dr. Fortune felt that he was here to do something about it. This all led him to a profound urge for service. This service was to God and in the name of Christ. It was a service to the individual, to the community and to the whole wide world. He felt that his ministry was the best avenue in which he might carry out this service.

Now, with regard to Dr. Fortune's faith. He revealed what he was when, after his blindness had stricken him, he came back to Central Church and preached his first sermon following that great calamity. His subject was, "Does Prayer Make a Difference?" In his thesis, he expounded the truth that God does not keep us out of trouble, but He is a very present help in time of trouble.

Dr. Fortune's faith was child-like. It was worth going to church just to hear him say at the beginning of his prayer always, "Our Father". This faith was child-like in its simplicity but it was

not a blind faith. It stood the test of profound scholarship. The philosophy of religion and the scholarly biblical research were tests of his faith and his faith stood the test and came through unscathed.

His faith was militant. It stood the test of attacks and attempted defamation. Because he was a scholar and honest in his thinking and expressed himself a little differently than the old school of thought, he was called a heretic. He was attacked furiously by an old-time evangelist and by an influential religious newspaper. He was labeled "disloyal", "a destructive critic", and other titles in common use by ultra-conservatives of his early day. I doubt if he ever mentioned the fact that he was being attacked to his congregation. He and his associates in The College of the Bible fought the battle of intellectual self-respect and Christian liberty for our whole Brotherhood. He kept his poise, his dignity and his simplicity of faith in Christ, the Son of God and his Saviour and the Master of his soul.

Dr. Fortune's faith was of the rugged kind. It stood the test of two world wars and a great depression. I never shall forget, as president of the United Christian Missionary Society on the morning after the banks were closed and the great cloud of depression hung over our country, going to Dr. Fortune for advice. I drove from Indianapolis to Lexington. There was hardly a car on the highway. The gloom across our country seemed almost impenetrable. I had a great burden on my heart so I sought his counsel. We sat together for two hours in the gallery of old Central Church where we would escape disturbance and counseled and prayed together. I went back to my task with stronger faith and with a serenity which I did not know before. Dr. Fortune was like that. His faith stood against calamities that swept the world.

Dr. Fortune's faith was intimate. It could stand the test of circumstances that pierced his inner soul with their pain and questioning. He was suddenly stricken with complete blindness. For a man who had spent a long ministry in constant reading and study and in looking into the faces of people in his congregation and in personal interviews of helpfulness, this was a calamity of the first order, and yet, Dr. Fortune quickly adjusted himself to a life physically darkened with regard to the outside world. He immediately began to learn Braille and his reading and study became even more prodigious than it had been when he could see. He afterwards said that he had read the Bible more with his fingers than he had ever read it with his eyes. He wrote, he preached, he lectured, he held evangelistic meetings. While not being able to carry on his regular pastorate, he had a wider pas-

torate after his sight was taken. Then the greatest blow came. Mrs. Fortune had been his constant companion. Their union and helpfulness to each other through the years had been very beautiful. At Easter time last year, she was taken from him by death. This was his supreme test. He bore it with a sweetness of spirit and a serenity of soul that was the marvel of his family and of all who knew him.

And so, Dr. Fortune who for fifty years had preached his philosophy of life grounded in God the loving Father, and Jesus Christ his Saviour and the Lord and Master of his soul, carried that preaching into life in an unusual way. And he, who had led thousands of others to a simple faith in times of crisis and calamity, was able to apply the same child-like faith to his own life when shadows hovered over him and both blindness and the loss of his life's companion came to him.

SYMBOLISM IN THE COLLEGE OF THE BIBLE CHAPEL

GEORGE V. MOORE*

Instead of putting art pictures in the Chapel it was decided to make use of religious symbols. As we look about us, we observe symbols in the ten windows in the nave of the Chapel and in the circular window in the chancel, also certain symbols on the communion table and others etched into the front of the table. Each of these symbols stands for some spiritual reality, and has a significant message for us. Let us seek to discover that reality and understand its meaning.

SYMBOLISM OF COLOR

In looking at our Chapel and the symbols it contains, we are impressed by the various colors used in the windows and the drapery. The generally accepted ecclesiastical interpretation of color is the following: *Green* is regarded as the universal color. It is usually the most evident color in nature. It symbolizes hope, also growth in the Christian life. *Red* symbolizes blood, fire, Christian zeal, the work and ministry of the church. *White*, or white and gold, signifies purity, light, rejoicing, the Godhead. *Black* signifies mourning. *Purple* or *violet* symbolizes penitence, watching, fasting. In those churches which observe the Christian Year closely, much attention is given to the use of the proper colors in the ornamental hangings upon the altar, pulpit, and lectern in accordance with the season. Color is employed as a sign of the mood of a church festival. White is the proper color for seasons relating to Jesus, especially for Christmas, Epiphany Day, Easter Sunday, and Trinity Sunday. White is also used at weddings. Red is the color to be used at Pentecost, also at the dedication of a church building, or in connection with an anniversary of its founding, also for Thanksgiving Day. Black is the color for Good Friday. Black is also used at funeral services and on days of humiliation and prayer in connection with some catastrophe. Purple or violet should be used throughout the forty days of Lent, except on Good Friday, when black is employed. Sometimes this procedure is varied by using white during the first four weeks of Lent, red during the fifth week, and black during the last week. Green is generally used during the seasons of Epiphany and Trinity. If a church cannot afford or does not desire more than one

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altar cloth, it should be red, for red is symbolic of the work and ministry of the church universal.

THE COMMUNION TABLE

As we turn our eyes in the direction of the Communion Table, we note several significant symbols either on or around it. We might observe first of all the Cross, with the monogram IHS on it. The Cross symbolizes the triumph of Jesus over death, and the letters IHS are the capital letters of the first three letters of the Greek word for "Jesus"—iota, eta, and sigma. Sometimes the letters IHS have been interpreted, though without real foundation, as standing for the Latin words "*Jesus Hominum Salvator*", meaning "Jesus the Savior of Mankind". On either side of the Cross we find a candle. Upon every Christian altar there should stand at least two candles, set in candlesticks, one on each side of the Cross. When lighted, they proclaim the words of Jesus, "I am the light of the world." When two candles stand on the altar, unlighted, they symbolize the twofold nature of Jesus—the human and the divine. On the lower part of the table we may see the two Greek letters, Alpha and Omega, the first and the last letters of the Greek alphabet. These are suggestive of the statement in Revelation 22:13, which reads, "I am the Alpha and the Omega, the first and the last, the beginning and the end." The monogram IHS appears in a position between the two Greek letters, Alpha and Omega. Also on the lower part of the table we note two other symbols. One is a bundle of wheat carved in the wood. The heads of wheat symbolize the "Bread of Life." Mark 14:22 suggests this: "And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body." The other symbol is a bunch of grapes, signifying the fruit of the vine, as suggested in Mark 14:23-25, "And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."

THE CIRCULAR WINDOW

In the circular window, in the back part of the chancel, we observe these symbols:

1. *The Lamb of God.* The lamb has a nimbus, or halo, of divinity, about his head. In Christian art a "nimbus" is a circle or cloud of light, placed around a head or figure, to represent a divine

person or a saint. It is preferable to the word "halo", which is not a proper ecclesiastical term. Above the lamb and over it is the banner of victory, and around the lower part of the staff the lamb's right front leg is entwined. Usually around the banner we find the Latin word "Sanctus, sanctus, sanctus," written three times, and meaning, "Holy, holy, holy." We observe that the Lamb of God is at the center of this circular window, symbolizing Jesus as the center of the Christian religion.

2. *The man.* This figure of a man represents St. Matthew, the evangelist. This symbol indicates the way in which Matthew began to write his gospel. Jerome, in the latter part of the fourth century, explained it in these words: "The first face, that of a man, signifies Matthew, who begins to write as of a man, the book of the generation of Jesus Christ, the son of David, the son of Abraham," precisely which Matthew 1:1 says. In this figure of a man we note the absence of wings, which we usually find when we see this symbol used elsewhere. The symbols of the other evangelists have been similarly de-winged. Why?

3. *The lion.* This symbolizes St. Mark, and it suggests that he heard the voice of the Lion roaring in the wilderness. And these are the beginning words of Mark's Gospel: "The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way: the voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight."

4. *The calf.* Here we behold the symbol of St. Luke, who began his gospel story from the priest Zacharias, and here are the beginning words of that story: "There was in the days of Herod, king of Judaea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

5. *The eagle.* This symbolizes St. John, who, "having taken the wings of an eagle, and hastening to loftier things, speaks of the Word of God." Here are the beginning words of the prologue to his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men."

FIVE WINDOWS ON THE SOUTH

The ten symbols in the windows on the South and the North of the nave of our Chapel suggest thoughts that should be in our minds when we come into the Chapel to worship. Some churches make use of these same symbols in connection with their observance of the Lord's Supper. For instance, the Central Christian Church of Lexington, Kentucky, has had these ten symbols carved in two rows on the front of the communion table. When understood by the worshiper, they are very suggestive of the ideas that might well be in the mind of the worshiper as he joins others around the communion table. Let us look at the symbol in each of the windows:

1. *The Holy Bible.* Sometimes this symbol is phrased in the words, "The Holy Book." it reminds us that God has spoken to men and will speak to us if we will only listen. It emphasizes the fact that one purpose of worship is to bring us into harmony with God so that we may be able to hear His voice.

2. *The Chi Rho monogram.* The letters, Chi and Rho, are the first two letters of the Greek word "Christos" for Christ. These letters constitute the oldest monogram used with reference to Christ, and it is sometimes called a "Christogram." Christianity's first imperial convert, Constantine the Great, probably used this sign ambiguously on the "Labarum" or banner carried by the Roman cavalry. It was a clever adaptation of an old Roman banner, bearing portraits of the Emperor and his sons, with the "XP" monogram mounted at the top and intended to represent the first two letters of the Greek word "XPECTOC", probably meaning "good" omen when carried in battle. Few of the soldiers were able to read Greek, so the monogram could be interpreted to Christian legionaries as referring to Christ, while pagans undoubtedly interpreted it otherwise.

3. *The hand.* From early times this has been the symbol of Jehovah. It is the most ancient symbol of the first Person in the Godhead. The "hand of God" is mentioned in several of the Psalms, in Proverbs, and in Ecclesiastes, also in Acts. This symbol was employed frequently in early Christian art. It is often referred to by its Latin name, *Manus Dei*. It signifies the creative power of God. The strength of God is often suggested by this symbol, as in Psalm 89:13, "Thou hast a mighty arm; strong is thy hand, and high is thy right hand." Also in Psalm 118:16: "The right hand of Jehovah is exalted: The right hand of Jehovah doeth valiantly."

4. *The dove.* This is the symbol of the Holy Spirit. The most used and most authentic symbol of the Holy Spirit is the descending dove with the tri-radiant nimbus. It is based on the account of the baptism of Jesus, as recorded by Matthew in these words: "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." While there are other symbols of the Holy Spirit, such as the seven-tongued flame, the seven lamps, the seven-branched candlestick, the seven doves surrounding a circle, the symbol of the one descending dove is the one most often employed to signify the Holy Spirit.

5. *The money bag.* This, with the thirty pieces of silver clustered around it, symbolizes the betrayal of Jesus by Judas. Matthew 26:14-16 says, "Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, what are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them."

FIVE WINDOWS ON THE NORTH

Moving immediately across the nave, we shall look at the symbols in the windows on the North side of the Chapel:

1. *The scourge.* As we look at this symbol, we are reminded of the scene of Jesus before Pilate, and of these words from Matthew's Gospel: "So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified."

2. *The ship.* This is symbolic of the church, and it is appropriate that it should be in any chapel or on any communion table, for it is the church that has been the fellowship that has carried the message of the Christ across the seas and around the world.

3. *The chalice and cross.* These represent the agony of Christ in the Garden of Gethsemane. The cross in this case is known as "the Cross of Suffering," or "the Cross of Agony," and is distinguished by the pointed ends. The cross arising out of the cup expresses the experience of Jesus in Gethsemane. "And he went forward a little, and fell on his face, and prayed, saying, My

Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." It is because he was willing to drink that cup that we come to the communion table in our churches.

4. *The anchor.* Very early was the anchor used as a Christian symbol. It was used freely in the catacombs. It is based on Hebrews 6:18, 19, which reads: "The hope set before us: which we have as an anchor of the soul." The anchor is, then, the symbol of hope. It is a form of disguised cross symbolizing hope in Jesus Christ. Sometimes we find a combination of a cross, an anchor, and a heart, these three suggesting faith, hope, and love.

5. *The crown of thorns and the three nails.* Here we have the crown of thorns interwoven about three nails, with the initials I.N.R.I. in the center. This arrangement symbolizes the torture and crucifixion of Jesus of Nazareth, King of the Jews. The Roman letters I.N.R.I. stand for the Latin words "Iesus Nazarenus Rex Iudaeorum", meaning "Jesus of Nazareth, King of the Jews." This was the superscription placed by order of Pontius Pilate, in Greek, Latin, and Hebrew, on the upper part of the cross on which Jesus was crucified.

Christian symbolism, if understood and used properly, can be of great value to us in our personal and group worship experiences. As students of the Christian religion, we would do well to become acquainted with the numerous symbols which point to the basic spiritual realities of our religion.

AT MID-CENTURY

CHARLES LYNN PYATT*

This article will inevitably be far more personal than those usually published in *The College of the Bible Quarterly*. It is hoped that this will be understood and not unacceptable to any who may read it. The reasons will probably become apparent as the article is read.

The inception of this article began slightly before January 1, 1950. It grew out of a boyhood memory of the discussion which took place about 1900 when there was a brisk argument about whether the Twentieth Century began with January 1, 1900, or with January 1, 1901. The question about a similar dispute for the beginning of the second half of the Twentieth Century was quite natural though the argument about it has not developed as it did about 1900.

This will not mean much to many people but it was a rather natural memory for one whose life has been spent about twenty percent in the Nineteenth Century and about eighty percent in the Twentieth. Naturally, therefore, many of the reflections are based upon personal experiences and observations.

It is also a question if these thoughts could be summarized under the heading "Reflections on the End of an Era" or "Reflections on the Beginning of an Era," though, of course, neither of these titles may be quite appropriate.

Inevitably for one engaged in the task of Christian education there was much thought about high school and college enrolments and other developments of the mind and spirit.

As these thoughts were running through my mind there appeared in the March, 1950, issue of the NEA Journal an editorial by the editor, Dr. Joy Elmer Morgan, the first part of which is quoted below:

"Who can tell what lies ahead? Who could have predicted in 1900 that by 1950:

"United States population would double?

"High school enrolment would increase from 630,000 to more than 6,460,000; and college enrolment from 237,592 to 2,456,841?

"Average life expectancy would increase thru improved education, sanitation, and medicine from 50 years to more than 65 years?

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"We would have more than 40,000,000 telephones as compared with 1,356,000 in 1900?

"We would have 41,000,000 autos and trucks as compared with fewer than 10,000 then?

"We would have more than 83,000,000 radio sets and 3,750,000 television sets in our American homes?

"Our people would fly more than nine billion passenger miles during 1949 and planes would exceed the speed of sound?

"There would be two world wars with the United States in the deciding role?

"There would be an atomic science, atom bombs, and a United Nations?

"There would be a Gandhi to prove anew the law of love is more powerful than war in the life of nations?"*

In some respects the most significant part of this editorial deals with the matter of highschool and college enrolment, et cetera, though the other items are, of course, worthy of thought.

The figures on highschool and college enrolment, which show that while the population of the United States doubled between 1900 and 1950 attendance in highschools and colleges was increasing ten times, are, of course, of special significance for those interested in the work of the churches. Specifically, it seems that they have definite bearing on the problem of preparing people for the Christian ministry. Certainly we must consider the question, can a minister effectively lead people if his education is below the average of the community he serves? though, of course, the writer of this article is not attempting to identify formal "schooling" or the opportunities of getting an education with the actual attainment of intellectual ability. The author does believe that "schooling" is the easiest way of attaining an education but he does not claim that it is the only way.

Moving on from the things mentioned by Dr. Morgan, there are many facts and currents of life which seem to justify study by Christian people.

It is a conviction of the author that such considerations, though not exhaustive, justify the opinion that we have lived in an era and are now living in one of stupendous developments, taking place in a much more complex world at a greatly increased rate. Whether this will lead on to the conclusion that our age is evolutionary or revolutionary and whether the movements or

*NEA Journal, Volume 39, Number 3, March, 1950.

developments are normal or abnormal may depend very largely on the attitude of the individual.

Furthermore this discussion is not intended to be exhaustive but rather suggestive. Therefore, others will think of matters that are not touched upon in this paper.

It should also be noticed that others in various ways have dealt with much the same problem and that many books and magazine articles show reflections of the problems even if they do not deal with them directly.

Furthermore, many of the reflections here stated are based upon memories, in some cases a boy's memories, rather than upon the type of research so frequently used.

Some of the things are therefore mentioned.

One perhaps which deserves priority is what may be called the urbanization of life in these United States.

One who has visited in "rural homes" for many years is very much impressed by this. Homes far from a city or from even a county seat, in some cases far from a highway, are characterized by modern improvements, some of which carry many implications. Modest homes in such locations have telephones, electricity, et cetera, bringing light and power to their homes. Electrical refrigeration and other conveniences have changed the modes of living of people and brought them into much closer touch with their neighbors and the "outside world." Many can perhaps remember when it was a rare treat to buy ice once a week during the summer whereas now ice is plentiful in summer and a freezing compartment in a refrigerator worked even by kerosene has changed that situation; also, foods are kept in a deep freeze.

This urbanization also has other implications for the churches. The first "mission study" book which I remember expressed grave concern in many places about the survival of the "city churches." It was feared that churches might almost disappear from our metropolitan centers. For good or evil that attitude seems to have changed and to be almost forgotten. I do not know of a seminary which is conducting special courses to train ministers for city pastorates. On the contrary most of the seminaries have courses or provisions for training men for work in the rural areas. There does not seem to have been a session or address in the American Association of Theological Schools dealing with the problems of city churches while on the contrary many addresses and many whole sessions have been devoted to dealing with the problems of the rural churches.

Another current of life may be called "industrialization" symbolized by our huge corporations and factories. About 1900 there

was a great deal of discussion and surprise because the first "Billion Dollar Corporation," the U. S. Steel Corporation, had come into existence. Now there are many billion dollar corporations, sometimes estimated at over one hundred, though that figure is probably too large. Furthermore, "millionaire" once described a person fortunate enough to be "worth" a million dollars. Now it is freely used to describe a man whose income is over a million for the number of such persons has greatly increased. It was even claimed a few years ago that there was at least one man or more in the United States who had an income of over one billion and such wealth is now largely in industrial enterprises.

Another great change has taken place in what might be called "internationalization." In 1900 a man's life was pretty well localized though the tide of immigration to this country here had become very strong. Now nations live very close to each other, which has given rise to the expression "One World." For example, people can telephone from one civilized country to another with more ease and probably much more rapidly than they could with their neighbors in 1900. Due to modern devices the "ends of the earth" are not so remote as they were in 1900.

The last half century has also been characterized by great shifts in population both nationally and internationally. Many communities here and abroad in the year of 1900 were rather homogeneous. This produced a neighborliness. People knew one another. They lived under fairly well established moral standards and customs. They did not move about greatly. When the final studies and analysis of the census of 1950 are made, facts and figures will doubtless reveal great shiftings, though perhaps not its consequences, in startling ways.

We need to remember also that in 1900 we were arguing about the consequences of the Spanish-American War, which in so many ways seems very small when compared to the two World Wars through which we have passed since then. The psychological, emotional and economical results of the Spanish-American War were disturbing us but they seem almost insignificant compared to the inevitable disturbances which followed the two World Wars.

It is also questionable if the emotional upheavals caused by these conflicts have been properly understood. Many of our opinions, attitudes, and actions today are probably the outgrowth of the emotional disturbances more than any other single cause, though, of course, all are related.

The problems of the relation of the things mentioned above with what is sometimes called a moral breakdown are, of course,

numerous, influential, and hard to describe or evaluate, though it can probably be argued with much reason and force that the emotional currents have been far stronger than the intellectual.

Among characteristics of American life has been a development of movements which perhaps can best be mentioned under the heading of "groups" or "pressure groups." Comparatively speaking, there were few of these groups active in 1900 as compared with the middle of the century. Furthermore, the development in organization and methods has been notable. Membership in many of these groups is astonishing. Large sums are given or paid as dues to sustain them. They have expensive offices and employ well-paid, capable staffs. They have field men at work and in many cases informal but effective actions are taken as a result of letters that are written to personal friends, customers, or others variously related to the person or persons whom they hope to influence. They attempt and probably succeed in bringing about the "slanting" of news. Doubtless, in many cases, they actually bring about suppression of news while in other cases they mail out news items or even editorials promoting their cause. In addition to that, there is doubtless a large degree of cooperation among many of these groups. This sort of activity is so great that one of our best University presidents once went so far as to say that neither of our largest political parties is running this country but that it is really being run by the pressure groups. This is not to infer that by nature a pressure group is either good or bad nor to judge its activities except on the basis of evidence.

It would be unfair to fail to mention another change which is the movement toward co-operation of churches and church people. In the half century some actual "unions" have been consummated. In other cases, a union probably would have been consummated except for legal action or something related to it. In other cases this co-operation has been manifested in many ways. One thinks of organizations like the Federal Council of Churches of Christ in America, which became the nucleus of a much larger enterprise starting out at about the beginning of the second half of the century, namely, the National Council of Churches of Christ in the U. S. A. The formation of the World Council of Churches in which the people of this country took a permanent part is another noteworthy example. This is not to say that such efforts of co-operation are entirely new or to discuss any other phase of these activities but simply to use these as illustrations of the progress in co-operation among religious groups.

Negatively, one may remark upon what seems to be religion's loss of a central place in the thinking of people. The minister is no

longer "the person" or "Parson" of a community. Rather the business man or executive is the one looked to for advice and leadership. In many cases, more is being written and said of religion than ever before, but in many influential currents of life it would seem that religion is hardly considered. If this reflection be true, it is certainly food for thought for those who believe in the fundamental importance of religion.

The things mentioned above seem inevitably to create many reactions and problems. These and other things probably need consideration on the part of churches and Christian leaders. Here again no attempt at exhaustive treatment will be made. Rather only one phase of the problems suggested will receive brief discussion—namely, what this means for the preparation of ministers of the Gospel.

One of the first problems that presents itself has to do with the educational preparation of the ministry. Does not the minister of today and for the future need sound and adequate education. Is not the American Association of Theological Schools moving in the right direction when it suggests that a man during his college course should learn how to write and speak clearly and correctly and also to think clearly. Does not the minister need to have an acquaintance with the world of men and ideas, the world of nature and the world of human affairs. Does he not need to have a degree of mastery in some fields of his study. Are these not elements which will increase his resources when he grapples with the new, in some cases, unforeseen, problems which arise as a result of some of the things mentioned in this paper and of others not mentioned.

Will not the minister seeking to do an adequate task in this second half of the Twentieth Century need to be "thoroughly furnished" for every good work both intellectually and morally.

Here again in facing the future matters can be only suggested. There are problems connected with the moral and spiritual life of ministers, matters rooted in their knowledge and appreciation of our spiritual heritage, their faith and their appreciation of the divine resources upon which they will need to place constant reliance. Is there not a need for the churches to become even more aware of the immensity of the task which we face and of the need for preparing adequate leaders to face the world in which we live—a world where intelligence and skill are often employed to increase the difficulties of religion. Can the churches of the United States and the world afford to ignore these obligations which are now placed on the man who would proclaim the unsearchable

riches of Christ, promote the work of the churches, minister to men living in such a world, maintain the ideals of our faith and help mankind move out of an age such as the one in which it lives toward one which will more nearly approach the realization of the prayer of our Master that God's will may be done on earth as it is in Heaven.

It is hoped that anyone reading this article can understand how much more could be said. Almost any of the items mentioned could have more extended treatment.

This is particularly true of the section on the training of the ministry, partly because it is discussed by so many from so many points of view and partly because it is inevitably a task of such magnitude. Perhaps among the other tendencies mentioned should be more about the development of higher standards for the training of ministers.

Reference has been made to the published ideals of the American Association of Theological Schools about the pre-seminary studies or the college course of a man intending to enter the Christian ministry.

Not much has been said emphasizing the importance of the four great fields in theological education; namely, the Biblical, the historical, the doctrinal, and the practical, each one of which is worthy of emphasis and each of which is a frequent topic for discussion by men interested in that particular field.

Little has even been suggested about the development of abilities on the part of men preparing for the ministry. It can probably be seen without difficulty that in a world changing as our world is there needs to be an alertness, a continued learning and development on the part of a man who would render an effective ministry. The situations with which he has to deal change and frequently require changes in methods and emphases. Therefore, of course, education deals with the attempt to help develop attitudes such as courage, the ability to meet new situations and other details.

Furthermore, this paper makes no claim to present a final word on any of these matters but simply attempts to stimulate thinking on one of our very important problems.

It would seem improper to close this paper without mentioning the need of all who would devote themselves to the cause of bringing about a world "wherein dwelleth righteousness" without the attempt to emphasize the necessity for all Christians, especially those following Christian vocations, to recognize the importance of an ability to continue to learn, to understand how to

make new adjustments, to devise new methods of carrying on religious work and to re-consecrate themselves to the task committed to the followers of our Lord.

May I close this article by quoting two additional paragraphs from Dr. Morgan's editorial quoted above:

"And what of the future? May we be sure that in God's own good time *effect will follow cause*. We may expect the pendulum to swing to and fro, for man is part wise and part foolish, part evil and part good, or perhaps just beginning to be man. Obviously, we are in the middle of the most amazing century in the long upward struggle of the race. With such a record and so much to work with, why should we fear the future? The world has no problems which high ideals and intelligent persistence will not solve.

"The long future will depend on forces of the mind and spirit. Even the vast technical gains of the past 50 years are themselves the fruit of intangible mental and spiritual forces that have been building up for centuries. World government is the logical result of the idea of one god and universal law. Jesus' emphasis on *love as the supreme law* leads inevitably to recognition of the sacredness of personality, to the conception of inalienable rights, to the coming of democracy, to freedom of thought, and the growth of science."*

*NEA Journal, op. cit.

THE
COLLEGE OF THE BIBLE
QUARTERLY



THE DISCIPLES OF CHRIST by Alexander Campbell
With a Bibliographical Introduction by Roscoe Pierson
MINORITY RULE IN THE CHURCHES George V. Moore



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THE DISCIPLES OF CHRIST

By ALEXANDER CAMPBELL,

with a bibliographical introduction by R. M. PIERSON.

Although this article is not unknown, it is not widely known by the present generation of students interested in either the Disciples of Christ or Alexander Campbell. The presentation is an epitome of Campbell's position at the time when it was written, 1833; it is brief, and yet it covers a number of points that present day Disciples find interesting. It is well worth reprinting here.

This article first appeared in 1835 in

Brown, John Newton, ed.

Fessenden and Co.'s Encyclopedia of Religious Knowledge. . . Brattleboro, Fessenden and Co.; Boston, Shattuck and Co., 1835. (pp. 462-464).

The publisher's advertisement to the *Encyclopedia* contains a note that many of the articles on religious *denominations* are original, and lists the article on the *Disciples of Christ*, by Alexander Campbell of Bethany, Virginia, with the group of original contributions.

Because this writer has seen this article assigned several different dates, a brief discussion concerning the date of authorship is warranted. This is especially true since the *Encyclopedia* was printed and reprinted many times from 1835 to as late as 1858 by several different publishers, and with various title pages.

That the *Encyclopedia* was first published in 1835 is evident. The first edition bore the date 1835 on the title page; too, on all known editions the editor, J. Newton Brown, signs his Preface *Boston, January 1, 1835*, and on the verso of the title page the copyright imprint states that the work was entered in the Clerk's Office of the District Court of Vermont in 1835.

Internal evidence places the authorship in 1833: Campbell writes "the present year (1833)." Also, in the reference to Carthage, Ohio, as the place of publication of Walter Scott's *Evangelist*, the date is fixed at no earlier than 1833. For prior to November 6, 1833, Scott published the *Evangelist* in Cincinnati. This evidence points to the latter part of November or December 1833 as the date that the original draft came from the pen of Alexander Campbell.

Campbell was such a voluminous writer that it is pleasing to find his position stated so concisely, and this conciseness is the

reason the article is reprinted. Certainly nothing new is brought forth, no new position defended, nor any peculiar doctrine outlined. It is, however, interesting to learn that Campbell would permit the Disciples to be listed as a denomination in 1833. But because he disapproved of such listing was perhaps sufficient reason for him to omit a review of this *Encyclopedia* from the pages of the *Millennial Harbinger*, for the works seem to have been given no notice between 1833 and 1836. That many Disciples of the last century knew of the article is proved by the fact that there are records of at least seven copies of the *Encyclopedia* having been presented to the library of The College of the Bible.

The article that follows is reprinted verbatim from pages 462-464 of the 1836 edition.

DISCIPLES OF CHRIST* (sometimes called CAMPBELLITES, or REFORMERS.) As is usual in similar cases, the brethren who unite under the name of Disciples of Christ, or Christians, are nicknamed after those who have been prominent in gathering them together: they choose, however, to be recognised by the above simple and unassuming name.

The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the apostles' teaching. But it was not until the year 1823, that a restoration of the *original gospel* and *order of things* began to be plead in a periodical, edited by Alexander Campbell, of Bethany, Virginia, entitled, "the Christian Baptist."

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the congregation which they had formed, united with the Redstone Baptist association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that society and the public the all-sufficiency of the *sacred Scriptures* for every thing necessary to the perfection of Christian

*This article was furnished by Mr. Campbell for the *Encyclopedia*.

character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that association. After some ten years' debating and contending for the Bible alone and the apostles' doctrine, Alexander Campbell and the church to which he belonged, united with the Mahoning association, in the Western Reserve of Ohio, that association being more favorable to his views of reform.

In his debates on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and with Mr. M'Calla, a Presbyterian minister, of Kentucky, in the year 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning association appointed Mr. Walter Scott as evangelist, in the year 1827, and when great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine. Within the last seven years, they have increased with the most unprecedented rapidity; and during the present year, (1833,) not much less than ten thousand have joined the standard of reformation. They probably at this time, in the United States alone, amount to at least one hundred thousand. The distinguishing characteristics of their views and practices are the following:

They regard all the sects and parties of the Christian world as having, in greater or less degrees, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle Paul calls "the apostasy". This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effects of these synodical covenants, con-

ventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the living oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the holy Scriptures, according to the commonly-received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptance of them.

By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the apostles, and by avoiding the artificial and technical language of scholastic theory, they propose to restore a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style, is the only certain way to thinking the same things.

They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equi-distant from the simplicity and practical tendency of the promises and precepts, of the doctrine and facts, of the exhortations and precedents of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the living oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz. *that Jesus of Nazareth is the Messiah, the only-begotten and well-beloved Son of God, and the only Savior of the world*; the Acts of the Apostles as a divinely-authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of *the gospel* by the Holy Spirit sent down from heaven, and the procedure of the apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behavior of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or Revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Savior.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight*," or, in other words, believes what the evangelists and apostles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son and Holy Spirit, after a public, sincere, and intelligent confession of the faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoptions into the family of God.

The Holy Spirit is promised only to those who believe and obey the Savior. No one is taught to expect the reception of that heavenly Monitor and Comforter as a resident in his heart till he obeys the gospel.

Thus while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience ad-

dressed after the Holy Spirit was bestowed after the glorification of Jesus, "Be immersed, every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands all men every where to reform or to turn to God, that the Holy Spirit strives with them so to do by the apostles and prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and hear the living oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregations; and every church, either from itself or in co-operation with others, sends out, as opportunity offers, one or more evangelists, or proclaimers of the word, to preach the word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and therefore they have no control over any congregation, each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope is inculcated by all the disciples as essential to admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practices of those who wish to be known as the Disciples of Christ: but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope and practice.

The views of reformation in faith and practice of "the Disciples of Christ" may be seen at great length, by those desiring a more particular acquaintance, in the *Christian Baptist and Millennial Harbinger*, edited by Alexander Campbell, of Bethany, Brooke county, Virginia; also in the *Evangelist*, published by Walter Scott, Carthage, Ohio; and the *Christian Messenger*, pub-

lished by Barton W. Stone and J. T. Johnson, Georgetown, Kentucky. The *Christian Baptist and Millenial Harbinger*, being the first publication of these sentiments, contains a history of this reformation, as well as a full development of all things from the beginning.

MINORITY RULE IN THE CHURCHES

By GEORGE V. MOORE*

One of the criticisms of local church government is that a "minority runs the church". We hear this criticism also voiced in the realm of civic government, whether in the city, county, state or nation. Sometimes it is said that "the machine runs the government," and that "only a minority of the people ever go to the polls and vote". Many have concluded, therefore, that there is no hope either for the church or the state because only a few of the people run the government.

Let us examine this criticism in the local church which is congregationally-governed rather than episcopally- or presbyterially-governed. The question we might well study is this: When may it be truly said that a local church is run by a minority?

A church is actually run by a minority when only a minority of the members participate in the determination of the policies and procedures which shall govern the operation of the church's affairs. We find this situation in many local churches. For example, here is a congregation of two hundred members. They have an annual meeting in which the following items of business, among others, are to be cared for: a constitution is to be voted on; persons are to be elected to fill the official positions of service for the next term of years, and a minister is to be extended a call. Out of the congregation of two hundred members there are one hundred present. When the time comes for the vote on each item of business, only eighty participate, and forty-five of the eighty voting determine what shall be done with regard to the matters of business. In reality, then, only forty-five members of the congregation of two hundred determine the direction the church shall take. We should not, however, lose sight of the fact that this minority of the total members really was a majority of those present and voting. In this sense, the church is being run by the majority of those of the congregation who came to the annual meeting and who participated in the voting procedure.

Sometimes it is said that the local church is being run by a minority, for the reason that the majority, having voted for a certain thing, gives in to the minority, perhaps with a statement such as this: "Well, since we didn't vote unanimously for this thing, we should drop the matter." We should note, however, that this dropping of the matter does not necessarily mean that the

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minority has its way, but it does mean that the majority does not have its way at the time. Such procedure usually results in a complete reconsideration of the whole matter and the coming of the group to a somewhat different conclusion, not to say a compromise, which the majority supports.

A church may be said to be run by a minority when the official board members carry on the affairs of the church contrary to the constitution and by-laws of the church, which have been properly approved by the majority of the members present and voting. Once in a while we find board members who do not like what is written into the constitution and by-laws concerning the administration of the work of the church. These members proceed to stir up other board members to disregard the constitution and by-laws and set up their own rules and regulations for the operation of the church's affairs. When they actually do this, the church may be truly said to be ruled by the minority.

On the other hand, a church board is falsely charged with ruling the church with an iron hand, when a little study of what the board is actually doing would reveal to the unbiased mind that the board is carrying on the work of the church in accordance with the constitution and by-laws, and is merely performing the functions as set out in the constitution and by-laws. Such a church is being governed by the congregation through the principles and procedures written into the constitution and approved by the congregation, and now being carried out by the church board which was duly elected by the congregation. The members of most congregations need to be constantly informed as to how their church carries on its task, so that they will understand the functions of the congregation, the functions of the church board, and the functions of the minister. Much confusion in congregations and church boards has resulted from misunderstandings of the functions of the various groups and executive leaders.

A church may be said to be ruled by a minority when a self-perpetuating board carries on the task of the church without any reference to the congregation. In such a situation the board members elect their successors and carry on the work without any official reference of matters to the congregation for their approval. In some churches this condition has arisen because the congregation at some time or other in the past gave the official board the power to choose their own successors and the power to call the minister and the power to carry on the work of the church in the manner that the board might choose to pursue. When once given these powers, the board members have assumed that they

should exercise them until the congregation takes them away from the board. The result has been that a minority of the church members really do rule the church.

Sometimes a church is ruled by a minority in the form of a board that takes into its own hands all the authority there is for the running of the church. It does this partly through very forceful and vocal leaders who like to act and get things done in the church, partly because there is no constitution or by-laws to govern the operation of the church, and partly because the congregation takes little or no interest in wrestling with the problems that a church must face and solve. In such a church, so long as things go along smoothly, there is little comment or criticism from the congregation, but when the church begins to face some serious and difficult problems, and there are differences of opinion as to what actions should be taken, then the members of the congregation begin to get into the argument and resent their not having a clear channel through which to express themselves and to take action. In such a situation all sorts of things happen, some good and some bad, but when the smoke is cleared away, it has to be determined as to who has the authority to do what.

Once in a while a church is ruled by a minority when it is ruled by the minister and a few board members or members of the congregation who exert their own influence in carrying out the minister's will. The minister's will may be for the best interests of the people, and his program may be highly valuable in the spiritual development of the people. Things may run along smoothly for a time, but there comes the day when some serious problems must be faced and solved if the church is to do its duty in the community. Then there's the rub. Who deals with such matters and who has the power to settle them, and whose authority should be respected? Does the minister have that power? Does the official board? Does the congregation? Do all of these have certain responsibilities in this area? It is time for the church to clarify the functions and responsibilities of its members, officers and groups.

In the preceding paragraphs we have hinted at the fact that many of our churches, purporting to be employing the congregational type of church government, are actually administered by minority groups within them, sometimes with the support of the congregation, but often without such support.

In further analyzing the problem of the minority rule in our churches, we ask ourselves this question and we shall make an attempt to answer it: What can be done to prevent a minority rule in the local church?

The church that is functionally organized, if it operates in accordance with its organization, will in practically all instances be able to prevent a minority rule. The functionally organized church has functions for the congregation, the church board, the minister, the church cabinet, and for the various committees or departments. These functions are properly outlined and assigned to the various groups to perform. The constitution and by-laws of the local church, approved by the congregation, should carry a statement of functions of the various groups doing work in and through the life of the church.

The functions usually assigned to the congregation include the following: the election of the church officers—trustees, elders, deacons and deaconesses; the election of a chairman and secretary for the congregation, or the authorization of the chairman and secretary of the board to serve in these capacities; the calling of the minister; the establishment of a constitution and by-laws; the determination of the general policies of the church; the authorization of the church board and minister to see to it that the work of the church is carried on in harmony with the policies as determined by the congregation; the approval of the budget for current expenses and missions for the year; the holding of the various local church organizations responsible for making regular and understandable reports to the congregation; the cooperation with other congregations in the furtherance of the larger program of the church at home and abroad; and the education of itself in the democratic management of the church's life.

The church board is usually asked to do the following things: to study the operation of the congregational type of church government, and to assist the congregation in understanding how the local church operates; to discover and visualize the needs of the congregation to which the church should minister; to formulate a program for the congregation and to present it to the congregation for consideration and adoption; to suggest the precise local church organization needed to carry the program authorized by the congregation; to see to it that all officers and committee members understand their functions and how to perform them; to urge the congregation to elect worthy and representative members to offices, to elect them for a definite term of service, and perhaps to provide that no officer shall succeed himself when his term of service has been finished; to formulate a constitution and by-laws for presentation to the congregation for study and adoption; to take the leadership in providing adequate building and equipment to house the church's program of worship, preaching,

education, and fellowship; to see to it that the congregation has the services of a minister, called by the congregation, and who serves as the chief executive of the church and who labors within the framework of the church's constitution and by-laws; to educate the congregation in Christian stewardship, and to take the lead in proportionate giving to Kingdom enterprises; to face the church's problems frankly and courageously and lead toward their solution in the Christian spirit; and to cooperate in the furtherance of Christian activities in the local community and across the earth.

The functions of the minister in the functionally-organized church are generally these: to study the local church organization and discover its strong and weak points; to chart the organization of the church, showing the relationship of each part to the whole; to be a general counselor to every organization or department of the church; to serve as a guide, not a dictator, in coordinating the various phases of the church program; to serve as chief executive or administrator of the church, and to execute the program in harmony with the principles and procedures of operation as established by the congregation; to make periodic reports to the church board and the congregation; to make recommendations to the board and to abide by the actions of the board and congregation; to keep the leaders and congregation acquainted with the best materials and methods for the efficient operation of the church; to provide for the education of the lay leaders in improving the effectiveness of their own particular tasks; and to work for unity and effectiveness in the whole body of Christ.

At this point let us sketch the task of the church cabinet or council, which some local churches try to get along without, but which they might do well to understand and utilize in their functional organization. The church cabinet should be composed of the minister, as chairman, the church board chairman, the chairman of the elders, the chairman of each of the functional committees or departments, and the president or representative of each of the auxiliary groups in the church. The functions of this cabinet include the following: to discuss the general church program as adopted by the congregation, and to see to it that each department or organization understands the part of the general program assigned to it; to correlate the work of all church organizations, so that each organization may serve well in the church's total program of work; to hold meetings of the cabinet monthly or quarterly to consider the plans being made and promoted by the various departments or organizations, and to send them forward

to the church board, and sometimes to the congregation, for approval, or to send these plans on into execution; to agree upon dates in the calendar for certain major programs of the church and relate all programs to one another in proper sequence; to keep itself alert to the needs of the church, and to see to it that proper program plans are set in motion to meet those needs; to make suggestions or recommendations to the board, and through the board to the congregation, as to means which might be employed to improve the program for the ensuing year; to avoid friction and lost motion in the work of the various church groups; to keep itself in the position of making constructive criticisms for the furtherance of the total church program, but not to become bossy, hyper-critical or dictatorial; and to keep an accurate record of all meetings of the cabinet, and to refer specific suggestions and recommendations to the proper departments or organizations.

The functionally-organized church designates certain functions to responsible committees or departments, such as membership, worship, education, evangelism, Christian stewardship, world relations, and property. Much of the work of the church is done by or under the supervision of these committees, which are responsible to the church cabinet and through it to the church board and through it to the congregation. The congregation, in turn, takes action, determines policies and procedures, adopts programs, and authorizes the board and the executive and committee leadership to carry on the work of the church in harmony with the policies and procedures as determined by the congregation. The members of the congregation are expected to work with the board and committees so long as they are carrying on their work in accordance with the congregational policies and procedures, and the members of the congregation have the responsibility of calling the hand of those who may be proceeding in the contrary direction. In most instances this procedure would almost automatically prevent the running of the church by a minority group contrary to the wishes and policies of the congregation.

A minority group, whether members of the board or outside of it, when it is vocal and militant, can cause a lot of trouble in a local church, especially if the church is not functionally organized. If a local church has no constitution nor by-laws, and has no written understanding as to how its work is to be carried on, then it may become fertile soil in which a few persons, either members of the board or of the congregation, may have their own will done rather than the will of the whole people. In such a situation a few persons may assume the authority to appoint officers, to call the

minister, to set up a church program and to execute it, without asking the congregation to approve any of these matters. But if the congregation is functionally organized, if it has a constitution and by-laws or at least a written understanding as to how the affairs of the church are administered, and if it insists upon the operation of the church in harmony with the principles and procedures as expressed in the constitution and by-laws, then a minority group, seeking to lay hold of the reins of government, will be put into its proper place and will be informed as to how the local congregation really carries on its work and where the authority lies.

Our conclusion to the whole matter is that no local church need be ruled by a minority of its members, but that at present many local churches are being ruled by minorities. A church will not be ruled by a minority, provided it keeps its members alerted as to their responsibilities, sets up a constitution and by-laws for the democratic operation of the whole church, and holds both its lay and ministerial leadership responsible for administering the program of the church in accordance with its approved principles and procedures. If the members of the congregation and their duly-elected leaders will keep their eyes upon Jesus Christ as the Head of the church, and if they seek to do the work of the church in the spirit of Christ, then there need be no fear of any minority of the people trying to rule the life of the local church. The people and their leaders, in cooperation with the Christ, can do all things that are constructive and lovely in the work of the Kingdom.

THE
COLLEGE OF THE BIBLE
QUARTERLY



- I ALEXANDER CAMPBELL AND HIS CHURCH
- II ALEXANDER CAMPBELL AND HIS BIBLE
- III ALEXANDER CAMPBELL'S ADVICE TO LAYMEN

Howard Elmo Short

PRACTICE PREACHING, AN AVENUE TO
PERSONAL GROWTH

Dwight E. Stevenson



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ALEXANDER CAMPBELL AND HIS CHURCH

HOWARD ELMO SHORT*

General Introduction

It is a great joy for me to share in the experience of these days with you here in Bethany. I appreciate greatly the honor that you have bestowed upon me by inviting me to give this series of lectures on Alexander Campbell. I have often heard of the people who tried to carry coals to Newcastle, and have always considered such people very foolish. It may be that I will go down in history as the man who tried to bring Alexander Campbell to Bethany.

There are two things that I am not going to try to do. First of all, I am not going to try to prove that Alexander Campbell was either a saint or a heretic; or that he was the greatest one of our early leaders; in fact I am not going to make any comparisons at all. Second, I am not trying to convince ministers and church historians of any particular theses of my own, nor am I claiming to have an infallible interpretation of every thought which Alexander Campbell had.

These talks are not prepared for people like myself, who spend most of their time looking into some phase of ancient history. They were prepared for people like you, who are church men and who are interested enough in the spread of the gospel of Jesus Christ to come together for a week-end Retreat, but who must spend most of your time from day to day thinking about something else. I am more interested that you get a point of view from what I have to say in these Retreat addresses, than that you absorb specific information. With this much of a background in mind, let us proceed to the first of our topics.

In my own thinking I have put these three addresses under the heading, "The A B C's of Alexander Campbell". We're going to be talking about his Advice to laymen, his Bible, and his Church. He thought and talked about a great many other topics. But I believe we will be able to see, through a discussion of these three topics, most of the basic facts which motivated his life and thought. We shall start with the theme, "Alexander Campbell and His Church".

INTRODUCTION

Alexander Campbell was raised in the church. He was the

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oldest son of Thomas Campbell, who was a Presbyterian minister in the north of Ireland. Family worship was observed, morning and evening, and every member of the family was required to memorize some portion of the Bible each day.¹ By the time he was 16 or 17 he gave some thought to studying for the ministry, although it did not look as if it would be possible at that time. He did study at the University of Glasgow in the winter of 1807-08, when he and his mother and the other children were forced to stay in Europe for another winter because they were shipwrecked just as they started to meet Thomas Campbell, who was already in America.

He was not a minister yet when he arrived here in 1809. But he was the first person in our movement to be licensed as a preacher. In fact, the licensing of young ministers, before ordination, never was widely practiced. Alexander Campbell took his sights from the thoughts and work of his father, Thomas Campbell, and went on from there. Some people like to discuss the differences in the points of view of the two men, and wonder what would have happened if the father had continued to be the leader of the movement, instead of his son. It does not seem to me that it would be of great value for us to pursue this line of thought here.

The Presbyterian church was horribly divided in the time of the Campbells. It was a time when people had differences of opinion regarding the relation of the church to the government; and it was like all other times in that people had differences of opinion about their doctrine. So there were such names as Burghers, anti-Burghers, Seceders, anti-Seceders, Old Lights, New Lights. Since some of the ideas had to do with citizenship and others with doctrine, a person could be more than one thing at the same time. Thomas Campbell, for example, found himself in the Old Light, anti-Burgher, Seceder branch of the Presbyterian church.² Yet in 1805, in an address to the anti-Burgher ministers of Ireland, Mr. Campbell said that these divisions "fraught with the awful consequences of distracting, disturbing and dividing the flock of the Lord's heritage, and of sowing discord among the brethren", turned his mind permanently toward Christian union.³

When he got to America in 1807, Thomas Campbell was sent out to Washington County, Pennsylvania, a few miles east of here, to minister to all the Seceder Presbyterians. There are different interpretations of the events which followed, but I want to stress one particular incident.

1. Watters, page 22.

2. Garrison-DeGroot, page 124.

3. Ibid., page 127.

Mr. Campbell soon was heartsick to learn that there were many Presbyterians in the area who had no ministry, no church, and no opportunity to take the Lord's Supper. He went up and down the district, inviting all the Presbyterians to come to a communion service of the congregation to which he ministered. He made the mistake of taking a young minister, a Mr. Wilson, with him. For Mr. Wilson was "true to the book"—the Book of Discipline, that is.⁴ Mr. Wilson told on him! Thomas Campbell had to appear before the Presbytery, later before the Synod, and although he was not convicted of preaching anything contrary to the New Testament, he had obviously disobeyed the rules of the church.

Without going into his life any further we must say that he finally found himself out of the church, and by the time Alexander came he was preparing the "Declaration and Address". A key passage in this was the first proposition in the Address, and it became a foundation stone of the church to Alexander, the son. The proposition reads: "The Church of Christ upon earth is essentially, intentionally, and constitutionally one".

Each of these words is important in understanding how Campbell felt about the church. It is "constitutionally one". In other words, the church is not simply a group of people who decide to come together to worship in a particular way; it is a body with a constitution, not depending upon the particular whims and fancies of the members of the group.

The church is "intentionally one". It was the full intention of Jesus Christ that his followers be united. There is no justification for men dividing themselves over their own opinions about the gospel. And the church is "essentially one". This is a kind of philosophical word, and it means that basically, fundamentally, by nature, the church is a unity. By definition it cannot be otherwise. When we speak of the various churches, we are simply admitting our own shortcomings and weaknesses in not being able to stay together. For, it is not really proper to speak of "churches" except in the sense of individual portions of the church, worshipping in separate places. On the other hand, the word "churches", is the only word we can use to describe the present condition of things for we certainly do have the church divided. The Campbells had hoped for a reunion of these divisions, or rather the disappearance of them, altogether.

What we have to say regarding Alexander Campbell's concept of the church, will be divided into two portions; first, the nature

4. Richardson, Volume I, pages 224ff.

and doctrine of the church ; secondly, unity and cooperation of the church.

I. NATURE AND DOCTRINE OF THE CHURCH

Campbell thought of the church as a constitutional monarchy. And when he wrote of it he often called it, "The Kingdom of Heaven". Sometimes people have thought the word "Kingdom" appeared in the New Testament simply because people were acquainted with kingdoms in those days. But Campbell did not look at it that way. He foresaw the question that some American Christians might ask, "Why isn't it called a Republic of Heaven, with the chief person being called the President of a celestial republic"? He said they knew about republics in those days and could have used that term if they wanted to, so his conclusion was that the choice of the word "Kingdom" was a deliberate one.

He carried the illustration right along and said that "in every well-regulated political kingdom in the order of nature, the elements stand thus: 1. Constitution; 2. King; 3. Subjects; 4. Laws; 5. Territory".⁵ The kingdom of heaven, he says, has all these same characteristics. The kingdom of heaven is also the kingdom of God or the kingdom of Christ. He said that Matthew preferred the title "kingdom of heaven", and that we ought also to prefer it.⁶

God is the author of the Constitution of the kingdom. Jesus Christ accepted this constitution because "the will of God was always his delight". Therefore all authority has been given to Jesus Christ; he is "the constitutional monarch of the kingdom of heaven".⁷

The subjects of the kingdom get into it by adoption. They become sons and daughters of God, and joint heirs with Christ. After they become citizens of the kingdom they have all the privileges and honors and rights that it can bestow.⁸ The supreme law of the kingdom is love—love to the king and love of each other. The whole earth is the territory included in this kingdom of heaven but he also said, "the earth is the theater of war; therefore all persons in the territory are soldiers".⁹

Alexander Campbell carried through a comparison with the tactics of war, a method of speaking that is quite common in our day. It might be well to hear the whole comparison. It is as follows: "Their expenses, their rations, are allowed, the arms and munitions of war are supplied them from the magazines in Mt.

5. Christian System, page 159.

6. Ibid., page 161.

7. Ibid., pages 164, 165.

8. Ibid., page 167.

9. Ibid., page 170.

Zion, the stronghold and the fortress of the kingdom; where the King, the heads of departments, and all the legions of angels, are resident. So that on entering the army of the faith, every soldier is panoplied with the armor of God; and when inducted into the heavenly tactics under the Captain of Salvation, he is expected to be a good soldier of Jesus Christ, and to fight the good fight of faith courageously and victoriously”.

We are born into the kingdom of nature, Mr. Campbell says, so we must also be born into the heavenly kingdom. That is, we must be born again, “born of water and of spirit”.¹⁰ We have a natural birth, and a spiritual birth. This spiritual birth which brings us into citizenship in the kingdom of heaven, is the same act which he spoke of earlier as an adoption. We are not natural children of the kingdom of heaven, we are adopted children.¹¹ When an alien wants to become a citizen of a new kingdom he has to learn the constitution and understand and believe something about it before he is eligible to apply for citizenship. So it is with the kingdom of Christ, says Campbell.¹²

This argument may be a little difficult to follow, and I have not quoted nearly all the pertinent parts from the long discussion in “The Christian System”. It is somewhat different from the ordinary views of the nature of the church in our day, but I wanted to bring you these particular points from his discussion.

Campbell lived in a day when there were many creeds and historical statements of faith, which churches used practically as their constitution and doctrine. It was also a day when there were three different types of church government, episcopal, presbyterian, and congregational. In the face of these contradicting ideas of the nature of the church and the nature of church membership, Alexander Campbell had rather a simple view.

He expressed himself in no uncertain terms, as follows: “A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes one fact, and has submitted to one institution, and whose deportment accords with the morality and virtue of the great Prophets. The one fact is expressed in a single proposition—that Jesus, the Nazarene is the Messiah. . . . The one institution is baptism in the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above-mentioned institution”.¹³

10. John 3:5.

11. *Christian System*, page 171.

12. *Ibid.*, page 172.

13. *Ibid.*, page 130.

Alexander Campbell was trying to get down to bare facts. He did not question the right of people to express their views and believe them, if they were not contrary to the teachings of the Bible. The one thing he always had in mind was that creeds, doctrines, constitutions, church officials, and such, could not be made a basis of membership, or of exclusion from the church. He was looking for the common basis of church membership. He was looking for the basis upon which all people could unite. He was convinced that it could be found. He also believed that when it was found men would believe it. Perhaps he was too hopeful in this regard.

Campbell's biographer, B. L. Smith, has summarized his views of the nature of the church in much more simple language than Campbell used himself, in "The Christian System".¹⁴ First, "Any approach to Christian union should be based always and only upon the New Testament". In this connection he began to use the phrase which is familiar to you all, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent". This phrase is always thought of in terms of doctrine. They all realized that there were many things that the church would have to decide about, which were not mentioned in the New Testament.

Perhaps we should diverge a moment here to speak on this matter. Some people pretend today that the Scriptures speak on everything on which we have to speak. Yet they do not live as if this were true and they know that it is not true. They have to have church houses, song books and many other things. But it sounds like such a good expression!

Campbell and his father faced this issue and they adopted the old slogan of Meldenius which says: "in essentials, unity; in non-essentials, liberty; in all things, charity". As an illustration of this we might refer again to "The Christian System", where Mr. Campbell says that it doesn't make any difference "at what hour the church meets, or whether the Lord's Supper is celebrated in the morning or evening, or whether they sing from a book or from memory and so forth and so forth".¹⁵ Anyone who says there is a "thus saith the Lord" to guide us in every single act of worship and Christian fellowship is much more naive than Alexander Campbell was.

To return to Mr. Smith's summary, his second point was that there is no creed, except the simple statement from Peter's confession, a recognition of Jesus Christ as Saviour and Lord. Smith says, "it has the essence of Christianity; so simple a child may

14. Smith, pages 71ff.

15. Christian System, page 79.

receive it; yet so profound that mortal intelligence cannot exhaust it; the only creed the New Testament writers ever knew".¹⁶

The third point deals with the source of authority for Christians. Campbell insisted that no council, nor pope, nor bishop, nor any body of men, had the right to legislate in matters of faith, ordinances, or doctrines for the church. Jesus has done that in the "faith once for all delivered to the saints".

The fourth point concerns the name of the church. One of the easiest ways for Christians to divide is to take different names, gathering together around certain leaders, or some specific doctrine. Alexander Campbell felt that we could eliminate this difficulty at once by discarding the names, and returning to the names by which the earlier followers of Christ called themselves. Campbell was not the first person to say this, of course. Martin Luther had urged it, Wesley had desired it, and Richard Baxter, the Puritan, had cried near the end of the seventeenth century, "I am a Christian, a mere Christian, for I have no other religion. My church is the Christian Church".¹⁷

It is interesting to see how our movement has dealt with this particular matter. Although we have pleaded for Scriptural names of the church, we have never used the name "the Church of God", the one which is most used in the New Testament. There is a movement under way in many portions of the Brotherhood today which claims that if we would all take the name "the Church of Christ" that this would be a solution to our problem. As a matter of fact it seems to be advocated by many of our brethren who do not cooperate with many others of us, as a way to distinguish themselves from those whom they consider to be heretics. Of course, many of us use the name Church of Christ, too. It is too good a name to be used only in the party spirit!

This matter of names is of deep concern to me, however, as certain usage in writings and magazines comes to attention. I have read whole articles which use only such phrases as "the Church after the New Testament order", or "the Restoration Movement", omitting entirely any New Testament names used in describing the church. This particular point, of calling the church by Bible names, is one that we have not been too successful in teaching. I think Campbell was right, and I think we are doing a service to the church world as long as we continue to use Bible names. A good proof of this is the fact that unity movements of our time use such titles as those of which we have been speaking. Witness for example, such names as "The National Council of

16. Smith, page 73.

17. Ibid., page 74.

Churches of Christ in the U. S. A.", and the effort to establish a "United Church of Christ" which is now in process.

The fifth point in the Campbell program concerns the ordinances. He believed that the New Testament taught only two, baptism and the Lord's Supper. He did not call them sacraments for this is a theological interpretation of the acts which he could not accept. And Campbell arrived at his concept of each of these by his study of the Bible. Differing from all the other churches round about, except for the Baptists, they believed that the act of baptism was performed by immersion. When they came to this conclusion the Campbells and their wives and others were immersed, because they no longer believed that the sprinkling that they had received as infants was baptism at all. It had been performed for the purpose of removing original sin, another thing in which they no longer believed, because they did not believe that the New Testament taught it.

Regarding the celebration of the Lord's Supper they differed with all of the existing practices of the times. They believed that the church in New Testament times celebrated the Lord's Supper every first day of the week, although they had to read more than one Scriptural reference in order to prove this. Today there seems to be little opposition to their belief regarding either of these ordinances, although Campbell's views are not practiced much more widely than they were a century ago. There is some trend toward spreading the Lord's Table each Sunday by churches of various names.

A final point is the absolute conviction that the division of the churches was due largely to questions of interpretations and over misunderstandings, rather than on the essentials of salvation. Here Alexander Campbell was more broad-minded than he has sometimes been painted. You can see at once that it is not a settlement simply to say "in essentials, unity; in non-essentials, liberty". That is the whole point, what are the essentials, and what are the non-essentials? When Alexander Campbell was sure he had the essentials, he argued for them with his very life. But, as we shall see, he always treated people kindly and with respect. He argued against men's ideas, not against the men. He didn't assume as too many people assume, that men wanted to be wrong.

II. UNITY AND COOPERATION OF THE CHURCH

It was not long before many of our people were reading all the other church people out of the kingdom, and were just as dogmatic as any of those whom they were opposing. They were sure that they knew precisely and exactly all of the "essentials" and

that they had none of the “non-essentials” in their system. You may have run on to some of this type, even in our own day.

Moses Lard, for example, thought an unimmersed person might be good and pious, but that he certainly was not a Christian. He even went so far as to say that God might esteem him so much that he would save him, but, “he is not a Christian”.¹⁸

In opposition to this, Alexander Campbell wrote a letter to a lady in Lunenburg, Virginia, which has received a lot of attention from our historians. She had asked him outright whether he thought anyone was a Christian who had not been immersed, and who did not believe exactly as he believed. My understanding of Campbell’s reply is that he felt it entirely possible for a person to be a Christian without being immersed. As for himself he knew where he stood, and he was going to preach baptism by immersion with all the power at his command. But he said in this letter, “should I find a Pede-baptist more intelligent in the Christian Scriptures, more spiritually-minded and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment on giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians. . . . There is no occasion, then, for making immersion, on a profession of faith, absolutely essential to a Christian—though it may be greatly essential to his sanctification and comfort. My right hand and my right eye are greatly essential to my usefulness and happiness, but not to my life. . . . He that thence infers that none are Christians but the immersed, as greatly errs as he who affirms that none are alive but those of clear and full vision”.¹⁹ He makes it quite clear that he thinks people are mistaken, but he takes no such view as Moses Lard took.

We must always remember when we are reading Alexander Campbell, that he spoke in absolute terms. Most everyone does. The New Testament was written in absolute terms. But the New Testament admits that there were many people who followed the teaching imperfectly. So does Alexander Campbell. We must never get to the place where we imagine that no one is acceptable to God and to Christ except those who follow him perfectly. If we did that it would exclude too many of us. It is so easy to make opinions the basis of church membership and Christian fellowship. Alexander Campbell shows in the incident just related that he did not even make an absolute doctrine a basis of fellowship. He knew what he believed, and he gave persons the right to understand as

18. Lard, page 42

19. Millennial Harbinger, 1837, pages 411, 414, see also pages 506-508.

they were able to understand. He showed this Christian spirit to everyone that he met, especially those with whom he debated as we shall see.

Alexander Campbell looked at the gifts which some of the early Christians had, and the offices which were necessary for carrying out the gifts, but he did not find that all of them were continued in the church after Pentecost. As he understood it, "The standing and immutable ministry of the Christian community is composed of Bishops, Deacons, and Evangelists. . . . Officers there must be while there are offices, or services to be performed. . . . So long, also, as the Christian body is an organized body, having many services to perform, it must have organs or officers by which to enjoy itself and operate on society".²⁰

You may think at once of what Alexander Campbell had to say elsewhere about the fact that there was no such thing as a clergyman and a layman. Some people are quoting him in opposition to the kind of organization that you have. But we have to understand what the topic under discussion was, in each case, when Mr. Campbell was speaking. On the one hand he was opposing the idea that the clergy as such, had possession of certain truths which the rest of us do not have unless they pass them on to us. He was speaking out for the priesthood of all believers. He never once denied the existence of evangelists in New Testament times, men who gave their full time to the preaching of the gospel.

The bishops, or elders, are to serve the local community. Evangelists, though they are created by the local church, do not serve the local church directly but are sent out into the world. "Among the officers which were comprehended in the apostleship, none required more varied endowments than that of the Evangelist. . . . His work is to proclaim the word intelligibly and persuasively—to immerse all the believers, . . . and to plan and organize churches wherever he may have occasion; and then teach them to keep the commandments and ordinances of the Lord."²¹ There is no question that Alexander Campbell recognized the office of the person that we speak of as the minister, or pastor, or preacher, or evangelist today.

A good illustration of what Campbell conceived the work of the church to be is given in a "Concluding Address" printed at the close of "The Christian System" entitled "Address to the Citizens of the Kingdom". Here he says: "Let us, then, fellow-citizens, whether as leaders or as private soldiers, abound in prayer and supplications to God night and day. If sincere, and ardent, and

20. Christian System, page 83.

21. Ibid., page 85.

incessant prayers to God . . . were offered up by all the congregations, and by every disciple in his family and in his closet, for the triumphs of the truth; then we would see the Army of the Lord successful in the fight against atheism, infidelity, and sectarianism. . . . And is not the conversion of the world and our own eternal salvation infinitely worthy of all the effort and enterprise in man?"²²

The church is the kingdom of heaven on earth. It is imperfect because we are in it. But individually and collectively the church is God's one great instrument for the accomplishment of his will upon this earth. Gentlemen, it is a serious business to be a church member. Would to God that we all recognized the true seriousness of it, and acted accordingly. The unity of the church was the one great hope of Alexander Campbell. The divisions gave him great sorrow. Each of the divisions had a creed or some kind of doctrinal statement to which the members subscribed. This was why he attacked creeds so furiously. He felt that if men did not write down a set of doctrines and then make them a test of fellowship that the church would be well on the way towards reunion. For he said, "No human creed of Protestant Christendom can be found that has not made a division for every generation of its existence".²³

He was not trying to add to the number of divisions, he was trying to heal division. He made every effort to stay in the church, first the Presbyterian, and then the Baptist. All he asked was that no one try to restrain him from reading the Bible and understanding it to the best of his ability, in spite of any decisions which councils or conventions or creeds had laid down. It was because he and Walter Scott and others had convinced the churches of the Mahoning Baptist Association of the devisiveness of human names and human organizations that they voted to dissolve the organization in 1830.

He was a strong believer in cooperation. It is recorded in the minutes of the meeting of the Mahoning Association at Austintown, Ohio, in 1830, that he was the first one to speak after they voted to dissolve. He said, "Brethren, does this mean that we shall never meet again?"²⁴ As he said in the "Christian System": "The necessity of cooperation is felt everywhere and in all the associations of men. . . . One hundred churches, well disciplined, acting in concert, with Christian zeal, piety, humanity—frequently meeting together in committees of ways and means for building up Zion, for fencing in the deserts, cultivating the en-

22. *Ibid.*, page 362.

23. *Ibid.*, page 116.

24. The minutes are in the Hiram College (Ohio) library.

closed fields, watering the dry and barren spots. . . . would, in a given period, do more than twice the same number acting in their individual capacity, without concert, without cooperation".²⁵

This spirit was manifested in his later days as he gave his attention to such organizations as Bible Societies, Sunday Schools, Missionary Societies, and General Conventions. As you know, he became President of the first National Missionary group and the first National Convention, offices which he held for many years. We must never forget that in some of his debates he was defending the position of the Baptists, in another he spoke for the whole of Protestantism, while in still another he was defending Christianity as a whole, against atheism. He did each with equal vigor.

We learn from Alexander Campbell that we must avoid one of the terrible pitfalls into which many of our brethren are falling today. If I interpret their speaking and writing correctly they are saying that we must re-establish the New Testament church, have no fellowship with anyone who does not believe as we do, and wait until the others accept our urging to come into the true church. Some of them even defend this action by quoting Campbell. But this was not the method of Alexander Campbell. At the same time he was trying to re-establish the New Testament church as he saw it, he was working and cooperating with all who were trying to exalt the name of Christ upon earth. It would be well if we would give more attention to this aspect of his life and work today.

The church is actually one. Alexander Campbell tried to get the "churches" to give up their opinions and be the church. He did not succeed. But it was a victorious life that he lived, nevertheless. If those of us who worship in the movement which he helped to establish, would follow his practices more carefully, his ideal would be nearer to realization today.

25. Page 80.

ALEXANDER CAMPBELL AND HIS BIBLE

Introduction

It is hardly necessary to tell you that Alexander Campbell read his Bible. If you know anything about him at all you have connected his life with the Holy Bible. However, it will not do us any harm to take a fresh look at this topic. It will help us to understand exactly how he handled the Bible and it ought to help us to know how to handle it better ourselves.

He loved the Bible very much and he spent a great deal of time with it. When he was not satisfied with the way the scholars had translated the Hebrew and the Greek, he made his own translation. In fact he published a translation of the New Testament based on the works of Doddridge, Campbell, and MacKnight. It was known as "The Living Oracles".

One time during the heat of debate at the Virginia Constitutional Convention in 1829, one of his opponents, John Randolph of Roanoke, took the occasion to make a slighting remark regarding this translation. They say that he shook his long finger at Mr. Campbell and cried: "That man is never satisfied. God Almighty could not satisfy him with the Bible which he gave and Mr. Campbell went and wrote a Bible of his own".¹ We must not be too hard on the people who felt sure that the King James translation of the Bible was really the only Bible that God wrote. A lot of the people who have followed the pathway of Alexander Campbell in the church, have believed the same thing.

This translation which I have referred to never became very popular. There is one thing about it which everyone remembers. He took the point of view that the English word "baptize" was not a translation of the Greek word "baptizo", but merely a transliteration, a putting of the Greek letters into English letters. He maintained that the real translation of "baptizo" is "immerse". So in the translation which he published it appears that way. Although we have agreed with him in the meaning of the word, we have continued to read the scripture in the King James or later translations, which use the word "baptize".

It doesn't seem necessary for me to choose any great theological topic as the point for this address. I want to talk with you as plainly as I know how, and in language that we can all understand. Therefore, I am going to use four simple statements as an outline for the things I want to say to you about "Campbell and

1. Smith, page 172.

His Bible". These points are: 1. He studied it; 2. He believed it; 3. He taught it; and 4. He practiced it. You might be willing to settle for this and go home but I am going to enlarge upon the points to some degree, at least.

I. HE STUDIED IT.

It has often seemed to me that if some of our people in our churches, really knew what Alexander Campbell thought and did, they would not want to be caught in the group which has grown out of his early work. For he didn't look at the Bible the way a lot of people do today. He thought you could study the Bible and find out for yourself what it said. Many people think they have to tell you what it says and if you do not believe them, you're a heretic.

In "The Christian System" he says, "The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other teachings and writings are translated and understood".² He maintains that the Bible would be no revelation at all if it required "a class of inspired men to unfold and reveal its true sense to mankind".

We might look at a few of the more important rules for understanding the Bible he gives at this point in "The Christian System". "Rule 1, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it. Rule 2, observe who it is that speaks and under what dispensation he officiates. Consider also the persons addressed, their prejudices, characters and religious relations. Rule 3, the same rules of language are to be applied to the language of the Bible that one would use in interpreting the same words regardless of where they appeared."

He lists still other rules at this point but his approach is more clearly stated by one of his former students. I do not know who the student was.

Benjamin L. Smith writes in his biography of Campbell, "I was a student at Bethany in 1874-78. The memories and traditions of Mr. Campbell were hanging over the college as the autumn haze hangs over the lovely Ozark Hills of Missouri. I copied this key which he gave to his classes: 'I suggest, gentlemen, as a key to open to you the Scriptures, that you use the "W" key. Who writes or speaks? To whom is he writing or speaking? Where did he write? When did he write? What did he really say? What purpose did he have in writing? What lessons for our age? What principles involved? What lesson for me?' "³

2. Page 15.

3. Page 216.

In his printed lectures we have not run on to this particular key of Mr. Campbell's, but I have no doubt that he said it in this manner, for it is so similar to the rule given in "The Christian System".

Now I wonder if you really understand what Mr. Campbell is saying when he talks about this "W" key? They may seem like very ordinary questions to you. But remember, gentlemen, not very many people were asking these questions in the days of Alexander Campbell. At least they were not doing so in the circles in which he moved. For this was the essence of the historical approach to the study of the Bible which is called by many "German Rationalism", in this country—and heretics use it! Why, even yet people like to throw the same insults at people who use the "W" key.

This means that God talked to people in history. You have to know where the people were, where they lived, who was writing to them, what was the trouble with them, what was good about them, and such questions in order to understand really what the texts are saying. It is only after you have asked all these questions that you could really ask the question, "What does this passage of scripture mean to me?"

If we don't watch ourselves we are prone to pick up the Bible and open it up at any point and look at a few words and say, "What does this mean to me?". And what is worse, people will pick out texts almost at random because they fit together and say something that the person already believes. This was the kind of Bible study that Mr. Campbell did not think was study at all. It was crude literalism and entirely void of any real understanding.

He was not afraid to handle the Bible. These things that we have just pointed out, lead us into further portions of his technique of Bible study. Rather than look for texts to prove something which he already believed, he advocated the method of picking up the Bible sometimes as if one had never seen it before so that it could speak to him afresh. He wrote in the "Christian Baptist" one time: "I have endeavored to read the scriptures as if no one had read them before me, and I am as much on my guard against reading them today, through the medium of my views of yesterday, or a week ago, as I am against being influenced by any foreign name, authority or system, whatever".⁴

Doesn't this sound startling to you? Did you ever try it? Try it sometime. Quit leafing through to find the words that say the things that you have believed for forty years. Let's take it for

4. Christian Baptist, page 229.

granted that you believe those things. Read through as if you haven't seen it before and see what else you can find that you have not been believing and practicing for forty years.

Many people read the Bible word for word and study it carefully, on the surface. But when Mr. Campbell studied it word for word, he was not looking at the surface, he was looking for the answer to these "W" questions. Every place you go you run on to somebody who has discovered a text which is literal to him and not to anybody else, or at least only to a few people. So he makes a big thing of it. It never bothers him that somebody else is a literalist about some other text. I have never yet run on to anybody who was a literalist about all the texts of the Bible.

Do you think you are a literalist? Every time I say this, somebody thinks that he is. Well, what do you do with such text as, "If I then, your Lord and Teacher have washed your feet, you also ought to wash one another's feet".⁵ Or take the text, "Greet one another with a holy kiss".⁶ That is the same verse that uses the phrase, "Churches of Christ". Or here is still a third, "The women should keep silence in the churches".⁷ Probably I could get more votes in favor of that text than the first two. But these just go to illustrate how far afield a person can get from the meaning of Scripture when he just looks at the surface. Sometimes I think that this was Mr. Campbell's chief contribution, his technique of Bible study.

We have to say, of course, that Campbell did not always practice what he preached. He was a stickler for some words and ideas and sometimes certain of the points hardly seemed worth arguing about. If he had always practiced the method which he mentioned, he would have been criticized even more. But using the method even as he did, helps us to understand more fully that the Bible is the inspired word of God. The Bible is to be studied, it is not to be left laying around. Alexander Campbell taught us this.

We cannot leave a discussion of Alexander Campbell's study of the Bible without relating the "The Arrangement for study for winter of 1810" which Dr. Richardson has recorded for us: "One hour to read Greek—from 8 to 9 in the morning. One hour to read Latin—from 11 to 12 in the morning. One half hour to Hebrew—between 12 and 1 P.M. Commit ten verses of the Scripture to memory each day, and read the same in the original languages, with Henry and Scott's notes and practical observations. For this exercise we shall allow two hours. These exercises, being intended

5. John 13:14.

6. Romans 16:16.

7. I Corinthians 14:34.

for every day, will not be dispensed with. Other reading and studies on occasion may serve. These studies in all require four and a half hours. Church history, and divers and other studies, are intended to constitute the principal part of my other literary pursuits.”⁸

You may not think this is advice for the laymen of the church. And if you go home and suggest to your ministers that they take up this kind of a schedule they will probably turn in their resignation at once! But I don’t think there is any harm in putting out this information before a large body of church men like this. We all know that the Bible was not written in English and that church history, for many centuries, was in other languages. We know that when the Reformation began in the sixteenth century, the reformers did not talk English. Therefore, we must admit that when we only read in English and talk in English we are talking about things second-hand. Somebody has to do the first hand study.

Nowadays we can get commentaries which have the Greek and Hebrew words written in English letters and we almost imagine that we can pronounce them. Some writers do so well that we can almost get the feel of the ancient language. But when we delve into Greek, and Hebrew and Latin as some of us have had to do, our appreciation of this study schedule of Alexander Campbell’s takes on new aspects. In the generation after he passed away, hundreds of preachers were talking about the things which he taught as if they knew the original languages themselves. Whether we ever have the time or the opportunity to study so deeply or not, our profound thanks must go to this sage of Bethany who was willing to get at the roots of things in order to comprehend what the Christian message was for him and for his people.

This kind of study had its reward when Mr. Campbell appeared in the pulpit. I would like to tell of just one instance of this. Philip Fall has told of an interesting experience which he witnessed when he was minister of the church in Louisville. Dr. Blackburn of the Presbyterian Church had invited Alexander Campbell to preach there when he was visiting the city. I do not know what effect the sermon had on Mr. Blackburn and the Presbyterians, but it certainly did make a great impression upon Philip Fall. Hear what he has to say about that sermon: “These discourses opened up to the thoughtful, a new field of exploration and developed a method of study in studying the Scriptures so thoroughly superior . . . that it commended the truth to every

8. Richardson, Volume I, page 278.

man's conscience in the sight of God. It was seen at once that it was the duty of the speaker and the privilege of the hearer to ascertain simply what the divine word says and why it is said. We had been accustomed to make the Scriptures a book of text-proofs of our doctrines. We now saw that we had everything to learn, but nothing to prove in using God's word. Upon the former plan we knew as much when we came to the Bible as when we left it. We might have been more fully confirmed in what we already had accepted as scientific religious truth, but this was all. For the connection in which any proof-text stood we had not much use, and then a great portion of God's word was not only neutralized, but rendered absolutely worthless. Upon the new plan we had use for every word the Holy Spirit had spoken."⁹

We assume that Fall had not read anything Mr. Campbell had to say about his method of approaching the Bible, before he heard his sermon. Therefore it is evident that the technique of study which Campbell used became apparent to the hearers when he preached.

Whether it seems clear to you or not, I do not know, but I must not spend more time upon Campbell's method of studying the Bible. It is as if the whole Bible is brought to bear upon each separate passage as we read it. We cannot read one portion and make it read one thing, and then read another and make it read something opposite. We have to use good judgment and try to understand the language, and the time, of the people. I am well aware that this knocks literalism into a cocked hat. But I am equally aware that Mr. Campbell did it, and he was glad. I am glad too. I hope you are.

II. HE BELIEVED IT.

Alexander Campbell was not ignorant about other fields of learning. We have ample evidence of that. But he was convinced that the study of the Bible was the most important thing. Having studied this, he was convinced that a great deal of the learning that men need is contained there. He did not look upon the Bible as a text book for every subject. In this respect some of those who have followed after him have departed from his way. But no adjectives were too glowing for him to use in expressing his love for the Bible. He said, "The Bible contains more real learning than all the volumes of men. It construes all our natural, moral, political, and religious relations. It does not teach astronomy, medicine, chemistry, mathematics, architecture, but it gives us all the knowledge which adorns and dignifies our moral nature and gives

9. Cox, page 48.

us happiness. Happy the person who meditates on this day and night! He grows and flourishes in moral health and vigor, as the trees upon the water courses. His leaf never fades—his fruit never fails.”¹⁰

He constructed his entire “Christian System” from his study of the Bible. He believed that what he found there was the truth upon the basis of the study techniques of which we have already spoken.

When he was giving popular lectures on most any subject, Campbell was always referring to the Bible as a basis of his judgment and conclusions. When he spoke to the Philo-Literary Society of Canonsburg College, Pennsylvania, August 3, 1852, on “The Destiny of Our Country”, he spoke of “Our Common Respect for the Bible, the Christian Religion and its Divine and Glorious Founder” as chief characteristics of “The Land of the Free”.¹¹

He gave an “Address on War” at Wheeling, Virginia, in 1848. He had not gone very far when he asked the question, “What, then, says the Bible on the subject of war?” When he got through answering that question, he was through with his address. He always believed the Bible to be authoritative in questions of human relations.

He did not think that the Bible and truth from any other source contradicted each other. He lived in a day when there were almost as many spiritualists, table-tappers, and listeners to trumps, and people who felt your skull and told your future, as there are now. He was asked to give an address on “Supernatural Factors” to the Maysville, Kentucky, Lyceum in 1839. At the end of his address he said, “Some novices in religion are alarmed at every new discovery of science, lest it should militate against the Bible. We fear nothing from true science. Phrenology herself, when she takes her seat in the temple of true science, will lift up her voice for the necessity of the Bible and of religion”.¹²

He had no faith in any particular translation or version of the Bible as being an infallible one. In an address to the American Bible Union, in New York in 1850, he made this very clear. He went through a whole list of translations made at various times in the last six centuries and called attention to what seemed to him to be real errors. He even commented upon the title “The New Testament”. He said it could be understood, although it was not a very good title. But he said, “to get rid of a consecrated

10. See also, “Popular Lectures and Addresses”, page 477.

11. Campbell, “Popular Lectures and Addresses”, page 181.

12. Ibid., page 162.

error is sometimes very difficult". He preferred the title, "The Living Oracles" or simply, "The Sacred Writings of the Apostles and Evangelists of Jesus Christ".¹³ He did not believe in changing the text at random. He had a lot to complain about concerning a translation he had just picked up with the title, "The Old Fashioned Bible".¹⁴ You know how it is. People begged the question. In a thousand pulpits this week-end preachers will be claiming to preach "the old-fashioned gospel". I doubt if the gospel is, or ever was, old-fashioned, and I resent the implications of the title. I believe the gospel, and a good deal of my belief comes from the teaching of Alexander Campbell.

III. HE TAUGHT IT.

Sometimes a person gets so interested in the Bible and in the study of it that he isolates himself from society and goes on a religious jag. This seems to me to miss the whole point of the Bible teaching. Alexander Campbell was not like that. The more he studied the Bible the more he wanted to teach other people about it. He preached, he lectured, he taught in the class rooms, he tackled individuals or crowds, he debated, in short, to quote an old Scotch story, "he spoke a good word for Jesus Christ", wherever he went.

At a corner-stone laying here, on May 31, 1858, Campbell said, "From the origin of Bethany College, on the first Monday of November, 1841, till this day, a period of over sixteen years, there has been a Bible study and a Bible lecture for every college day in the college year. The Bible is read, as it was written, in chronological order, and a lecture on every reading is delivered".¹⁵

T. W. Grafton says that Bethany was the only college among the more than 100 in the United States in 1841 which had a chair of sacred and Biblical literature.¹⁶ Mr. Campbell gave morning lectures on the Bible—very early in the morning if I remember what I have heard correctly, throughout the school year. The first half of the year was given to the first five books of the Old Testament. The last part of the year was given to a discussion of the four gospels and the Acts of the Apostles. People around here can probably tell you more of the interesting details about this system. His lectures on the Pentateuch were printed, but so far as I know the contemplated printing of the second semester lectures never was made.

He talked like he lectured, preached and debated. He was an

13. *Ibid.*, page 616.

14. *Ibid.*, page 632.

15. *Ibid.*, page 486.

16. "Alexander Campbell", page 169.

original thinker and could be depended upon to come forth with ideas which others would have overlooked either because they wanted to do so or because they did not have as wide an understanding of the whole field of culture as Mr. Campbell had.

When he taught he took the trouble to call attention to the weakness of literalism. Regarding the temptation of Eve, he tells the students, "I have no doubt that the serpent was incarnated in human form". When he comes to the "aprons" which Adam and Eve put on he says, "the original word meant 'veils' and we owe this corruption, like many other errors, to the influences of fashion".¹⁷ Regarding the rainbow being an "everlasting" covenant with Noah, Mr. Campbell explains that this must be interpreted figuratively and not literally since, "nothing is everlasting except God". He goes on to say the rainbow obviously existed before but it now has a new meaning.¹⁸ We see that Mr. Campbell used good judgment in teaching the Bible.

IV. HE PRACTICED IT.

On the basis of his studies Campbell was quick to see that a great many people were including a great many things in the list of requirements for church membership and for admission to heaven in the last day which did not seem to be required by the New Testament itself. As a basis for all his living and for his admonition to other people (to repeat what was said in the previous lecture), he took the belief that there is one fact and admission to one institution expressive of it, which is required for admission into the church. The one fact is expressed in a single proposition—that Jesus of Nazareth is the Messiah. The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every person is a disciple in the fullest sense of the word, the moment he has believed this one fact upon the above evidence and has submitted to the above mentioned institution.

He was insistent that the acceptance of any creed, or dogma, or decision of council which has arisen through the centuries was only something in addition, and not a requirement for church membership. He did not deny their value but he abhorred them as a requirement for church membership. Hear him again: "The Saviour expressly declared to Peter that upon this fact, that he was the Messiah, the Son of God, he would build his church; and Paul has expressly declared that other foundation can no man lay (for Ecclesiastical union) than that Jesus is the Christ".¹⁹

17. Campbell, "Lectures on the Pentateuch", page 81.

18. *Ibid.*, page 126.

19. Christian System, page 131.

People were trying to get church unity, even the few who were trying it at all, on the basis of a unity of opinion about these ancient opinions of the Bible and the church. And as Campbell said, "a difference in the tenth or ten-thousandth shade of opinion frequently becomes the actual cause of dismemberment or expulsion". Then he uses a wonderful figure of speech. He says, "the New Testament was not designed to occupy the same place in theological seminaries that the carcasses of malefactors are condemned to occupy in medical halls—first doomed to the gibbet, and then to the dissecting knife of the spiritual anatomist".²⁰

He says further, in speaking about the relation between beliefs and practices, "Christianity consists infinitely more in good works than in sound opinions; and, while it is a joyful truth, that he that believes and is baptized shall be saved, it is equally true that he who says; 'I know him, and keeps not his commandments, is a liar, and the truth is not in him.'"²¹

Another thing we notice about his practice in using the Bible was that he insisted in calling Bible things by Bible names. It was so easy for churches to think up theological conclusions and give their conclusions a new title. Then as time went on they assumed that these new phrases themselves were directly out of the Bible. Campbell listed a whole paragraph full of them in "The Christian System". You may use some of these terms yourselves and argue for them, I do not know. He said, for example, "Religious philosophers on the Bible have excogitated the following doctrines and philosophical distinctions, 'humanity and divinity of Christ, free will, original sin, free grace, sacraments, church government, and so forth and so forth'".²²

It has not been very long since one of the State secretaries in our own Brotherhood showed me a creed which a young kid had sent him. He said he was a student in a Bible school some place and he had this list of the true doctrines of the true church. He understood that the State secretary was a heretic but he said, "if you will sign your name to this list of doctrines and send the list back to me I will stop attacking you from the pulpit!" What do you suppose Alexander Campbell thought about this boy who proposes to be following in the tradition which he began? Curiously enough, that same creed of about twelve items pops up in various places in almost the same wording. Brethren, I believe we have a heretic in our midst!

Campbell said, "We choose to speak of Bible things by Bible

20. *Christian System*, page 132; *Christian Baptist*, Volume I, page 61.

21. *Christian System*, page 132.

22. *Ibid.*, page 133.

words". He said if the ideas contained in the creeds and doctrines of the ages are really deduced from the Scriptures, then we have them in Scriptural expressions. If they are not in the Bible we might as well not make them a requirement for unity and avoid all the difficulty.

This kind of an approach to the Bible "paid off", to put it in a common expression. T. W. Grafton relates an incident in his life of Campbell as follows, "After listening for more than two hours to one of his discourses on the Epistle to the Galatians, a Baptist minister, who regarded Mr. Campbell with suspicion, was heard to remark, 'I know nothing about him, but devil or saint, he has thrown more light on that Epistle and on the whole Scriptures, than I have heard in all the sermons I ever listened to before'."²³ The practice of handling the Bible as Mr. Campbell did is quite common with us today and it may seem strange that people were startled to hear him tell of the Bible in his fashion a century and a half ago. But we must remember that most people then did what many people do now, they approached the Bible with a mind full of opinions which they were trying to prove.

Another familiar comment upon his use of the Bible came from James Madison, ex-President of the United States who sat with Campbell in the Virginia Constitutional Convention. It is said that he reported favorably on Campbell's abilities and services in the convention but that he said further, "It is as a theologian that Mr. Campbell must be known. It was my privilege to hear him very often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the word I have ever heard".²⁴

If I may add a word of personal testimony in closing, it has appeared to me in recent years that people maintain interest in a sermon much better when it is an explanation of the text of the Bible itself with proper application to our present day life afterward. For fifteen years, I preached great and profound topical sermons on how to stop war, and the liquor traffic and topics like that. For ten years now, I have preached almost nothing but expository sermons. This is not a matter on which I can judge for other men. I know for myself I have been able to make the Bible live in a way that I had not been doing before. As a result of its living in the hearts of men they have been more willing to accept the application of the truths to their present day living than they would have been if I had started with the situation first. I learned that much at least from Alexander Campbell.

23. Grafton, page 181.

24. Ibid., page 181.

ALEXANDER CAMPBELL'S ADVICE TO LAYMEN

Introduction

We might end the discussion before we begin it by saying that in his early days Alexander Campbell did not think there was any such thing as a layman. One of the things he wrote most about in the *Christian Baptist* (1823-1830) was "the tendency of the churches to accept a hireling ministry".

The hireling prepares himself for the office of a minister just as a mechanic learns a trade, says Mr. Campbell. "He learns the art and mystery of making a sermon, or a prayer, just as a man learns the art of making a boot or a shoe. He intends to make his living in whole, or in part, by making sermons and prayers, and he sets himself up to the highest bidder. He agrees for so much a sermon, or for fifty-two in the wholesale way." Campbell goes ahead to say that there are other hirelings who are not so "bare-faced as these", who claim that they are preaching by the inspiration of the Holy Spirit, and are therefore willing to preach for "some small consideration". Campbell still thinks that such men are hirelings whether they "preach out of saddle bags, or from the immediate suggestions of the Holy Spirit".¹ In his later days he was not so hard on the ministry, in fact, this change of mind is one of the things I want to speak about in this address.

However, I do not want to continue without saying at the very beginning that I feel Alexander Campbell was entirely right by refusing to make a great distinction between the clergy and the lay members of the churches. I do not know how you can avoid all distinction. I do not think Mr. Campbell avoided it himself. I knew a man in Ohio who grew up here in this village of Bethany, and he said that his parents always spoke of Mr. Campbell as "Bishop Campbell" and that Mr. Campbell had not objected to this title. Now he had an idea in back of that acceptance. He used the term bishop as we use the term elder, and he wanted to emphasize the fact that there was no distinction between himself and the other men of the congregation. However, the people of this village did not go around calling the other men of the village "Bishop"; they only called Mr. Campbell "Bishop". So there was a distinction whether he wanted it or not.

The thing we need to avoid is the assumption that there are first-class Christians and second-class Christians simply because some are trained to lead and speak in worship and others are not.

1. "Christian Baptist", page 233.

The fact that a man feels that he has been called to the ministry does not mean that it is a fact that he is now greater, or more holy, or more likely to get to heaven than the rest of us. Now that I sit in the pews on Sunday mornings from time to time, I feel a good deal more sure of that than I used to when I was in the pulpit every Sunday.

In order to find out what Mr. Campbell, as a religious leader, had to say to us who are churchmen but do not give our full time to the leadership of the church, I have searched through a great many of his writings. I do not find anything listed under this subject heading, but I have found a half-dozen interesting points which I think are quite worth passing on to you.

I. GROW IN UNDERSTANDING

Growth and change are basic facts of our universe. We see them taking place on every hand. Little children become adults; jagged mountains like the Rockies become smooth like the Appalachian Range after a period of years; dinosaurs disappear and horses take over. The Chatauqua Circuit is followed by moving pictures; in due season they suffer somewhat from the radio; and finally both the theatre and the radio give way to television. Change is the order of things.

In the midst of change, however, man has always been very interested in stability and security. Often he has found these in his religious beliefs. Whether the beliefs were right or wrong at the outset, man has hung on to them tenaciously because they were the only certain things which he had. If anyone came along and showed beyond any reasonable doubt that his stability was based on false ideas of religion or a misconception of the Bible, he had two choices. He could admit his mistakes and try to re-establish his security upon sounder facts. Or, he could hold on to what he had and claim that the fellow who proposed the new ideas was a heretic. That is what has happened more often than not. How to distinguish our opinions from the truth is one of the most difficult things that faces a man. This is especially true in the field of religion.

This problem faced Alexander Campbell. He lost patience with the Christians of his day who were divided; divided over what he thought was merely opinion. If one could only discard all these opinions, and get down to some basic facts, then there would be unity. The first several years of his ministry were given to this task. He wanted to re-examine the Scriptures and find the true basis of unity and then proclaim it. But with all due respect to him, we can observe now as we look back upon his whole life, that

some of what he discovered in his early days was also opinion, and we observe that he was as dogmatic in holding his opinions as was any of his opponents. The perfect proof of this assumption is the change which Mr. Campbell made in his thinking as the years went along. We may observe some illustrations of change in order to support the statement that we learn from him to "grow in understanding".

In the discussion of a paid ministry of which we were just speaking, he concluded that "in the hireling system there is a continual tinkling of money, writing of new contracts, giving new obligations, making new subscriptions, reading of new calls, installing of old bishops, and a system of endless dunning".² Seventeen years later he was establishing Bethany College partly for the purpose of training ministers to give their full time to this work. The thing he would never accept was that a minister could place himself upon a throne and assume himself to be the sole authorized expositor of Scripture.

In the second issue of the "Christian Baptist", Mr. Campbell attacked the idea of Missionary Societies vigorously and sarcastically. He had just read an article about the appointment of some missionaries by the Baptist General Convention. He printed it and followed it with an account of the appointment of Paul and Barnabas written in the same style. He concluded his remarks by saying, "how very different the course recommended by the *Recorder* to enlighten the world, and that recommended by the Saviour and his Apostles! . . . From this iniquitous scheme, a knowledge of the New Testament is the only means that can set the people free".³

He also opposed the general practice of raising money to send individuals to "foreign" lands, and advocated a society of twenty or more who would immigrate to some heathen country and confess nothing of a missionary spirit, but would simply live a Christian life. "Such a course," says he, "would have some warrant from Scripture; but the present has proved itself to be all human."⁴ As you are well aware, many of our people who oppose missionary societies or any particular missionary society, still want to quote these words of Mr. Campbell against himself.

In spite of this point of view expressed in 1823, Alexander Campbell became, as you well know, the first President of the American Missionary Society when it was organized in October, 1849, in Cincinnati.

2. *Ibid.*, page 233.

3. *Ibid.*, page 18.

4. *Ibid.*, page 17.

In three issues of the "Millennial Harbinger" of 1849, Mr. Campbell discussed the feasibility of a convention in Cincinnati in regard to missionary matters, and urged such a gathering. In the December, 1849, issue, he gives a report of the proceedings, and comments: "The Christian Missionary Society will be a grand auxiliary to the churches in this region at home as well as abroad, in dispensing the blessings of the gospel among many that otherwise would not have heard it."⁵

In the first issue of the "Christian Baptist" he even listed the Sunday School among those things which ought not to be. He characterized the church of his day by saying that: "Our devotion exhibits itself in prayers, in the set phrase of pompous oratory; in singing choirs; in long sermons, modeled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel."⁶ He said the churches of New Testament days were not divided into mission societies, Bible societies or education societies.

His sarcastic statement might be of some value to us even today when we tend to get over organized. Hear him further as he speaks of the New Testament Church: "The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress of a Sunday School."⁷ They were just churches, and that is what we ought to be, thought Mr. Campbell in those days, but he seems to have changed his mind.

Within less than fifteen years Mr. Campbell was replying favorably to a request from the church at Hanover, Ohio, asking for aid in securing a Sunday School Library. He wrote, "We must turn our attention to a more efficient organization and several important relations to ourselves and others. That suggested by our Brother in Ohio is one of primary importance and we promise them our aid in more ways than one".⁸ Two years before Mr. Campbell's death we find him printing an article by J. W. McGarvey in which he says, "It is now a well settled conviction in

5. Volume 20, page 695.

6. Ibid., page 7.

7. Ibid., page 6.

8. "Millennial Harbinger", Volume 6, page 65.

the public mind that no church can do its duty without sustaining a good Sunday School".⁹

In closing this discussion of how Campbell grew in understanding, we quote a final illustration of his attitudes toward the ministry. In 1827, he described the call of a young minister as follows: "The young clergyman preaches, travels . . . explores vacant churches, like a young man in quest of a wife . . . forms an acquaintance with the most charming . . . a call is presented and accepted. His reverend seniors come to the celebration of his nuptials . . . he vows to be a faithful teacher of the doctrines of the sect; the loving pastor of the flock . . . and they vow . . . to be obedient to his authority—until God separates them—no, but until he gets another and a louder call from some vacant church who falls in love with him."¹⁰

Fourteen years later Mr. Campbell was writing in the "Millennial Harbinger" as follows, "But the world still needs evangelists and pastors . . . to preach Christ is primarily the work of an evangelist. To teach Christ is primarily the work of a pastor, or shepherd of the flock; therefore he is called teacher as well as pastor".¹¹

It is a good idea to be certain of one's beliefs. It is usually a bad idea to equate them with absolute truth. Look where we would have been if Alexander Campbell had not changed his mind.

II. CONSIDER YOURSELF A PROTESTANT

The world is full of people who have the whole truth and nothing but the truth. It was the same in the days of Alexander Campbell. So there was no need to add one more absolutist to the list. Some people imagine that because Campbell was sure of himself at every turn of the road that he wanted to exclude everyone from the Kingdom of God on earth, and especially from the Kingdom of Heaven, except himself and the people who accepted the interpretation of the Scripture which he had. I think I can prove that such was not the case.

Six weeks ago I heard a minister preach a sermon. He said, "When I was a young boy I thought that the Baptist Church came from the Catholic Church sometime in the early centuries. I did not know until I was grown that the Roman Catholic Church split off from the Baptist Church in 251 A.D. I did not know that the Baptist church was over 300 years old at that time". I do not propose to be able to unravel this pseudo-historical statement, but

9. Ibid., Series I, Volume 7, page 260.

10. "Christian Baptist", page 36.

11. Volume 7, page 22.

the minister used it as proof of the fact that he was not going to have anything to do with other Protestant groups, or with Protestant unity efforts of any sort. He was just going to stand as he said, "on the New Testament Church". It sounded too much like what some of our brethren say to be very funny to me. Somebody is wrong somewhere.

In 1835 Alexander Campbell gathered together some of his doctrinal ideas under the title "The Christian System". In the preface to this book, in the second paragraph, he says "We Americans owe our national privileges and our civil liberties to the Protestant reformers. They achieved not only an imperishable fame for themselves, but a rich legacy for their posterity. When we contrast the present state of these United States with Spanish America, and the condition of the English nations with that of Spain, Portugal, and Italy, we begin to appreciate how much we are indebted to the intelligence, faith and courage of Martin Luther and his heroic associates in that glorious reformation".

He goes ahead to tell what he thinks has caused all the division in Protestantism. Indeed, the whole mission of his life was to try to heal division and restore unity. But he never once denied that he was one of this great body of protesters. For the life of me I cannot see what some of our people think they can gain by trying to say, along with some in the Anglo-Catholic movement in the Church of England, and with most Roman Catholics, that they are the only true church and that there is no such thing as Protestantism! I have heard some of our people say as I heard that Baptist minister say, that we are not Protestants—we come directly from the New Testament. They didn't learn that from Alexander Campbell!

On the fiftieth anniversary of the Philo-Literary Society of Canonsburg College (Pennsylvania), Mr. Campbell delivered an address on "The Destiny of Our Country". Speaking of the continuation of certain Greek philosophy in modern times in Britain and the United States he says "This I ascribe, not so much to the soil or climate, or national superiority, or blood, as I do to the fact that these are the lands of Bibles and of Protestantism". A little further on he says, "I am compelled to think that there is much of moral grandeur in the very name of Protestant".¹² And still further, he says the fact that "Protestantism is essential to political liberty is the best substantiated fact in the annals of European nations".¹³

In 1836, Campbell gave an address to The College of Teachers

12. "Popular Addresses", page 171.

13. *Ibid.*, page 174.

in Cincinnati on "The Importance of Uniting the Moral with the Intellectual Culture of the Mind". As he said later, he knew that there were Roman Catholics in Cincinnati but he had no idea that any would be present, and even if they were he felt certain he had nothing in the address which would excite them in any way. But he did say in his opening paragraph that he felt that Luther was entitled to "the highest niche in the temple consecrated to the memory of European and American benefactors",¹⁴ because he had dared to think for himself.

As a result of this, Archbishop Purcell of Cincinnati rejoined that "the Protestant reformation has been the cause of all the contention and infidelity in the world".¹⁵ The outcome was that Alexander Campbell found himself in the unprecedented position of being the champion of Protestantism against a leading Roman prelate in public debate. He said at the very beginning, "I come here not to advocate the particular tenets of any sect, but to defend the great cardinal principles of Protestantism".¹⁶ That's good enough for me.

Perhaps the possession of money does not make a man a Protestant, but I noticed an interesting remark of Mr. Campbell's in his address delivered May 31, 1858, at the laying of a cornerstone of one of the buildings here. He said: "We, therefore, desire it to be known and realized, that we do not selfishly refuse the generous and liberal contributions of our fellow citizens, of every creed and of every name, to re-erect, furnish and garnish Bethany College. . . . We have taken pleasure in assisting our fellow-citizens in similar benevolent enterprises. And may it not be proper to extend to them such opportunities as they have been pleased to vouchsafe to us?"¹⁷ It sounds like a cordial fellow feeling, and not just a scheme to get a few added contributions for Bethany College.

III. DISAGREE WITHOUT BEING DISAGREEABLE

Sometimes it seems to me that the one greatest thing Christian people have to learn is how to disagree with the ideas and judgment of people without getting mad at them, considering them morons. Perhaps it was part of the spirit of the cultured people at the time, but whatever the reason, we find Mr. Campbell always gracious and always a gentleman. I have heard some of his followers get mad at people and want to fight, even with their own brethren, because they disagreed over some opinion.

No one ever held any more firm opinions than Mr. Campbell

14. *Ibid.*, page 453.

15. Grafton, page 157.

16. *Ibid.*, page 160; "Campbell-Purcell Debate", page 9.

17. "Popular Lectures", page 490.

even if he did change them from time to time. But no one was ever more courteous and kind and generous. And I think that is a part of Bible teaching, too. Campbell was the champion of all Christendom against Robert Owen, the infidel, in a famous debate. In Mr. Owen's appendix to the printed edition of the public debate, he took occasion to speak of the kindness and friendship of Mr. Campbell and his father, Thomas Campbell. He said, "when the time of separation arrived, however, the impression left on my mind of the whole of the intercourse between us was, that our feelings of friendship and good will for each other had increased; but that not the slightest progress had been made in the conversion of either party to the religious or irreligious opinions of the other".¹⁸ Campbell on his part, in an address on education delivered in Cincinnati in 1856, took occasion to refute some of the ideas of "My old friend, Robert Owen, of Lanark, Scotland".¹⁹ I think he really considered him a friend.

The relation between Archbishop Purcell and Campbell has been spoken of more widely. One famous illustration comes from the biography by B. L. Smith, where he quotes a story related to him by W. S. Irvin of London, Kentucky. Bishop Tobe of the Roman Catholic Church was quoted as saying, "I grew up in the home of Archbishop Purcell, and it was my good fortune to be present during the debate between him and Alexander Campbell. That was the battle of giants; and it was worth ten years of any man's life to have the privilege of listening to it. They were both courteous gentlemen, both great scholars; and out of it grew a friendship that lasted through life. They kept up a correspondence for years, and Mr. Campbell rarely passed through Cincinnati without calling on Archbishop Purcell".²⁰ He goes on to relate a very interesting story regarding a later event, which Archbishop Purcell invited Campbell to his classroom for a discussion before the students. Gentlemen, we are not limited in our contention for the truth to associate only with those who agree with us. Whoever gave anybody authority to dis-fellowship anyone?

IV. HAVE BROAD INTERESTS

There are two kinds of men with whom I do not like to associate very well. One is a man who has no religious perspective at all. He may be a church member, but he does not attend; he does not live an ethical or a moral life and does not pretend to do so; he does nothing to advance the church or the principles for which it stands, because he does not believe that the church has any

18. Owen and Campbell, page 228.

19. "Popular Lectures", page 243.

20. *Ibid.*, page 200.

solution to modern problems. He is successful in the eyes of the world and has all the things that he wants to make him happy. He is likeable but he seems so temporary. The other fellow is one who got religion suddenly, and after he was grown up, and he never can stop talking about how wonderful it is. He may live a fairly good life as far as that is concerned, but he spends so much time preaching and trying to convert you to his particular point of view, that he doesn't have very much time left to live a Christian life in the midst of society. Alexander Campbell does not seem to have been like either of these men.

Mrs. Selina Campbell, his second wife, has spoken of the broad interests of her husband in her volume of "Home Life and Reminiscences". These are some of the things that she mentioned: "Mr. Campbell ever took an interest in the public welfare, in the improvement of roads, of stock, and in husbandry. He aided in building the road to Wheeling and to Wellsburgh; his flocks of sheep were among the finest (if not *the* finest) in West Virginia, years ago; and the best mutton was always available for healthful food. He amused me one day by saying, 'I've just bought a flock of sheep for your sake, called the Bake-well breed (that being my maiden name); they are valuable for table fare'."²¹ She also said that he never neglected to oversee the affairs of the farm and that if he were away longer than he had expected to be he would write home with specific instructions as to which field was to be plowed, and so forth.²²

Mrs. Campbell said that one day he came into the house looking very tired, after planting a large orchard opposite the house. When she remarked about this, his cheerful response was "I found the world the better by those who lived before me, and I want to leave it the better for having lived in it".²¹

On another occasion he had asked the men to cut down an ash tree directly across the road from the house because it was rotten. Mrs. Campbell loved it very much and asked if it could not be spared. She felt that it was a very tender action on her husband's part, when he decided to let it stand a few years longer.²²

Mr. Campbell let her have entire control of the household affairs and she appreciated that very much. She said that he was very sympathetic especially when there was extra work or worries connected with it. She also said that he was, "entirely free from exercising authority over wife, children or servants, unnecessarily".²² She must have been a very kind-hearted woman. I think I have read that he used to get up at 4:30 to go across to

21. Pages 341, 342.

22. Ibid., page 343.

the study. She seemed to think it was an honor that he suggested that she also rise early and have breakfast for him. She said that in this arrangement also, "harmony prevailed".

It is not especially a part of the subject of "broad interests" to love one's wife, but perhaps this is a good place to add that fact. Mrs. Campbell quoted a letter from him written from Louisville in 1839 in which he said, "you are my fellow soldier, my true yoke-fellow, my partner in all my labors in the cause of religion and humanity, and therefore, as you share in my toils and self denial, I pray that we may equally partake in the eternal reward and enjoyments".²³

Seventy-three years after it happened, Mrs. Campbell found the notes which he had written in a class at Glasgow. Some of the notes were on the microscope, on electricity, and on light.²⁴ His interests knew no bounds.

The Campbell house was always a resort for the young and the old, for those of high degree and low degree, for rich or poor, for local or foreign men. In 1859 when Mr. and Mrs. Campbell were in Missouri he wrote to William that: "I do not wish you and Harvey to use a gun in my absence".²⁵ This Harvey was an Indian boy from the Iowa tribe. Campbell took him into his home and kept him for nine or ten years, sent him to school, and had hoped to send him to Bethany College but he returned home first.

On another occasion Joseph Maria Carvajal, a Mexican general of great notoriety, according to Mrs. Campbell, came to the house in Bethany. He became a member of the church and a great reader of Mr. Campbell's writings and later sent two sons to Bethany. A Brother Tener, from Ireland, spent a number of months with them. And so it went. As Mrs. Campbell said, "A person often came to stay a week, a month, or a year, and felt at home".²⁶

Mr. Campbell was a lover of good music, and when he was a young man he received lessons but he found out he was born tuneless.²⁷ Mrs. Campbell said that her husband's table talk was always "edifying and engaging. It was natural and always timely".²⁸ Is your table talk edifying, engaging, natural, and timely?

V. USE YOUR MONEY TO THE GLORY OF GOD

Alexander Campbell became a well-to-do man, either by the standards of his own days or by ours. On March 12, 1811, he mar-

23. *Ibid.*, page 353.

24. *Ibid.*, page 356.

25. *Ibid.*, page 467.

26. *Ibid.*, page 469.

27. *Ibid.*, page 500.

28. *Ibid.*, page 338.

ried Margaret Brown, the daughter of John Brown, who owned most of this land around here. Soon after that the Christian Association of Washington talked about moving to a place near Zanesville, Ohio, and forming a sort of colony there. Mr. Brown did not want to see his daughter go away out West, so he gave them his farm in order to keep them here in Bethany. This act gave Alexander Campbell economic security for the rest of his life. We cannot over estimate the importance of this event for the reformation which he carried on.²⁹

To return to the memoirs of his second wife again, she said that "all that he put his hand to prospered". The farm, the seminary, the writing and printing business, and the buying and selling of land all made him money. Perhaps he made one mistake. He and his father-in-law went to Ohio, shortly after he was married, where he wished to buy some land. They came to the spot where Cleveland now stands. Alexander Campbell wanted to buy some land but Mr. Brown said, "If ever there should be a town there, the English could come and bombard it".³⁰ So they went further into the interior and purchased some land at Millersburg.

He also managed to get a section of land near Bloomington, Illinois. "While travelling and preaching in Illinois, at the breakfast table one morning, at Brother Major's near Bloomington, Brother Major remarked to him, 'Brother Campbell, I hear you have a good many sheep', and added, 'I will give you half a section of good land near here, for five hundred'." Mr. Campbell replied: "Well I don't know that I will object." "A bargain," responded Brother Major. He sent his sons for the sheep, and Mr. Campbell aided in getting them over the Ohio River safely. Some time afterward he got another half section which lay next to this piece of land. He donated quite a bit of that to the Illinois State Normal University.

No one could say that Mr. Campbell sat around and said in the ancient words, "Soul take thine ease". If anyone ever gave himself wholeheartedly to a cause, Alexander Campbell gave himself to spreading the teachings which he believed. He did not take any credit for it and did not feel that he was doing anything unusual. Mrs. Campbell related that a short time before he passed away they were sitting quietly when he looked up into her face and said, "Well, I had a work to do and I did it". Besides the money and time he gave, he spread the gospel abroad, and in the college here. He left a sum of money to it when he died. So his work continues on after him. Every Christian man is faced with this issue.

29. See Garrison-DeGroot, page 154.

30. "Home Life and Reminiscences", page 456.

31. Ibid., page 457.

If he has some spare time, what shall he do with it? I will not attempt to answer this question for you, but I would like to remind you that at least five among us have become "dollar-a-year men". A great many of us could become at least "ten-cent men".

VI. GET INTO POLITICS

This is the forbidden ground upon which no preacher is supposed to tread. But Alexander Campbell always knew what was going on in the world from the time he was a student at Glasgow until the end of his life. Nowhere did politics influence the life of the ordinary individual more than in Scotland and the North of Ireland where he had spent his early days. He read of the great political leaders of the past and he lived with those of the present. He believed in democracy and he believed democracy was only possible where the religion of Jesus Christ was taught and practiced. When the time came for him to take personal part in political affairs in this country he was ready to do so.

Dr. Athearn makes the bold statement: "Seldom in the history of our country, except perhaps in the colonial period, has a theologian had such influence in national politics as Alexander Campbell".³² Here is a catalogue of some of his doings in the field of politics: Addressed the National Congress at Washington, Served as a member of the Constitutional Convention of Virginia, Urged the Kentucky Constitutional Convention to abolish slavery, Delivered the invocation at the first session of the Indiana Constitutional Convention, and addressed the state legislature of Missouri on the subject of Public Education. Madison, Clay, Buchanan, Garfield, and Chief Justice Marshall were his friends.

At the state Constitutional Convention he was a leader in opposing a system of representation on the basis of special interests or social classes, whatever they might be. He advocated human rights in opposition to property rights on the basis of representation and legislation. (His side lost the decision by 14 votes.)

In public addresses he spoke his views on war and peace, the social contract theory, and democracy. He was opposed to freeing the slaves by means of war or violence, but sought to gain the same end through Constitutional or Legislature provisions.³³

In short, Alexander Campbell was a whole and complete man. He did not shirk his responsibilities in any direction. When he was in the political scene he was appearing as a citizen of the country and he saw no more reason why he ought not to do that than that he ought not to appear in the pulpit. I am not quite sure

32. *The Religious Education of Alexander Campbell*, page 62.

33. *Ibid.*, page 66.

why it is that we mouth the phrase in our time, "Preachers should keep out of politics". Our own consciences may have something to do with it.

Of one thing I am quite sure, Mr. Campbell sets a good example for the laymen of the church. Over and over one hears it said by good Christian men that they would not want to get mixed up in politics. It might be a good thing if they did more of the mixing themselves! The potion which is mixed up might be more to our liking. I am thankful that we have a lot of good illustrations of men who are taking their citizenship seriously, round about us here.

CONCLUSION

I hope I have not made Alexander Campbell sound like a saint. He was merely a saintly man. I suggest to you gentlemen that these half dozen points which I have tried to draw from his life story would be good for you to imitate. Grow in understanding, consider yourself a Protestant, disagree without being disagreeable, have broad interests, use your money to the glory of God, get into politics—if you can.

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PRACTICE PREACHING, AN AVENUE TO PERSONAL GROWTH

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During the spring quarter of the past school year, I listened to 120 individual sermons by students, and read the full manuscripts of 168 other sermons by the same students. This means that twenty-four students (meeting in two sections) prepared and presented a total of 288 sermons in three months. Every sermon of the 120 which I heard was followed by a personal conference with the student-preacher who presented it, and every manuscript of the 168, after being copiously red-pencilled, was returned to its writer for his guidance in preparing the next one.

Many of the personal conferences following class sessions were prolonged into several hours, during which deep personality needs were laid bare, self-insight was gained, and re-orientation was begun. Personal conferences proving sometimes inadequate, a cell for group therapy was gathered; meeting an hour and a half per week through two quarters, this tiny "fellowship of the concerned" completed the work started in class and personal conferences. The time investment was enormous, but the dividend in neuroses broken and persons transformed was even greater. Meantime, those students not requiring deep therapy—and they were in the majority—improved not only in writing and speaking ability but in self-insight and in their understanding of others. The result is that, at the end of four years of teaching homiletics in seminary, I am convinced that in "Practice Preaching" we have one of the most potent instruments for personal growth in the entire theological curriculum.

Such a judgment sounds like an extreme over-correction of the sometimes-heard criticism that "Practice Preaching" is artificial and that it can, therefore, have little value in showing the student what it will be like to preach to a Sunday morning congregation. Let it be granted that preaching under such controlled class conditions is "artificial." Perhaps it would be more accurate to say that it is "an abstraction." Let it be further granted that it loses many precious values to be found only in presenting a live sermon to a genuine congregation. It remains true, nevertheless, that there are values in the artificial or abstract situation which can be gained nowhere outside it. Only in such an atmosphere can one have the advantage of a completely candid criticism. Coming

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from fellow-students who are to take their turns in preaching to the class, this criticism reaches a high degree of objectivity and it is given in love. Defensiveness on the part of the preacher seldom lasts beyond the discussion of his first sermon. Experimentation, such a hazardous venture with a Sunday morning congregation, is encouraged, as preachers using various methods stimulate others to try them. I have seen one student stimulate another to throw his manuscript away and preach entirely without notes. Perhaps most important is that the preacher, who in his own church is a lone performer who seldom hears his fellows, in the class must listen to his fellows and does learn from them, both from their mistakes and from their achievements. Further, as he comes to see and hear them, by a kind of homiletical reflection he gradually comes to see and hear himself. It is not at all infrequent for some student to say of another, "I think he and I have the same problem." An abstraction? Yes. So is all laboratory science; without it there could be little scientific progress.

MECHANICS OF THE COURSE

Before proceeding further, we should probably take a quick glance at the mechanics of the course. Enrollment is strictly limited to twelve students per section. Ten is an even better number. Such a limitation is essential for two reasons: (1) it enables the class to become a genuine face-to-face group which is in itself a kind of "fellowship of the concerned," and (2) it provides opportunity for each student to preach with great enough frequency to turn his efforts into an accumulating learning experience. We have found that five oral sermons per student within three months is about the right number. After an arbitrary establishment of the order in which the members of the class will preach, each one takes his turn, hour by hour throughout the quarter, until all have spoken five times at regularly spaced intervals of a little more than two weeks. This time-interval seems to us important. In much the same way, a schedule of manuscripts is arranged by which each student will hand in the complete manuscripts of seven other sermons. Each manuscript has its own deadline, carefully set so as to permit the student to have in his hands the corrected manuscript of his previous written sermon before he prepares his next one. (This system of deadlines also protects the professor from a landslide of manuscripts at the end of the term!) Thus, each student will, every week, prepare and present one sermon, either in oral delivery or in manuscript. In addition, during the quarter, he will read:

Flesch and Lass: *The Way to Write*
 Kirkpatrick, R. W.: *The Creative Delivery of Sermons*
 Hutchinson, E. D.: *How to Think Creatively*
 Taft, McDermott and Jensen: *The Technique of
 Composition*
The Pulpit Magazine

No student will be admitted to the class without a preliminary course in "The Principles of Preaching."

Each orally delivered sermon is recorded at the time of delivery on a magnetic tape recorder, and each student later hears this recording in a private conference with the instructor. This session at the recording machine is exceedingly important. We shall return to it later.

Immediately after the delivery of the sermon the class turns itself into a discussion group for an evaluation of the sermon. We have learned to give each student a "critic card" with a specific responsibility. For example, in a given session student Blank may be watching "outline" or "style." Here is a transcription of the critic cards used in the course last quarter:

PRACTICE PREACHING—*Critic Cards*

TITLE AND GENERAL IMPRESSION:

What was your first reaction to this sermon?
 Does it meet genuine human needs?
 Is it vital? Can you suggest anything better?
 Was there one clear general impression? What?
 Does the sermon hang together well, without awkward joints?

INTRODUCTION:

Does it really introduce?
 Was it too long or too short?
 Is it truly internal to the sermon, or does it have a "tacked on" quality?
 Is it unified?
 Is it related to human need or interest?
 Is the first sentence worthy?
 Does it present the plan of the sermon? Proposition? Aim?
 Can you suggest any improvements?

CONCLUSION:

Was it the genuine climax of the sermon?
 Was it positive?
 What type was it?

Was it the right length?
Can you suggest any improvements?

OUTLINE:

What is it?
Is there real movement toward climax?
Can you suggest any improvement: rearrangement, new points?
What of his method of stating the main points? Can you improve it?
What type of outline was this?

PROPOSITION (Sermon boiled down to one sentence) :

What is the proposition?
Was it stated, or implied?
Was there anything in this sermon not covered by the proposition?
Is the proposition interesting and challenging?

OBJECT (What the sermon is aiming at) :

What did the preacher seem to be aiming at in this sermon?
Was the aim a clear impression?
Did he achieve it?
Is it a worth-while aim? Too general? Too narrow?

ILLUSTRATIONS:

How many were there? Enough or too many?
How much variety was there? (Include similes and metaphors.)
Were any of them out of taste?
Were any of them tired and overworked?
Were they well tied into the sermon?
Did some parts of the sermon need more illustration?

BIBLICAL MATERIAL:

Is this a textual, topical, or expository sermon? If not, could it have been?
How much Scripture was used? Was it well used?
Was there too much or too little of it?
If a text was given, was it the best possible one?
Is there other appropriate biblical material which should have been used? What?

SOURCES:

What were the main sources of this sermon?
Give them a listing in proportion: college class room, reading,

Bible, observation and experience, history and literature.
Does this sermon expose "ignorance spots" which should be removed? What are they?

STYLE:

Is it clear, or muddy?
Does it have variety, or is there too much sameness in sentence structure?
Is it unified?
Are there many picture and action words? Did you notice too many generalizations or technical words?
Is it wordy?
Did you notice any bad grammar? List instances.
Was the style consistent throughout?
Were transitions well made, or clumsy?
Any mispronounced words? List them.

SUBJECT MATTER:

Factually accurate?
All important aspects covered?
Is it on the main line of Christian truth?

DELIVERY:

Good communication to persons as individuals?
Vivid participation in his own ideas and feelings?
Variety in rate, emphasis, tone color, range?
Any "ministerial tune" or holy tone?
How about the use of eyes and body?
Were notes or manuscript well used?
Are there any troublesome or annoying mannerisms?
Is enunciation clear?
What of voice quality: nasal, harsh, throaty, breathy?

The spirit in which this evaluation of the student-sermon is conducted is of crucial importance. The instructor himself will probably set the mood of the class. He must resist all temptations to impose a stereotype, to criticize destructively, or to allow the discussion to degenerate into a mere recital of mechanical techniques. And he must never cease to strive for empathy with the preacher. He will assume that every man has his own bent and is capable of his own unique contribution to the declaration of the gospel. He will be alert for those sermons or passages in which the student sets his own standard of excellence. And he will do everything in the class against a background of reverence: reverence for the Truth of the Christian revelation, and for the person-

alities through whom God has ordained that the Truth should be made known to men. His students will know that he believes in them, that he sees undeveloped powers in them, and that he expects them to grow up to their possibilities.

The class as a group is essential. "Practice Preaching" is not a Mark Hopkins-and-one-pupil-on-a-log affair. It is a group process. Before the quarter is far advanced the members of the class will be conscious of a kind of family solidarity. Each person will feel involved in the growth of every other person, and each individual will be conscious of a fortifying emotional security from the group, supporting and encouraging him.

What the class as a fellowship can do for a member is illustrated in the following excerpts from the final sermon of one student in last quarter's class. Under the title, "A Pocket Full of Rocks," he said:

"The rocks that destroy friendship can build friendship. One of the greatest regrets in my life, as I look back now, has been in my relationships with a certain friend of mine. I loved the man so much that I hurt him. I was afraid to criticize him because I had not learned that criticism can be a kindness. Consequently, seeing his mistakes and loving him so, I would not say anything against his mistakes. I overlooked them. I was blinded by love. Now we're no longer together; he's gone to one part of the country and I'm in another. The faults that I could have helped him to correct plague him still. The rocks I could have given him to build upon, I still hold; they're no good to him.

"In this class we have seen a deeper wisdom. We have seen our friendships strengthened even while we were being completely candid about one another's weaknesses. We have criticized, not in anger or dislike, but in love. We have done this because we wanted to help one another to become better servants of God. . . .

"We who are gathered here are twelve living testimonies to the fact that criticism can build. We sit here today as living examples of what criticism given in love can do to improve a man's service, not only to his fellows, but also to his God and toward himself. There is not one of us here today who is not a better person because of the criticism he has taken from the others.

"I avoided taking this course because I was afraid of it. I thought I couldn't bear to have my faults pointed out to me. But finally the eleventh hour approached, when I could postpone it no longer if I was going to take it at all. How glad I am now that I did not avoid it forever! I feel that, if I am not a stronger person and a better preacher now, at least I have laid a foundation on

which I am beginning to build a better service to the Master. Because you have criticized me, not in a scornful way, but to help me find what natural abilities I do have, I will be a better man and a better preacher tomorrow. I have to go no further, because in your own mind you're thinking it over, and you know that this is true for every one of you.

"Even better than the criticisms that have come from without us, is the fact that we have generated the power of self-criticism. That has taken the sting out of our frankness. We have earned the right to criticize one another, not only because we really care, but also because we have examined ourselves. . . .

"We have learned here a great deal about building sermons. I, for one, think we have learned even more about building the man who will preach the sermons."

AT THE RECORDING MACHINE

Now let us return to that private session between the instructor and student-preacher at the recording machine. If this is the first time the student has ever "heard himself" it will prove to be a painful, and perhaps even a shattering experience for him. He will feel self-conscious, "figgity", and insecure. He may even fear that his world has tumbled in. However painful the ordeal may be, it can be pivotal in his personal development. The student's defenses are torn away; he was never more open and he will never be more teachable.

No matter how many times the instructor may have sat with other students through this disturbing self-revelation, he must never become callous. He must not insulate himself from the humiliation and the pain of it, for it is through such identification of himself with his student that he can become an instrument of growth.

The instructor may do a number of mechanical things in this interview; he may point out strengths and weaknesses in emphasis, tone, range, sentence structure, variety of rate, and the like. But he will always be sensitive to the inner values. He will be alert for those passages in which the student was at his best, where he perhaps "outdid himself" and set a kind of personal goal for future striving. Even more intimately, he will watch for the inner sources of personality as they are revealed in the overtones of the delivery. Experience will teach him to recognize repressed pugnacity, resentment or anxiety. He will be on the alert for such signs because he knows that since preaching is truth coming through personality, it depends for its power upon the health of the personality through which it is refracted.

These insights into the student-preacher's personality which the instructor gains at the recording machine will not be forced upon the student. For one thing, they may not be correct appraisals; for another, the student will rightly erect emotional resistance to such violent entry into the sanctuary of his inner self. Perhaps the student can be led by questions and by suggestions to self-disclosures and to insights which would characterize any successful personal conference. Future sessions at the recording machine can follow up these beginnings and check on the degree of mastery with which deep problems are being handled.

Case histories are not permissible in this paper because the persons to whom they attach could be too easily identified. Were they permissible, you would be able to see that the recording machine has many times opened the door deep in the heart of many of tomorrow's preachers, making an entrance for dramatic releases and transformations at the core of their lives. Where such things are happening, although confidences are not broken, it is never possible to keep the class from sharing to some extent in the secret. The group will not fail to see that "something has happened to George since his last sermon!" The atmosphere of the classroom becomes charged with a wonder and an expectancy in which other transformations begin to occur.

THOSE MANUSCRIPTS

The manuscripts, too, are instruments of growth. Nearly all college graduates who arrive at seminary are somewhat defective in written expression. I do not mean that they write bad grammar, although some even do that. I mean that for them the pen is a blunt instrument. They engage in generalities. They are verbose. They are ambiguous. They organize poorly. They lack vocabulary. They develop too little variety of style. They are strangers to metaphor and simile. In short, they hobble and inch along when they might run, or rise up on wings as eagles.

Seven well-criticized manuscripts can do something about these ineptitudes. And even the most gifted writers among the students can always improve under such practice. Jargon, acquired in years of sheltered academic life, receives the death-thrust. Excessive verbiage dies in the survival of the fittest. Most adjectives and adverbs go the way of all flesh. Passive, inactive, unpicturesque verbs yield the throne to their more active brothers. A student who could only say "went" and "walked" now knows how to say "shuffle, saunter, march, dash, bolt, prowl, ramble, roam, stroll, gad about, pace up and down." He does *not* learn how to say "perambulate, itinerate or somnambulate!"

Where he once provided ample houseroom for numerous fat nouns ending in "ism" and "tion," he has learned to be more concrete—to talk less about "education" and more about "schools, learning, reading and writing, study, students, and teachers." He also has less to say about "democracy" and more to say about ballot boxes, poll tax, informed citizens, senators, legislators, judges, ward heelers, lobbyists, civil servants, and specific issues.

These improvements in a student's writing amount to a great deal more than increase of skill. They rest back upon discipline, which is one of the sources of character. Nothing is more salutary than to see a self-satisfied tongue-wagger, decked out like an overdressed woman in the cheap ornaments and cosmetics of an easy eloquence, begin to distrust his own glibness. And a second reward, like unto it, is the privilege of witnessing the blossoming of a heavy, halting, and limited style into the fragrant beauty of disciplined diction. These changes are pointer readings on the barometer of personal growth.

I have been teaching homiletics for only a short time—four years. Nevertheless, during that period, scores of students have passed through "Practice Preaching." There has not been a single quarter in which one or more students failed to show spectacular improvement. There have been less than half a dozen who registered no growth. All the rest, in between "the miracles" and the wasters, have grown noticeably. This turns the teaching of preaching into an exciting adventure.

Someone who learned that within twelve weeks I heard and read 288 student sermons, sympathized: "How can you stand it? I should think you'd have sermons running out of your ears!" Well, I too think it would be pretty awful to be nothing more than a target for 288 sermons. But, you see, I do not hear sermons; I hear preachers. I do not read manuscripts; I peer into the minds of tomorrow's ministers, and there in the most exciting spot on earth—within a human soul—I preview the drama which God is preparing for the church of the future. How could anyone ever get tired of that?

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NEHRU AND INDIA TODAY

Stephen J. Corey

AS A MAN THINKETH

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NEHRU AND INDIA TODAY

STEPHEN J. COREY*

It was five years ago that I wrote a paper entitled: "India's Case for India." In that paper I attempted to set forth the argument for India's independence from Britain as the Indian saw it. I felt that the time was long overdue when the imperialism of the English should cease and India be given the privilege of working out her own destiny as a nation. Four years ago, in 1947, England, staggered by the results of World War II and led by her labor government, granted India her freedom.

My own interest in India has been across many years and was sharpened by a somewhat extended visit to that country in the winter of 1927-28, during the time of the non-cooperative cartels which followed Gandhi's great campaign of civil disobedience. India's independence has continued to stimulate my interest and as I have attempted to follow the rather puzzling developments in that country, Jawaharlal Nehru has come more and more to the fore as both a symbol and the political leader. Even before his death, Gandhi had given up his political leadership in the National Congress and Nehru had become his successor. Since that time the problems and the program for India have been epitomized in his leadership. It is from this standpoint that I have attempted this paper, realizing that with so large, complicated and puzzling a subject, a brief attempt can only deal with it in a fragmentary way.

For something of an understanding of Nehru and India today, it seems well to approach it with a bit of background concerning the man himself.

Jawaharlal Nehru is from an aristocratic, high-caste family, which originated in the vale of Kashmir, North India. His grandfather moved to Delhi when the family lost everything in the rebellion of 1857. Nehru's father then moved to Allahabad where he became a very famous and wealthy lawyer. The father, Motilal Nehru, was, in his earlier years, a moderate in his political views, and with high ethical ideals. He stood for dominion status for a good many years before changing to the advocacy of absolute independence. He was one of the first presidents of the Indian Congress under British rule.

The present Nehru was educated in England where he spent seven years, graduating first at Harrow, then from Trinity College, Cambridge, and finishing in law in London. He returned to India in 1912. Gandhi came to consult Nehru's father in 1920 as he was launching his non-cooperative movement for independence. Young Nehru at once took up with Gandhi's leadership in the movement, but the father disagreed at

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first. It was not long, however, until he, too, joined the movement. He then gave up law, dispensed with his luxuries and his home and became a political center for the new independence campaign. In 1921 the British Government started wholesale arrests. It was the year that the Prince of Wales visited India and the government requested that the Nehru mansion and grounds be opened for the imperial show. This was refused and both father and son went to jail for six months the first time. This was followed by numerous imprisonments on the part of the son.

In 1925 the father became president of the Swaraj party for self-rule. In 1926-27 young Nehru went to Geneva for the League of Nations and he and his sister traveled extensively over Europe. His sympathies were with the revolutionaries as against the imperialists and he attended the tenth anniversary of the Russian revolution in Moscow. On his return to India in 1927, he joined at once the movement for non-cooperation and civil disobedience. In 1929 he succeeded his father as president of the National Congress and at Lahore in December of that year, he led the many thousands gathered there in the bitter cold, in their pledge for complete independence. In 1930 Gandhi started his famous march to Dandi, to break the British salt laws by himself making salt. Young Nehru himself led great processions in Allahabad and also made contraband salt. Both Gandhi and Nehru were arrested, refused to pay fines and were put in jail. The people who participated in the demonstrations were savagely attacked by the police and intense excitement prevailed. Nehru's father died that year. Gandhi was with him when he died. One hundred thousand people gathered for the funeral and cremation on the banks of the Ganges. Gandhi pledged the multitudes to India's freedom.

Thus we see something of the background of Nehru and the events and crisis which brought him to the fore as India's potential leader.

Perhaps no one in human history has written so much in prison and with such a breadth of view as has Nehru, and surely no one with the same quiet serenity, unless it was John Bunyan in his allegorical and religious *Pilgrim's Progress*. With Nehru it has also been something of a *Pilgrim's Progress* for himself and for his India, for he has been objective as well as subjective in his writing. He has told in a fascinating way the history of his country as well as that of his own life and the bearing of political, social and spiritual interests upon it. Nehru is a man of high literary culture, a far better writer than Gandhi, and while lacking some of the former's zeal for particular things and his role as zealot and prophet for his people, he combines in a remarkable way, the practical as well as the philosophical approach to the problems and outlooks of his country and the world.

In his writing he links the burden of the past with the crisis of the present and the promise of the future. As he puts it in *The Discovery of*

India, his latest and most comprehensive volume, of over 500 pages, in which he mingles history with personal experience: "What is my inheritance? To what am I heir? To all that humanity has achieved during tens of thousands of years, to all that it has thought and felt and suffered and taken pleasure in, to its cries of triumph and its bitter agony of defeat, to that astonishing adventure of man which began so long ago and yet continues and beckons to us." At the same time he feels strongly that there is a special heritage that comes from his India that has made Indians what they are and what they are likely to be.

Of course, we cannot deal in a brief paper with this, but it provides a background for Nehru in his relationship with India's status of today. He is in a unique way a philosopher in statesmanship; a position which very few men occupy.

There are a multitude of volumes which deal with world history, but largely dealing with the Western and near Eastern world. Nehru, however, stands out as one who takes Asia, and more especially India, as his center of reference and throws new light on its relationship to the rest of the world history. This is especially true in his earlier volume, *Glimpses of World History*, and is also pointed up in his autobiography entitled, *Toward Freedom*, and in his last large volume, *The Discovery of India*. These three volumes were all written in prison, the last one in 1944. They have been acclaimed as literary masterpieces both in England and America.

One might think that books written in jail, in an abnormal atmosphere, would lack the objective realism found in writings produced in the active, free stream of life. Although in a measure true, on the other hand, there is a meditative and philosophical attitude in these rather remarkable volumes, as well as a long look, hardly to be found when a writer is in active contact with the hurly-burly of modern life.

Emerson's statement that all history resolves itself into the biography of a few stout and earnest persons is likely true. In the winning of independence for India, the names of Gandhi and Nehru will be foremost among the stout and earnest who attained immortality in the cause of human liberty.

Besides the above-mentioned volumes, *The Unity of India*, comprising many of Nehru's addresses, the small volume, *Talks with Norman Cousins*, a volume by Nehru's sister, and a number of magazine articles have been very helpful to me. Among the latter, two long articles by David Lilienthal in *Collier's* have been very interpretive of Nehru and the present situation in India.

The relationship between Nehru and Gandhi is very interesting. He loved Gandhi and looked upon him as India's great leader toward independence. However, he did not agree with many of Gandhi's economic

and political beliefs. He looked upon him as something of a paradox and once said of him: "Why, with all his love and solicitude for the under-dog, will he yet support a system which inevitably produces it?" He apparently felt that Gandhi was so firmly anchored to some particular ideas that he had a closed mind to everything else. He thought that Gandhi was wrong in his conviction that the ideal for increasing comfort and leisure was sinful, and therefore that one needed to go down to the level of suffering humanity and mix with them on equal terms, rather than to attempt to raise them materially. Apparently his great difference with Gandhi was that the former was constantly thinking of personal sin and salvation, while he had society's welfare in mind. Nehru has felt strongly that India is tied up with the rest of the world and its inevitable economic and social progress. In referring to Gandhi's attitude he has said: "It is absurd to consider national and international economic and social problems in terms of isolated individuals."

Their ideas of sex were also quite opposed. To Gandhi all sexual participation except for progeny was sin. He said emphatically "sexual attraction even between husband and wife is unnatural." His own sad experience in being married at fifteen when his child wife was twelve, no doubt influenced his thinking in this regard. Nehru feels that Gandhi's ideas of sex were too extreme. He believes in restraint, but also in birth controls for India.

Nehru is not as point-blank in his attacks upon the great social evils of India, such as caste and child marriage which Gandhi felt free to castigate, but depends more on lifting his hearers and readers into a higher idea of government and social justice, with the apparent thought that such reforms in thinking and in ideals will eventually rid Indian society of these tragic evils.

While a politician in the best sense of the word, Nehru does not seem to be a partisan, unless it should be in his rather stubborn attitude toward Pakistan, which probably stems from his great desire for the unity of India and his bitter disappointment in the communal splitting up of his country into Hindu and Moslem sections.

One might say that Nehru is a modernist in contra-distinction to Gandhi. He does not think that all that has occurred in the last seventy-five years of material advancement in India must go—railways, telegraph, hospitals, lawyers, doctors, etc., and that the upper classes have to go back to peasant simplicity. Gandhi once said, on the other hand: "Every time I get into a railway car or use a motor bus, I know that I am doing violence to my sense of what is right."

Gandhi, however, in his rather indirect way, standing for the masses, attacked the great social evil of caste, without challenging the basic, fundamental theory of the four main castes. He has made it clear that

caste as it exists must disappear. He has said: "The caste system as we know it, is an anachronism. It must go if both Hinduism and India are to live and grow from day to day." Nehru says: "At last this hoary and tenacious relic of past times must die." Then he goes on to say: "While we struggle with caste in India (which in its origin was based on color) new and exclusive, overbearing castes have arisen in the West, with doctrine of racial exclusiveness, sometimes clothed in political and economic terms and even speaking in the language of democracy."

He seems to feel that in India, the coming of modern conditions in industry, education and government will help to destroy caste. In his reference to the strength of caste he writes: "Powerful movements have arisen against the caste movement, yet slowly, almost imperceptibly, it seems, as though it was the inevitable scourge of destiny, castes have grown and spread and seized every aspect of human life in its strangling grip. Even the rebels against caste have themselves become castes."

Following Gandhi's death, Nehru sent out a broadcast which was a great tribute to the older reformer. A paragraph from it is characteristic: "The light has gone out, I said, and yet I was wrong, for the light that shone in this country was no ordinary light. The light that has illumined this land for many years will illumine it for many more years and a thousand years later that light will be seen in this country and the world will see it and it will give solace to innumerable hearts. That light represents the living, the eternal truths, taking this ancient country to freedom." Nehru was heart and soul with every move introduced by Gandhi in the fight for India's freedom (Satyagraha) — non-cooperation, non-resistance, civil disobedience and the entire program for independence.

Nehru's statement before a British court in his last trial for imprisonment, reminds one of Martin Luther before the Diet of Worms: "I stand before you, Sir, as an individual being tried for certain offences against the state. You are a symbol of that state—I, too, am a symbol at the present moment, of India's nationalism, resolved to break away from the British Empire and achieve the independence of India. It is not me that you are seeking to judge and condemn, but rather the hundreds of millions of the people of India and that is a large task, even for a proud empire. Perhaps it may be that, though I am standing before you in my trial, it is the British Empire itself that is on trial before the bar of the world. There are more powerful forces working today than courts of law—there are vast elemental urges for freedom, food and security, which are moving vast masses of people and history is being molded by them . . . certain causes inevitably produce certain results. We know the causes: the results are inexorably in their train."

Nehru's political philosophy seems to be that of a passionate democrat, by that meaning that he has great faith in the human stuff and its

essential dignity, its capacity for the best and the inviolability of the individual. He, however, has been critical of the democracy of the west in his feeling that it does not lend its influence to land reforms and the basic problems connected with the poverty of the oriental people, and contents itself rather with monetary contributions, leaving the basic difficulty in status quo. Here is where his fear of communism lies, in its appeal to the restive, impoverished and ignorant mass. He calls communism ruthless, unscrupulous and condemns its violent measures.

In his opening address at the constituent assembly in December, 1946, he said, "It is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, bound to be independent and is bound to be a republic. We are arriving at democracy, but what shape that democracy will take is another matter. We are not going to simply copy from some democratic country. Whatever government we establish here must fit in with the temper of our people. I stand for a socialism and I hope India will go toward the constitution of a socialist state, but what manner of socialism is another matter. That will be a matter of consideration by the representative body."

Both his democracy and his socialism will likely be limited by the problems faced. There is no doubt a great unreadiness for democracy as we see it in the ignorant and otherwise limited masses of India.

The preamble to the new constitution of India which became effective in January of 1950, reads as follows:

"We the people of India, have solemnly resolved to constitute India into a sovereign Democratic Republic and to secure to all its citizens, justice, social, economic and political; liberty of thought, expression, belief, faith and worship, equality of status and of opportunity, and to promote among them all, fraternity, assuring the dignity of the individual and the unity of the nation. In our Constituent Assembly this 26th day of November, 1949, we do hereby adopt, enact and give to ourselves this constitution."

Nehru faces tremendous responsibilities, both in reshaping free India and in problems arising from world conditions. Gandhi never governed India and he could push his non-violent, peaceful and rather negative non-cooperative program. Nehru follows Gandhi in his fight for India's freedom, but now that he is prime minister and guiding his country politically, he turns to force and meets the antagonism of Pakistan with military preparation. He might be termed a practical idealist in his political philosophy. He believed in non-violence as a means toward freedom, but not as a philosophy of life and government. In his attitude toward Pakistan and Kashmir he has said: "Anyone knows I hate war, but to talk the complaisancy of peace when something worse than war is possible is to be blind to facts."

Nehru's political and economic idealism is expressed in his refreshing statement: "My own conviction is this, that there can be no real improvement except through the individual, through a further improvement of the individual. With this must go economic improvement as well. But economic improvement is not the end purpose, the end purpose is a better man. . . . We must strive as hard to better our humanity as we do to better our industrial production." The radical in India accuses him of being a gradualist instead of forthrightly attacking the great social, economic and communal problems of India. The conservative attacks him as being too radical in his departure from the old paths. And now that he has insisted on certain curtailment of personal political attacks in the press, he has been taken by some an autocrat.

Nehru has been hard for us to understand with regard to his attitude on the recognition of Red China. He apparently believes strongly that recognition and not alienation of a great new power like China is the way to peace. No doubt the fact that India stands like the nut in a nut-cracker, between Russia and China, has influenced him. When confronted with China's collaboration with Russia, he has replied that Western powers have left China no other choice. He has felt that recognition, with a degree of friendliness, would draw China away from Russia as in Yugoslavia—that our opposition will drive them to Stalin. The absorption of Tibet on her Northern border, by China, will no doubt be a disillusionment and he appears to feel a bit different now about Mao, the Chinese leader. In the past he has believed that capitalism and communism could co-exist.

Norman Cousins in his recent interviews with Nehru reports on his ideas of democracy for India. Nehru seems to feel that democracy as we have it, requires higher standards than other governments and among more people, otherwise it may fail. He believes in political equality as the basis, but says, "Where people are starving, the vote does not count—it's the next meal, yet, the risk must be taken." He believes that democracy, however, is not only political, not only economic, but something of the mind. A dynamic, not a static thing. Equality of the individual politically and economically, with freedom to grow and make the best of his opportunities and ability, with tolerance of opinion.

He differs rather radically from Gandhi in his own view that India must have a socialized and centralized authority of the state for the individual's protection, economically, educationally, also for health, food and everything that guards his opportunity. India has great undeveloped natural resources, but private financial resources are limited and he feels great ventures must be undertaken by the state, while individual freedom to do is protected. If this is done for the people he has no fear of communism. The government is reclaiming 250,000 acres of waste land this

year. He feels the feudal landlord system must be changed in favor of some cooperative farms. Along with Nehru's ideas with regard to a somewhat socialized government for his people, we need to remember that much of what India has known in the past as "free enterprise", has meant freedom to exploit the poor, with sweatshops and inordinate profits for the rich, and a feudal landlord system which has cruelly enslaved the peasant farmers.

Nehru believes in the gradual evolutionary process for helping India out of her poverty, caste and ignorance. He has taken middle ground between Gandhi's self-abnegation, non-resistance, universal love and that of communistic revolutionism. In doing this he tries to meet the suffering and discontent of his people by the slow building process rather than the quick result propaganda of communism. One can sense something of the problems he faces in this gradual process of lifting the population in its economic and social life, by summing up some of the outstanding features of India's condition. A few comparisons with our own situation in the United States are enlightening.

India has eight times as many people per unit of natural resources as we have. With just a moderate increase of standards of living, India could only support half as many people as we have with her resources, but she has three times our population. India, also, with her illiteracy and poverty, has little money to use in training people for larger productivity.

Since 1947, India has had an increase of thirty million in her population. In Calcutta alone it is estimated that 200,000 people live entirely in the streets, public places, alleys and railroad stations, without homes.

In India there is less than one acre of land per capita for the agricultural population, while we have twelve acres. Our land also is much more fertile. India cultivates more than one-half her total area, we less than one-fifth. India must import seven million tons of food each year to feed her people. In India cow dung is used for fuel, not for fertilizer. Two-thirds of India's cows are barren for reproduction, or for milk, but protected and grazed on the land because of religious superstition. It is estimated that India has fifty million cattle. India has one doctor for 200,000 people in the rural areas and one nurse for seven doctors.

These tragic figures arouse deep sympathy for Nehru in his longing to lift India. Nehru admires Western industrial method with its vast production and would like to bring this to India. However, without controlled capitalism he fears its inability to make needed distribution. He has said, "The evils of purely political democracy are evident in the United States; the evils of the lack of political democracy are evident in Russia." He hopes for a type that will fit India and in that he faces many problems, such as Pakistan separatism, conflicts of religion and culture,

many languages, illiteracy, poverty, caste, as well as lack of enterprise and pioneering spirit among the masses.

Nehru stands for democracy as against fascism, communism and the totalitarian state, but he seems to fear, more than anything else, social evils with a long tradition and habit back of them, which bring inertia and submission to fate. He also fears somewhat, strong industrial civilization, for it is so diametrically opposed to the old in India which Gandhi wished to cling to, yet he feels that it is irresistible in its march and therefore India must form a synthesis between the old and the new, accommodating and reforming each.

David Lilienthal, in June 23rd, 1951, *Collier's*, thinks we are losing out in India as we did in China and that if the tide is not turned, practically all of Asia will be against us. He was alarmed at the Congressional delay in sending grain for the starving millions. Now that this has been done, though tardily, he would probably feel that this leaves open the door for much more important attitudes and efforts which will keep Nehru's and India's friendship. He feels that either directly, or through the United Nations, we should offer India machinery, engineers, agricultural experts, seeds, physicians and medical supplies—that we should offer to train hundreds of her young people, partly in India, partly here. He feels that American industry should offer to help set up and operate Indian plants at cost, for temporary periods agreed upon in advance. This, he feels, need not be anything like the large scale help to Europe in the Marshall plan. Lilienthal went to India to see Nehru against the background of his own country. His articles are of the best. He spent a week as Nehru's guest. He sums up Nehru in this way: "Nehru is symbolic of India in this: that he is not one man, but two. One Nehru is deep in the long past, skeptical of modern life. Then there is the other Nehru. This Nehru lives in the future—he sees that only through science, technology, industry, modern methods of agriculture, modern forms of organization and management can India become strong enough to preserve her internal unity, or protect her hard won independence." Nehru really does things in science. He probably knows as much about science, sees more scientists, takes a more active part in the establishment and conduct of laboratories and knows more about engineering projects than any other political leader in the world.

I have been interested in endeavoring to discover Nehru's position with regard to religion. He apparently is something of an agnostic in religion although acknowledging the need of it for the race. He is tolerant toward philosophical Hinduism, but abhorrent of its mystical and superstitious spectacles. One cannot wonder at the latter attitude, for his home from youth has been in Allahabad, where the very climax of Hindu superstition manifests itself. There the two sacred rivers, the Ganges and

the Jumna, flow together. This conjunction is held to be the most sacred spot for religious pilgrims from all over India and is the seat of many religious excesses. It is stated that as many as two million pilgrims religiously bathe there at the time of the great melas, or festivals every fourteen years. I happened to be there at such a religious festival in the winter of 1927-28, as a guest of Sam Higginbottom, the Presbyterian agricultural missionary, and witnessed some of the excesses of this strange religious jamboree, a sight which was very common to Nehru. He is friendly toward Christian missions in India, especially with regard to the medical, educational and social uplift that has been accomplished. It was feared that an independent India might place restrictions upon missionary work, but so far no important restrictive measures have been taken by the National Congress. The new constitution provides for freedom of religious belief and freedom of propaganda. The native church seems to have profited by the new national sense of independence and responsibility. I should say here that the real hope of India lies in Christianity, both for the individual and for the eradication of age-long superstition and other evils.

For Nehru himself states that he realizes there are mysteries in the world of unknown depths, yet he does not call it God, because the idea of God which he has encountered has come to mean so much that he cannot believe in. He constantly turns to what he terms "a *living* philosophy", to answer the problems of today. These he believes to be the problems of individual and social life, of harmonious living, of the constant urge to become better and higher. While his approaches to life seem to have been largely scientific, yet he admits that science tells nothing of the purpose of life and that life does not consist entirely of what we see and hear and feel. He says in his autobiography: "Essentially I am interested in this world, in this life, not in some other world or future life. Whether there is such a thing as a soul, or whether there is survival after death, I do not know. Important as these questions are, they do not trouble me in the least. The environment in which I have grown up, takes the soul, the future life, the Karma theory of cause and effect and reincarnation for granted. I have been affected by this, and so in a sense I am favorably disposed toward these assumptions."

One would think that his leaning was toward humanism. He has this to say in his *Discovery of India*: "How amazing is the spirit of man. . . . In the midst of disaster he has not lost his dignity, or his faith in the values he cherished. . . . Less than dust in this mighty universe, he has hurled defiance at the elemental powers and with his mind, cradle of revolution, sought to master them. Whether gods there be, there is something god-like in man, as there is also something of the devil in him."

Nehru apparently could not entirely escape the influence of Hindu-

ism. When his wife died in Lausanne, Switzerland, after a long illness, he had the body cremated, carried the ashes in an urn to Allahabad, his home city. He says: "We carried the precious urn to the Ganges and poured the ashes into the bosom of that swift flowing stream." This was according to the Hindu custom observed in the case of Gandhi.

It is doubtful if any statesman in human history ever faced more baffling problems than Nehru does in reshaping the government of India. While Britain did many things for India in her long rule, her attitude was paternalistic, and those 150 years have left little to guide the nation in forthright, clear-cut decisions in government. India is in something of the position of a child held by the apron strings and restrictions of a parent who makes major decisions for him until he is twenty-five years old. He must come to his own, but the freedom to which he is unaccustomed leaves him very much at sea. Aside from this rather psychological problem, India is faced with over-population, poverty, illiteracy, child marriages and caste to a degree hard to understand by the Westerner. Laws have already been passed with regard to child marriage and caste, but customs so long embedded in the social structure of a nation are difficult to change and the process of reform will necessarily be very slow.

Illiteracy, which is the lot of nearly 90% of the population, is aggravated by the fact that India has a dozen main languages and many dialects. There is a contest on as to whether Hindu or Urdu shall be constituted the official language. Because of the confusion of tongues some have even advocated that English, as in the Philippines, be made the official language.

The great over-population of India, making the average of farm holdings by a family about three acres, makes it very difficult to apply any scientific methods to agriculture. This is abetted by the fact that much of India is "jungle". Jungle does not mean land that is primeval, but that which has been farmed over, worn out and abandoned to undergrowth. It has grown up in jungle and much of it might be reclaimed if it were not for the lack of pioneering spirit and the refusal of the people to live anywhere except together in villages and the superstition which has bound them. There will need to be vast reclaiming of land and the establishment of village centers by the government. This will need to parallel the proposed purchase of large estates and redistribution to the farmers, thus correcting the feudal landlord system, which controls over 60% of the land. This move is opposed by vested interests and this is the reason Nehru is working for national handling of this problem.

India, under the leadership of Nehru and the new constitution, has just gone through with a great general election. Even though this election began last December and January, it was necessary to start much earlier in the Northern sections with their great altitudes approaching the Hima-

laya Mountains. The Congress party of Nehru won a real victory, capturing 341 of the 496 seats in the Central Parliament. It is estimated that 90 million people voted in the general election. All told, general and provincial there were about 4000 candidates. However, there was a great deal of opposition to the Congress party and that opposition was largely organized by men who left the Congress for one reason or another, and discarded the party because of impatience with progress, or too much progress. Among these were Tandon the former president who was asked to resign and was succeeded by Nehru. Tandon is of the die-hard old guard. Also among those leaving was Dr. Ambedkar, the brilliant leader of the "untouchables", or the lowest of the so-called "scheduled castes". He charges that although these castes were to be lifted from their degradation by the constitution, which he helped to draft, that faith has not been kept with them. He has accused Congress and Nehru of showing much sympathy with the Moslems, while ignoring the untouchable and Christian minorities. He declares that they have been barred from all but menial jobs and continue to suffer as before. It is evident that caste prejudice cannot be quickly eliminated by constitution or law, but has to reckon with long established custom. However, it is hoped that the organization of strong opposition parties will aid both congress and Nehru to shape a more humane and democratic course for the future. The strength of the Communist vote in certain sections will put the leadership of Nehru and the Congress to a sharp test for the future.

The vast majority of India's population lives on one meal a day and that of the simplest kind. In the North, it is largely wheat, in the South, rice. The orthodox Hindu eats no meat, as animal life is considered sacred in their religion. Under-nourishment is everywhere evident and physical weakness prevalent among the masses. The margin of support is so narrow that the least upset in crop yield causes acute deprivation and usually famine. The annual income for the peasant family is less than \$60 a year. Because these and other problems cannot be settled quickly, there may be dangerous disillusionment with the democratic experience on the part of the ignorant people. Prices, instead of going down, have increased. They may feel that this new freedom has let them down. This affords another problem for Nehru and the Congress.

One of the immediate political problems which Nehru and the Congress face is that of Pakistan. He and the Hindu leaders of India were strongly opposed to the communal movement which resulted in the disruption of India along religious lines. Through the bitter propaganda of Jinnah, the uncompromising Moslem leader, and the encouragement of the Moslem world, this was brought about and the unity of India destroyed at the very beginning of her independence as a nation. As in the case of Ireland and Palestine, this unhappy division has caused tensions

that perhaps even time cannot mend. It would not have been so bad had the Hindu and Moslem populations been divided geographically so that the demarcation could have been clear cut. As it is India has suffered fragmentation as the result of the division. Jinnah and Nehru and the Congress could not agree and Lord Mountbatten, Governor General, worked out the partition.

The explosive element in the division has to do with Kashmir, a Northern province, with a Moslem population predominating, but ruled by a Hindu premier. The population did not seem disinclined to be a part of India and the state was committed to nationalism. But following the Pakistan division and India's freedom, religious violence broke loose and nearly two million were killed and great migrations ensued. Moslem tribesmen from the North raided Kashmir after she joined India and Nehru flew in soldiers to quell the raids. With this development, Pakistan troops joined the tribal raiders. The security council of the United Nations arranged a truce and a plebiscite was agreed to. Now Pakistan insists that all Indian troops be withdrawn for the plebiscite, while Nehru and the Indian Congress insist that enough troops remain so that the plebiscite will be political and not religious. Economic dynamite exists in the disagreement also, for India which controls the upper reaches of the Indus river system, could easily, in case of war, divert the flow of water and deprive the great irrigation system of N. W. Pakistan of its vital water for its farms for twenty million Moslems.

If war should break out in India, over the arrangements for the plebiscite, India would have the great advantage in troops, but Pakistan, abetted by the tribes in the North, could carry on destructive guerrilla warfare. The great danger, however, would lie in the possibility of general communal warfare in both India and Pakistan. There are 6,000,000 Hindus living in Pakistan and 40,000,000 Moslems living in India. The outlook for peace at the present moment seems to be somewhat improved.

The people of India have an unhappy tradition concerning white domination in the East. We have not been the guilty ones as have been the British, French, Portuguese, Spanish and Dutch. But the people of India are still afraid of white people and we are now the dominant white race of the West. They look upon us as strong and greedy and anxious for power economically and racially. They misunderstand our position in Korea, and it has not been helped any by our seeming boast that we are "operation killer" there and out to take as many enemy lives as possible. Since white men have always been out for Empire in the far East, it is hard for them to believe that we do not have that in mind too, especially economic Empire. They are a long way off and they do not understand us. We are so strong and dominant that it is even hard for

them to attribute policies to the United Nations. Rather, in their eyes, these are American policies. Instead of United Nations being in Korea, it is America. They distrust help from us and it seems hard for them to see that it is unselfish and from the United Nations. We must somehow help work out a stronger policy for the United Nations, so that the giving of health, food, education to the Eastern world will come from it and not seem to come almost entirely from us.

There has been in the past, a great admiration in India for America, especially among the educated class. The American missionary also, not coming from the country which they felt held them in subjection, but from a republic, has helped to seal this friendship. Many of the technical experts which have aided India have been trained in our universities. In visiting the Hindu University at Benares some years ago I found that the instructors in the engineering and scientific departments were nearly all trained in American schools, like Cornell, Michigan and in some others of our polytechnic institutions. Pandit Malaviya, the president of the school and perhaps next to Gandhi the most influential man then in India in 1928, told me that the arms of India were thrown wide to receive all possible scientific help from us. I fear much of that old feeling has disappeared. Today, not only does India need us, but we need India. If we should lose her confidence and good will, we would have left only the Philippines and Japan in the East. We have lost China after fifty years of friendship, beginning with the return of the Boxer indemnity, our stand for the open door and continuing through her war and ours with Japan. Wherever the blame lies, it is a tragic loss to us.

However, our statesmen may disagree with Nehru on the United Nations, on non-recognition of China, or certain features in the proposed treaty with Japan, a great tragedy faces us in the loss of a great Oriental friend if we allow ourselves to lose India. It is the feeling of the writer that we should be slow in our criticism of Nehru, one of the outstanding leaders of the world today, faced with gigantic problems in his rejuvenation and leadership of India. Also it seems evident, that both from the standpoint of our own interests, as well as in consideration of the great needs of his country, we should take every reasonable course to understand him and his suffering people. Not only do we need to help India in her frightful famines, keeping politics entirely out of our aid and seeing to it that we do not attempt to decide what is right or wrong in her conduct by favors received from us and work *with* her and not so much *for* her. We also need to keep a stream of her students flowing into our technical schools, greatly increase our missionary enterprise there, help her in her economic developments and likewise by every possible exchange in friendly visitation, keep flowing a tide of mutual understanding and respect between us. It would be a tragic mistake for us to write India off

from a friendly foreign policy—a working partnership with her might be the beginning of a world policy of great significance to our future.

I have thus far been writing from the standpoint of our relationship to India as an American citizen would see it. However, I feel compelled to say also a word from the viewpoint of a Christian, looking at India's problems. What India needs above all else is Christianity, applied to her tragic problems of ignorance, poverty, caste and child marriage which are inbedded in her religion. Education of a certain group, mostly of the higher castes, has helped to free a limited number from some of these curses. However, the great mass of people, save where reached by the Christian message and its handmaidens of bodily healing and education, are no more advanced than centuries ago. One has to but see the people who have been reached by the gospel of Christ, with their freedom from the enslavement of caste, their change from child to adult marriage, their emancipation from idolatry, their better health and the general social lift they have attained, to judge what is so greatly needed.

In contrast to what is generally seen in India, one needs to view a settlement of those who have become Christians. I recall the Christian village of Fosterpoor, where with the \$15,000 given by a Mr. Foster of Missouri thirty-five years ago, land was bought, cleared of jungle, divided into small farms, sold to the Christian families on long easy payments and a Christian village was established. The community now has a thriving church and school. A plot of land was accorded to the church itself which is co-operatively farmed for the church's benefit. The congregation also has its granary in which its own grain and the grain tithes of the members is stored for the Christian cause, the support of pastor and the school. This is but an example of great numbers of such centers in India. In this Christian haven, added to the implementation of modern progress lies hope for India.

AS A MAN THINKETH

LEWIS S. C. SMYTHE*

My experiences with many propagandas in China, of which that of the Chinese Communists has been most recent, have made me realize that the most distinctive thing about man is what he thinks. When the Chinese Communists came into Nanking, in the spring of 1949, they said to everybody, "You must change your thinking." In addition to trying to change people's thinking they had a land reform program for dividing up farm land according to the number of mouths in each family. This land reform was carried out earlier in northwest China, and *Life* magazine, for December 31, 1951, carries a report of a survey of such an area five years after the land had been divided. The survey showed that some of the peasants had sold their land and become poor again while others had become "obviously wealthy" by lending money to less fortunate peasants with interest at 60% a year. The official Peking *People's Daily* remarked,

"Our problem is to find out how to sweep away the decadent dirt from people's consciousness. We must pay close attention to the thought transformation of peasants. We cannot let the peasants' bad self-generated tendencies go unguided." (Quoted in above mentioned issue of *Life*, page 18.)

For a program that assumed that all evils amongst the peasants were due to unfair division of the land, this conclusion that they must do something about the "peasants' bad self-generated tendencies" is the most recent experimental result proving the importance of the thoughts of men.

The verse in Proverbs, "As a man thinketh in his heart so is he" (Proverbs 23:7), epitomizes the moral and social theory of Jesus. The teachings of Jesus and the preaching and letters of Paul give positive content to what should be thought by Christians. The briefest summary of this is in the famous statement in Phillippians,

"Now, brothers, let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy. Do the things that you learned, received, and heard from me, and that you saw me do. Then God who gives peace will be with you." (4:8-9)

I. JESUS MADE INDIVIDUAL'S THOUGHT AND CHOICE
BASIC IN CHRISTIAN LIFE

Probably the greatest statement of this by Jesus is in the Beatitudes, where he says, "Blessed are the merciful . . . the pure in heart . . . and the

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peacemakers." (Matthew 5:7-9) He also reminded us, "Wherever your treasure is your heart will be also." (Matthew 6:21) Another way of putting it is that the teaching of Jesus called for sincere inward morality operating as active love toward one's neighbor. Furthermore, Jesus dealt with people as reasonable human beings who, with God's help, could lead the kind of life He taught and lived.

But Jesus understood that commitment was more basic than ideas. The importance of this has recently been developed by Dr. H. N. Wieman when he said that the Christian life requires "absolute commitment to the total goodness of God before one knows what it is, and then finding this good progressively by intelligent action and sensitivity of response in each concrete situation." (W. M. Horton and H. N. Wieman, *The Growth of Religion*, pages 486 and 487, Chicago: Willett, Clark and Company, 1938.)

In the realm of ideas that guide intelligent action, *what* people believe or think is more important than that they merely believe. Acting on whatever belief one has means sincerity, but it is a fallacy to say "just believe." Some beliefs in human history have brought about some of the most terrible "terrors," both red and white.

Nor is it the amount of ideas. Thomas Hobbs once said that if he read as much as other people he would have as little insight as they did. The important thing is the clarity and degree of importance of the ideas. Louise S. Eby says, "The originality of Jesus consists in the central position in which he placed the doctrine of good will." (*The Quest for Moral Law*, page 87, New York: Columbia University Press, 1944.) The Chinese philosopher, Lao-tze, enunciated the doctrine of good will nearly 500 years before Christ, but it has become hidden in a mass of peculiar religious ideas about how to breathe in order to live a long life.

Professor Aldred F. Barker, of Leeds University, once told me that he had decided that the important thing was to think slowly and calmly and then act quickly. Thought must result in action in order to test our ideas. James said, "Show me your faith without any good deeds and I will show you my faith by my good deeds."

Much preaching today urges people to have peace of mind. To be satisfied with mere peace of mind when "there is no peace" is to fiddle while Rome is burning. However, if a person is doing all he can for peace in the world, and, if he is also repentant that he has not done more, he may find peace of mind in the midst of the struggle by realizing that God will accomplish more with his feeble efforts than he dares hope.

Any where in the world those who preach "love thy neighbor as thyself" must carry this gospel into action in order to show that they are sincere and to make their preaching effective. Jesus was very strategic in saying "as thyself" because every individual has to start where he is,

namely, as he thinks. Of course, Jesus said we must first love God and, therefore, we must earnestly strive to know better and more fully the will of God for us.

II. HOW THOUGHTS ARE AFFECTED OR CHANGED

The Chinese Communists used a very fully developed discussion group technique to change the minds of the Chinese people from ignorant peasant to a Chinese college president with a doctor's degree. Furthermore, they knew all that our religious educators have told us—that this discussion must be at the commitment level rather than at the academic level. The inadequacies of their discussion group technique are (1) that they give their groups inadequate and false data and (2) that the conclusions are brought about by compulsion and are not free. Those of us that belong to the Christian and democratic tradition believe that a voluntary consensus is better than agreement achieved through compulsion.

In the last 100 years there has developed a new phase of sociology known as the sociology of knowledge. This shows that the attitudes and ideas held by all people are to some extent affected by their social position or social class, generation, occupation, kind of organizations they belong to, and many other things. But, it is also realized that environment is *not* all determinative. Last week, Captain Henrik Kurt Carlsen defied his environment in the Atlantic Ocean by staying on the "Flying Enterprise" until he was absolutely sure that there was no hope of saving the vessel.

The sociology of knowledge should not only debunk false assumptions and biases but also should facilitate creative thinking.

III. NOT TO CONTROL BUT TO CREATE

To initiate change Jesus chose a small group of twelve disciples. During their three-year course he discussed intimately with them the great issues of life and led them step by step to understand and practice what he meant. Before he left them he told them, "Greater things than these shall ye do."

Jesus gave his disciples, and those of us who come after them, a minimum of directions in two great commandments and then illustrated how such a spirit would work out in all human living: "The Lord our God is one Lord, and you must love the Lord your God with your whole heart, your whole soul and your whole strength," and "You must love your neighbor as you do yourself." (Mark 12:29-31)

To initiate change Jesus also used tragic drama to convey the full depth of meaning that stirred his soul. John Erskine, in his book, *The Human Life of Jesus*, has pointed out that Jesus was not content to assume the passive role of the "Suffering Servant." On the contrary, Jesus assumed the active role and went to Jerusalem and challenged the

temple authorities by cleansing the temple. Our Lexington friend, Rev. T. B. Cowen, has recently urged Christians to be "redemptive rebels."

After the death of Jesus, his disciples learned what they were unable to understand before he died—that his kingdom was to be spiritual and that his spirit and that of God would continue to work in their midst.

To conserve the change and to continue the process of change and improvement, Jesus set up a continuing fellowship at the Last Supper. That the process of change continues was shown by Paul's conversion as a result of the martyrdom of Stephen. Paul saved Christianity from becoming a sect of Judaism by championing the universality of the Gospel. This new idea was grasped by him and others after the death of Jesus. This strikingly demonstrated the effect of the method that Jesus chose.

The basic commitment and participation in this continuing fellowship is its possibility for any individual to be Christian *here and now*, though he could be more effective in a more perfect social order extending throughout the whole world.

The criticism that Jesus' method was "too small and too slow" is refuted by the failure of other methods. Herman Finer, in his book, *Mussolini's Italy*, says that autocracy always starts out as a full rigged, four-masted ship, but fails to reach its destination. In a democracy you are traveling on a raft and your feet are always in water but you arrive at your destination.

It is my hope that the graduates of The College of the Bible, by what the Apostle Paul called "the foolishness of preaching," will inspire people to think as Jesus thought so that the Kingdom of God will come into their hearts.

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THE NEW URGENCY IN
WORLD MISSIONS

A. Dale Fiers

THE ROLE OF THE BISHOP IN
THE LETTERS OF IGNATIUS
OF ANTIOCH

Roscoe Pierson



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THE NEW URGENCY IN WORLD MISSIONS

A. DALE FIERs*

This is an impressive occasion. The young men and women of this 1952 class of The College of the Bible after years of spiritual discipline, intellectual effort, and practical experience, are now ready to pass through the portals of this historic institution into those years of full activity, which we pray, shall bring their ministry in behalf of Christ to glorious realization.

Many of us, veterans of the Way, cannot help but look back across the chasm of time and remember the day when we sat where they sit. We feel again the glow of that occasion and the eager anticipation that welled up within us. Today our hearts are strangely warmed at the fires of faith, enthusiasm and dedication which we know burn so brightly in the lives of this company of young servants of God. But alas, our feet have trod many miles over the road which they must now take and we cannot help but say out of the testimony of experience:

“Wherefore, take up the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand.” (Ephesians 6:13)

Such an occasion as this merits the utterance of a relevant word about the significance of the Christian ministry in the world today. One is humbled by so great an assignment, but at the same time deeply challenged and honored by the opportunity which it presents.

Let me state my thesis boldly: “There must come into the life of our day a new sense of urgency for the world mission of Jesus Christ.”

I confess that I do not know how it is to come, but I share with you my deepening conviction that as this sense of urgency does come it will be the fruitage of a ministry which is content with nothing less than making every local parish the headquarters of a Christian mission to the whole world. Further, I express my great hope that the leaders going forth from this class may be in the vanguard of those prophets who shall sound the clarion call for the church to move ahead into a new day of life-redeeming and society-transforming world conquest. This is the heart of my message. Permit me a few comments.

The need for a new sense of urgency in the world mission of the church is made apparent by several very important factors which stand out in the contemporary situation.

For one thing, there is confusion and uncertainty in the Christian movement today which can be transcended only through invincible de-

* President, United Christian Missionary Society. Address delivered at The College of the Bible Commencement, June 20, 1952.

votion to the fulfillment of Christ's mission on earth. The confusion and uncertainty which today afflicts the body of Christ is profound.

It is profound theologically. Last March at the meeting of the American Section of the World Council of Churches in Buck Hill Falls, Pennsylvania, a high-level discussion was taking place about the nature of the Christian hope which is to be expressed by the World Council of Churches to Christians everywhere. In referring to a theological expression of the Christian hope as made by an eminent leader of the ecumenical church from the Continent, another equally eminent leader in the ecumenical movement from America said in effect: "I do not even know what he is talking about. I simply cannot comprehend what he is saying." This incident is symbolic. At a time when the leaders of the world church come together to prepare a needed word of hope they find themselves in a deep and disturbing confusion of tongues.

This confusion and uncertainty is profound ecclesiastically. The movement toward Christian unity in our time finds itself again and again up against almost insurmountable barriers of church liturgy, polity and organization. At a time when the church around the world comes together in great anticipation of a working unity, Christians stand impotent before the ecclesiastical barriers of their own making, uncertain and confused about the procedures and the possibilities that lie ahead.

It is also profound functionally. Take, for instance, the methods of carrying on the world missionary enterprise. For many years we have followed a more or less orderly process—a logical progression in the development of a functional program of evangelism, education, medical and social outreach, but now everything seems to be cast into a state of flux and change. Next month in Willingen, Germany, missionary leaders are gathering from all parts of the world, from the older churches and the younger churches, to make a realistic assessment of the validity of our approach to the world. They are facing in all seriousness such elementary questions as "Why missions?", "The nature of the missionary vocation," "The mission boards and their tasks," and "Christian missions, whence and whither?"

One who is at all close to this process feels that he is in a game of fruitbasket, where for some time changes have been more or less normal as the call has been made for "apples and pears change," or "plums and peaches," and now suddenly the call comes out "fruitbasket"—the signal for everything to change.

All of this fluidity in the area of theology, ecclesiology and program leaves one somewhat confused and bewildered and blunts the urgency of our Christian missionary passion.

This confusion and uncertainty in our midst has struck with tremendous force at the structure of our Christian world enterprise. Dr. John

Mackay, of Princeton University, has said that, "A freezing pessimism begins to benumb not a few leaders in our generation in church and state and society at large . . . in Christian church circles disillusionment has become so complete and faith has grown so faint that the exultant note is absent. . . . Let us brace ourselves to descend if need be in the valley of the shadow in the years immediately ahead."

But the very profoundness of our confusion and the depth of our uncertainty is ground for hope. At a time like this, little thoughts, littleness of spirit and little plans drop into insignificance in the presence of the withering enormity of man's material and spiritual concerns. It is a time for greatness in the church and greatness on the part of its leadership, not as the world measures greatness, but as Christ measured it, in the degree to which faith and hope and redemptive love serve as the basis of our relationships with God and man. For this reason the church and the churches must arise to the new sense of urgency for the world mission of Jesus Christ on earth.

I remember that during my student preaching days even though I was afflicted with many a doubt and disturbed by many questions I was subject to a saving discipline, having to preach a gospel sermon every Sunday morning. This inescapable urgency laid upon me the necessity of rising above my confusions and uncertainties to speak a clear word for Jesus Christ. So it is, the inescapable responsibilities of our mission to the world properly faced will help us resolve our confusions and uncertainties.

Then again, the present world situation confronts us with opportunities and problems which must be met now and which can be embraced only by a dynamic world strategy. It has been recently stated that, "The dynamic fluid revolutionary state in which the world is at present presents an opportunity which may not last . . . the evangelism of the world will either be greatly accelerated or greatly retarded by what the church as a whole does (or fails to do) NOW."

Except in the one-third of the world which is now under Communist domination, the doors are open for the preaching of the gospel. Even though the end of the period of colonialism is bringing with it an inevitable drop in the prestige of the historic sending nations in the Christian world mission, there is yet a readiness and a willingness to receive the ambassadors of the Cross from the home bases of the West. It is increasingly evident that more and more barriers are being experienced and that new conditions make inevitable the development of new strategies for Christian world outreach. But the doors are open. Today is a day of opportunity and unless our witness becomes more effective the Christian world will find itself increasingly weakened by the rising numbers of non-Christian peoples in the world.

It is estimated that the population of the world has increased 800,000,000 in the last fifty years. The increase of Christians has not been more than 200,000,000, leaving 600,000,000 more non-Christians than we faced in the Christian missionary enterprise fifty years ago. A fact of even grimmer significance is that the anti-Christian forces of the world have been on the march, and whereas heretofore the struggle of Christianity has been with other faiths, we are finding ourselves in a grim struggle with the forces of secularism and atheistic Communism.

As a matter of fact Christianity is being challenged on a world front as it has not been challenged since the days of the Mohammedan Conquest. A lukewarm church, willing to content itself with half-hearted efforts at world evangelization, cannot long stay in the race in which our generation has been caught up.

There is another factor in the world situation which brings to the Christian mission of today a great challenge and deep insight. Men and nations have been brought into intimate relationship with one another by breath-taking developments in the field of communication, transportation and political organization. All distinctions between foreign, home and local missions are breaking down or becoming meaningless. Someone has strikingly put it that world-wide Christianity now exists in a goldfish bowl, exposed as never before to the scrutiny of mankind. It is no longer true that Christianity is judged in Africa by the resident missionary on the field. It is judged by the actions of Christians in Chicago, and Lexington. Christianity in our day will be assessed not merely by what its missionaries say, but by the attitudes and the life and the character and work of the churches who support those who go out in behalf of the church's world ministry.

Furthermore, the Christian world movement has now become for all practical purposes co-extensive with the inhabited earth. Our great problem now is not primarily that of extension, but of intensification—not of planting, but watering and cultivation. This requires a new kind of motivation, and an urgency with a higher missionary I.Q.

All of this is background to give validity to the main point of my address that there must be a new sense of urgency among us for the world mission of the church.

But now the question remains, who is responsible for its coming? I do not know who is adequate to make the complete answer, but I would like to suggest three crucial areas of responsibility which have become hauntingly obvious to me in this first year in which I have served the brotherhood as general administrator within the field of organized missionary activity.

First of all, there is a new and greater responsibility resting upon the parish ministry. A short time ago I was called upon to give a talk entitled,

"What I Would Say To Ministers In Seven Minutes." I had just seven minutes to make that address. Out of all the things I could think of that I wanted to say I gave this top priority—"Put your ministry in a world setting." That is exactly what Jesus did. Even though He was limited to the confines of a small country, His was a ministry that reached out in its influence and touched the uttermost parts of the earth. So it can be with every minister of Jesus Christ, no matter where he serves—in the rural parish, in the county seat, or in the great cities. Indeed, this is his highest mandate and apart from it he cannot fulfill the divine responsibility to which he has been called, and for which he has been trained and to which he has committed himself.

The need of the hour is for pastors and religious educators who with deep conviction and prophetic voices will sound the challenge and provide the message and program which will bring our people to a new sense of urgency for their task and Christian witness at home and abroad.

Secondly, there is a new responsibility for the churches in the world mission. The great agencies such as mission boards and societies must continue to carry on, but unless millions of Christians see the strategic position of the local church in its cooperative life and world outreach we shall never catch the vision necessary for this day.

There was an element of truth in the opposition of many of our early leaders to missionary societies and agencies of cooperation beyond the local church. At its best, this opposition was not a denial of the responsibility for preaching the gospel to the whole world—it was rather a strong belief that the church itself should be the mission. It was a fragmentary point of view and time brought to light the utter necessity of the churches to combine their resources and create channels of cooperation to carry on work for which they were not individually adequate. But all too frequently church leaders and churches themselves began to think that missions was the responsibility of some outside organization or of some particular group within the church itself. The time has now come for us to face the whole truth that the local church is the basic organization in the world mission and that in its total life it must be the fountainhead of missionary motivation, thought and work.

A new slogan is emerging in the Christian circles which may well point the direction in which our thinking will go in the decades ahead of us. It is this—the church IS mission. The statement is based upon this concept: "If the missionary concern is not an option of some Christians, but the very character of faith and so the property of all Christians, then the church does not have missions, but is mission. The church does not just have a missionary wing; the church insofar as it is the church is missionary."

The third crucial area of responsibility is the American church, within

which the majority of this graduating class will give leadership in the years ahead. History has thrust America into a position of crucial world leadership. This is true of the churches of America.

Europe, which was the great home base for the world mission of the church, has been wounded and impoverished by the tragic consequences of two world wars. Indeed, it has become a major mission field of the world itself. It cannot in the foreseeable future become again the great springboard of Christian missions as once it was. Only as the church in America develops a great sense of urgency, capable of building a mighty program of world outreach for Christ, will the world movement of the church be able to maintain itself in our day.

Such leadership in the world mission on the part of the churches in the homeland is necessary not only for the well-being of the peoples to whom our ministry goes, and for the churches on the mission fields—it is necessary for the home church itself.

It has been pointed out that "The United States is now without question the wealthiest, potentially most powerful, most luxurious and most extravagant country on the globe. . . . This privileged position creates suspicion, fear, envy and hate even among beneficiaries of its use of power, as well as gratitude among many of them." The churches of America cannot escape the fateful responsibility that now rests upon them.

As has been so effectively stated, "Unless the church stands with Christ on the frontiers of the world it will lose Him in the sanctuaries at home."

It is important for the churches of America to develop a great program of world missions not only for what they have to give, but even more so for what they need to receive. America has not suffered in the degree that many other countries of the world have suffered. It has been spared many of the tragedies and heartbreaks that have come to other peoples. It can provide the spiritual leadership of which it is capable only insofar as it takes upon itself the iniquities of the world, and is bruised with its stripes and chastened by its revolution and strife.

All around the world there are those children of the world mission who bear branded on their bodies the marks of the Lord Jesus Christ and who now have the spiritual discernment and witness which we of America need and can obtain only as we share with them in a common enterprise for Christ.

The times in which we live are critical!

There is need for a new sense of urgency about the world mission of the church.

Why?

Because man holds within his grasp power great enough to reduce the civilizations of our day to useless rubble.

Because this same power *could* be used to transform this earth into a place of well-being, brotherhood and cooperation among nations.

But what is going to happen?

It all depends upon the ideas about our world, about human life and destiny, about God that finally guide men and nations in the use of the vast powers bequeathed to them as the legacy of a scientific age.

Against the background of widespread fear and despair—

Amid the universal cry of men for a better world and a fuller life—

Stands the living Christ, the hope of the world.

He has entrusted us with the word of life.

He has called us to go into all the world for Him.

The world is lost without Him.

Christians have the gospel and the program of human redemption which can through the power of God save unto the uttermost.

The doors of opportunity swing open.

We have the leadership ready and willing to go forth.

We must have individuals, churches and agencies aflame with impelling, empowering concern for the realization of Christ's program.

This is the great urgency for our world missions today.

The young men and women of this class are going forth to take their places in the Christian movement of our time. I challenge them to go forth with that worldmindedness which Jesus manifested in the Great Commission. I would plead for that kind of missionary passion which in its accumulative effect creates great agencies and movements, and sustains and supports them as channels of the churches in the building of the kingdom of God around the world.

THE ROLE OF THE BISHOP IN THE LETTERS OF IGNATIUS OF ANTIOCH

ROSCOE M. PIERSON*

One thing will be apparent to all readers of the seven letters written by Ignatius, bishop of Antioch, while he was en route to Rome to suffer martyrdom: that Ignatius was deeply concerned with the position of the bishop in the administration of the church. While all will agree that Ignatius was concerned with the office of the bishop, all will not agree on what that office was, or upon Ignatius' interpretation of that office.

Scholars whose faith finds a home in the churches of the Episcopal family are generally ready to interpret Ignatius' concept of the office of the bishop according to their own interpretation of that office. On the other hand, those scholars who belong to the congregationally governed protestant churches are prone to equate the Ignatian bishop with terms like "ruling elder" or president of the board. Another group of scholars carefully avoid the problem of church order, and deal with the Ignatian letters as a rich record of early Christology.

Because the Ignatian letters deal so directly with the controversial episcopacy, for many years many protestant scholars seriously contested the validity of the existing texts. These scholars contended that the texts had either been altered, or were products of the third or fourth centuries. At this time, this has been settled to the agreement of even the most congregational of the reputable textual critics; and, now, perhaps, all scholars are in agreement with Bishop J. B. Lightfoot and Adolf Harnack in assigning the letters to the first two decades of the second century. An almost bitter controversy raged through the pages of *The Expositor* during the last two decades of the nineteenth century concerning the date and validity of these writings. Adolf Harnack tried with desperateness and tenacity to assign them to the third century, or, at the earliest, to the end of the second century. Harnack was, however, finally convinced, by Lightfoot, that the traditional dating was correct,¹ and his espousal and championship of the texts of the letters influenced his followers also to accept them.

The battle of the textual critics is important because until the letters were assigned to the first part of the second century all the scholars were in agreement as to what Ignatius meant by the office of bishop. He meant a monarchical bishop, of course. Many protestants felt that the validity of their form of church government would be impugned if such ancient records attested to the episcopacy. Since the establishment of the

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1. Harnack, A., *Die Chronologie*. Bd. I, pp. 381-406.

date of the epistles, these latter scholars have (1) ignored; (2) attempted to tone down; or, (3) slandered Ignatius.

This writer feels after a careful study of the available literature that Ignatius should be evaluated from within the framework of the period in which he wrote, a period in many ways not unlike today. If we agree that the letters were written during the period of Christian persecution in the reign of Trajan, between the years 104 and 115, it falls upon us to examine briefly those writings of that period that are pertinent to the question of sub-apostolic church order.

In the New Testament the earliest use of *episcopos* occurs in Acts 20:28: where Paul tells the presbyters of Ephesus that the Holy Spirit has made them bishops of the church of God. It is to be noted that in this case, and in all instances of Paul's use of the word, it is plural. In the next instance, I Timothy 3:1, we find: "If anyone aspires to be a bishop (Episcopos), he desires an excellent work." It seems to be indicated in this letter that the local congregation is to appoint the bishop. Yet, in I Timothy 5:17, one presbyter is to receive double honor, and is, therefore, not just another presbyter in the congregation.

All in all, the word "bishop" occurs twelve times in the New Testament, and it is important to note that this office always is an office of the local church; according to H. W. Beyer:

Niemals werden die frei von Ort zu Ort ziehenden charismatischen Verkünder des Evangeliums, die Apostel, Propheten und Lehrer, *episcopoi* genannt.²

Traditionally, the next reference to the bishopric is found in I Clement 42-44:

The Apostles . . . appointed men whom they had tested by the Spirit to act as bishops and deacons for the future believers. And this was no innovation, for a long time before the scriptures had spoken about bishops and deacons. (I Clement 42:1-5)

Clement has several things to say about the office of the bishop, but it is interesting to learn that he draws most of his scripture reference from the Septuagint; which, of course, only helped to confirm the ancient tradition of the Catholic Church.

Next, in the Didache, the church is admonished:

Elect for yourselves, bishops and deacons, men who are an honor to the Lord, of gentle disposition, not attached to money, honest and well tried; for they too render you the sacred service of the prophets and teachers. Do not despise them; after all they are your dignitaries together with the prophets and teachers. (Didache 1:2)

The bishop of the Didache seems to be placed over the local congregation, but, perhaps, subordinate to the traveling teachers and apostles. However, as these wandering evangelists died or attached themselves permanently to a particular congregation, the other congregations were

2. Beyer, H. W., in *Theologisches Wörterbuch zum N.T.*, Bd. II, p. 612.

to elect bishops and deacons to replace them, and these elected or appointed bishops were to have all the powers that the apostles had had.

This is the background into which we must look to understand Ignatius. All the above writings appeared within a period of from twenty to thirty years, and all, with the exception of Clement, and perhaps Acts, are products of Syria. Certainly this is conclusive evidence against those scholars who hold that Ignatius was the first who sought to establish the episcopacy.³ Ignatius was an old man when he was martyred, and had been bishop of Antioch for some years. In his earlier life he may have had some influence in establishing the episcopate in Asia Minor, but, as Harnack says:

Mit keiner Silbe ist angedeutet, dass der Verfasser [Ignatius] diese Organisation erst einbürgern helfen oder gar erst herrufen will.⁴

By gradual process the presbyterial function had shifted from the presbyters collectively, as in Acts, and

Am Anfang des 2 Jhdts ist in Syrien und Kleinasien das Bischofkollegium, das ursprünglich die Gemeinden leitete, verschwunden, der monarchische Bischof ist an seine stelle getreten. . . . Ignatius, ein wirklicher Führer, bezeugt es in allen seinen Briefen.⁵

Still, several scholars challenge the above; B. H. Streeter argues that Ignatius would not have written so much about obedience to the bishop if the office were not in a stage of evolvement. He claims that the fundamental principles for the existence of the office were being challenged, for "What nobody questions, nobody defends."⁶ He further slanders Ignatius by saying that he is a neurotic with an inferiority complex for which he is subconsciously compensating in his exaltation of the bishopric; that he is possessed of an *idée fixe*, and that his letters are overly enthusiastic and exaggerated.⁷ Streeter has the *idée fixe* concerning Ignatius, and it is an understatement to say that he does not understand Ignatius.

It is obvious that we can never come to an understanding of Ignatius through the *authorities*, for their disagreement is too great. But let us ask Ignatius why he spent so much time defending the bishop. What was his purpose?

Ignatius clearly felt and believed that the church in the world had for its prototype the heavenly Kingdom of God, and that it was the duty of the church in the world to emulate the one not of the world. In the same manner that God was the bishop of the catholic, or ecumenical church, the bishop stood in relation to the local church. This is self-evident, but will be documented from the Ignatian letters below.

3. Streeter, B. H., *The Primitive Church*, p. 168, *passim*.

4. Harnack, *op. cit.*, p. 390.

5. Beyer, *op. cit.*, p. 617.

6. Streeter, *op. cit.*, p. 170.

7. Streeter, *op. cit.*, pp. 168-73.

In every one of his letters Ignatius makes a direct comparison between the local bishop and God:

One should look upon the bishop as upon the Lord himself. (Ephesians 6:1)

However, one should not merely look upon the bishop as God, but one should serve him as one should serve the Lord:

Subordinate yourselves to the bishop and to one another, as Jesus Christ in the flesh did to the Father, and the apostles did to the Father and to Christ and the Spirit, so that there may be union of both flesh and spirit. For when you subordinate yourselves to the bishop as to Jesus Christ you appear to me to be living not in the human way, but after the manner of Jesus Christ, who died for us . . . [by submitting to the will of God]. (Magn 13)

Let us take care, therefore, not to oppose the bishop, that we may be submissive to God. (Eph 5:3)

And if anyone is insubordinate to the bishop, he is insubordinate to God:

It is not that a man deceives this bishop who can be seen, but that he tries to defraud the one who is invisible. In such a case one has to reckon not with flesh and blood, but with God. (Magn 3:2)

This is not to make the bishop an absolute autocrat, for Ignatius quite often mentions the elders (presbyters) and the deacons in the same sentence with the bishop. The relativeness of the importance of the three orders represents a stage of transition, for while the elders are most often listed in the second place there is no doubt that he shows more favoritism toward the deacons:

But just as the Lord did nothing without the Father, you must do nothing without the bishops and the elders. (Magn 7:1)

Subordinate yourselves to the bishop as God's command, and to the board of elders in the same way. (Tral 13:2)

The last two quotations show that sometimes the bishop and the elders are mentioned without the deacons; however, the elders are always compared to the apostles, while witness how he feels toward the deacons:

The deacon Zotion . . . whose friendship I enjoy . . . is obedient to the bishop as to the Grace of God. (Magn 2:1)

I exhort you, be zealous to do everything in Godly harmony, with the bishop presiding in the place of God, and the elders in the place of the council of the apostles, and the deacons too, who are so dear to me, entrusted with the service of Jesus Christ. (Magn 6:1)

You must all follow the bishop, as Jesus Christ followed the Father, and you must follow the board of elders as you would the apostles, and revere the deacons as the command of God. (Smyr 8:1)

Ignatius is so convinced that the organization of the church in the world must be patterned after the church in heaven, and so assured that the threefold ministry follows that pattern, that he is compelled to believe that unless the local church has the threefold ministry there is no church.

All must respect the deacons as Jesus Christ, as they do the bishop also for he

symbolizes the Father, and the elders as the council of God and a band of apostles. Without these no body can be called a church. (Tral 12:2)

So consistent is Ignatius' analogy of the bishop and God, that he can in all sincerity say in his letter to the church at Rome:

Remember in your prayers the church in Syria, which now has God for her Shepherd in my stead. Jesus Christ alone will be her bishop, together with your love. (Romans 9:1)

This is the ultimate expression of Ignatius' view of the church. When the earthly bishop is unable to shepherd his flock, the heavenly bishop will be present to guard and to protect.⁸ This is the proper interpretation of the above quotation; not the Catholic Church's interpretation that it acknowledges the supremacy of Rome, nor Streeter's that it is the exaggerated boast of a neurotic.

If the bishop is to symbolize the Father in the local church, his duties are the counterpart of the duties of God. All the functions of the church are to be controlled, if not actually administered, by the bishop: the meetings, the prayers, the baptisms, the Eucharist, the forgiveness of sins, marriage, preaching, evangelistic work, care of widows, suppression of heresy, everything:

Let no one do any of the things that have to do with the church, without the bishop. Let that be considered a valid Eucharist which is held under the bishop or someone authorized by him. Wherever the bishop appears, let the people be, just as where Jesus Christ is, there is the catholic church. It is not permissible to baptize or hold a religious meal [agape] without the bishop, but whatever he approves is also pleasing to God, so that everything may be secure and valid. (Smyrn 8:2)

The Lord forgives all who repent, if in repentance they turn to union with God and the council of the bishop. (Phila 8:1)

If the prayer of one or two has such power [in reference to Matthew 18:19, 20] how much more that of the bishop and the whole church has! (Eph. 5:2)

In almost every letter Ignatius emphasizes the fact that "unless a man is inside the altar [the church with the bishop], he is in want of the Bread of God" [not only a valid Eucharist, but the entire spirit of Christ]. (Eph 5:2)

In his letter to Polycarp, Ignatius gives a summary of the duties of the bishop—this letter parallels the teachings of the Pastoral Epistles in many respects, but may have preceded them chronologically as we have them today.

Nothing must be done without your approval, and you must do nothing without God. (Poly 4:1)

Hold more frequent meetings. (Poly 4:1; Eph 13:1)

Urge all men to be saved . . . Lift all men up, as the Lord lifts you up; bear with all men in love. (Poly 1:2)

Speak to each individual in God's way. Carry the sickness of all men, like a

8. Chadwick, H., *The Silence of the Bishop in Ignatius of Antioch*, p. 172.

perfect athlete. Devote yourself to unceasing prayers. Ask for more understanding than you have. Be watchful, keeping your spirit awake. (Poly 1:3)

Men who seem plausible but teach strange doctrines must not appall you. Stand firm like an anvil that is hammered. It behooves a great athlete to stand great blows and yet win. (Poly 3:1)

Widows must not be neglected. After the Lord, you must be their protector. (Poly 4:1)

Do not look down on men or women slaves . . . [but] they must not be in love with being freed at the cost of the church. (Poly 4:2)

Flee from frauds, or rather preach about them. (Poly 5:1)

It is right for men and women who are marrying to form their union with the approval of the bishop, in order that their union may be in accordance with God's will and not to gratify desire. (Poly 5:2)

Tell my sisters to love the Lord and be contented with their husbands in body and spirit. . . . In the same way charge my brethren also in the name of Jesus Christ to love their wives as the Lord loves the church. (Poly 5:1)

It can be readily seen that the bishop has a great duty and responsibility to the people of the church, and that he must be a servant to his people as Jesus Christ was the servant of all mankind. This does not tone down the Ignatian message, it brings it into focus; this part of the message is as essential as that relating to the dependence of the people upon the bishop.

In the same manner that he symbolizes God and has the duties of God, the bishop is called by God, and he speaks for God.

The bishop I know obtained his ministry, which is for the common good, not of himself or through men, nor through vanity, but in love of God the Father and the Lord Jesus Christ. (Phila 1:1)

I cried out when I was among you, I spoke with a loud voice, the voice of God. Pay attention to the bishop and the board of elders and the deacons. Some suspected me of saying this because I knew beforehand that some had created division. But he for whom I am in chains is my witness that I knew this from no human flesh and blood. It was the spirit that was preaching, saying this: Do nothing without the bishop, keep your body [the church group?] as the temple of God, love unity, avoid divisions, be imitators of Jesus Christ as he was the Father. (Phila 7:2)

That Ignatius truly felt that the bishop was appointed by God is shown by his descriptions of men who were bishops. He writes of young men serving as bishops, bishops who are introverts, and bishops who are recognized generally as being holy men, but who are not *popular* with their people. These instances are the most conclusive evidence against the supposition that, at that time, the bishops were presiding or ruling presbyters. It is never even hinted that the bishop has come to his office through the board of elders. Certainly it is hard to believe that a very young man, or a very silent man would have been elected to be the chief administrator. To the contrary, both Polycarp⁹ and Clement of Rome¹⁰

9. Polycarp. *Philadelphians* 5.

10. I Clement 1.

suggest that there are definite age requirements for the offices of elder and deacon, but there is no hint that this holds for the office of bishop. As an example of this, Ignatius warns the church at Magnesia:

It is not right for you to take advantage of the youth of the bishop, but rather, because he embodies the authority of God the Father, to show him every mark of respect. (Magn 3:1)

In similar vein, he says to the Ephesians:

And the more anyone sees the bishop silent, the more let him revere him, for anyone whom the head of the house sends on his business of his own we ought to welcome as we would the one who sent him. (Eph 6:1)

The tone is slightly different when he says to the Philadelphians, concerning their bishop: "I am amazed at his forbearance; he can do more by keeping silent than those who utter empty words." Chadwick makes other allusions regarding the silence and popularity of the bishop, but this is sufficient for this point.

It can be seen quite clearly that Ignatius holds firmly that the bishop is "a man of God's own choosing." How the bishop is actually chosen in this world we are not told. It should be evident that it was not from the board of elders that the bishop was selected; more than this is not known.

Contrary to the writings of those in favor of apostolic succession, Ignatius makes no mention of succession. Certainly he did not appoint, or seek to direct the appointment of his successor at Antioch. Most scholars, including Anglicans and Catholics, agree that there is no trace of apostolic succession in Ignatius' letters, and those who look to him for support do so on the ground that because he did not oppose it he was for it. It is my opinion that Ignatius was entirely unacquainted with any concept of personal apostolic succession.

Another point in controversy is whether the Ignatian bishop was a diocesan bishop, or simply the bishop of one church. The answer to this question is complicated by the further question, "What constituted one church or congregation?" In answer to this we can assume that the parish system of today was not completely worked out, and that there was seldom, if ever, several distinct congregations in any one city. At least, Ignatius never wrote to more than one church in the same city; furthermore, with the exception of the letter to Polycarp, bishop of Smyrna, he directed his letters to the church at the particular city. To Ignatius, the Christians at Ephesus constituted the church at Ephesus.

It is true that in writing to the church at Rome he called himself "bishop of Syria," but his reference is to Antioch, not Syria as a more inclusive term. This can be dismissed as a form of speech, not an indication of a well-defined diocese. Conversely, there is no indication that there was ever more than one bishop in one city, or in a single congregation.

Some have said that the episcopacy was confined to Syria at this time, but Ignatius gives the opposite impression. In writing to the Ephesians, he says:

I have hurried . . . to exhort you to run the race in harmony with the mind of God. For Jesus Christ, our inseparable life is the mind of the Father, just as the bishops who are appointed all over the world are in the mind of Jesus Christ. (Eph 3:2)

There is absolutely no indication that Ignatius' known world was only co-extensive with the limits of the Roman Empire, and every indication that he was acquainted with the entire ancient world.¹¹ Therefore, the phrase "all over the world" is not to be taken lightly.

In fact, Ignatius was truly ecumenical in the finest sense of the word. His letters themselves attest to the existence of the finest sense of Christian fellowship between him and the churches to which he wrote. Also, since he believed that each church was patterned after the prototype of the heavenly church, he felt that there should be a bond of love between all churches, an active bond and not merely passive affection—this is what he meant when he said that the Roman church is "preeminent in love." (Romans *Inscription*)

Ignatius' ecumenical Christianity made him a vigorous proponent of church unity. In many of the above quotations from his letters, we have seen that he exhorts the churches to act in unity and in harmony. He is far more interested in maintaining church unity than he is in defending an autocratic ecclesiastical hierarchy; however, he sees unity only in terms of a close-knit, well-regulated church group. His plea for the authority of the bishop cannot be removed from his plea for unity within the church:

Let there be nothing among you that will divide you, but be at one with the bishop and those who preside: serving at once as a pattern and a lesson in incorruptibility. (Magn 6:2)

Keep away from evil pastures which Jesus Christ does not tend, for they are of no plantings by the Father. Not that I have found any division among you, but a filtering process. For all who belong to God and Jesus Christ are with the bishop, and all who repent and return to unity with the church will also belong to God, in order to live in harmony with Jesus Christ. Do not be mislead, my brethren. If anyone follow a schismatic, he cannot inherit the Kingdom of God. (Phila 3:1-3)

Ignatius was the first person to use the term "catholic" in connection with the church; to him the catholic church existed because the bonds of love and the unity of similar doctrine held all local groups together.

The Ignatian concept of church unity cannot be separated from his concept of the unity of God and Jesus Christ. He is Pauline in his entire concept of Christian unity, this is expressed in terms of the individual Christian, the individual congregation, and the ecumenical church.¹²

11. Gore, *op. cit.*, has full treatment in section on Ignatius.

12. For excellent development of this theme see writings on Ignatius by C. C. Richardson.

If his primary interest in church unity was theological, Ignatius was by no means impractical. Living, as he was, in a time when the docetists and the Judaizing heretics were active, he saw that only a strong organization could prevent inroads upon the body of doctrine that had been delivered by the apostles. His plea for unity within the church under the bishop is a plea for the continuance of that Christian tradition, and for a bulwark against heresy from within and without the local congregation. The bishop, to Ignatius, was the symbol of church unity.

So just as the Lord did nothing without the Father, since he was united with him, either by himself or through the apostles, you must do nothing without the bishop and the elders. Do not try to make anything right for you by yourselves, but let there be one prayer in common, one petition, one mind, one hope in love, in faultless joy, which is Jesus Christ, than whom there is nothing better. Hasten all of you to come together as to one temple of God, as to one altar, to one Jesus Christ, who came forth from one Father and is one and has gone to one. (Magn 6)

Ignatius, himself, summed up his life when he wrote:

I did my part as a man devoted to unity, for where division and anger exist, God does not dwell. (Phila 7:1)

A Word Count from Ignatius, A Few Words Occurring in Goodspeed's Translation

	<i>Ephesians</i>	<i>Magnesians</i>	<i>Trallians</i>	<i>Romans</i>	<i>Philadelphians</i>	<i>Smyrnaeans</i>	<i>Polycarp</i>
God	40	15	18	25	17	29	22
God the Father	3	5	1		2		1
God: Christ				3		1	1
Father	7	7	4	7	4	4	
Lord (Father)	7	2	3		2	2	3
Lord (Christ)	1	1			5	3	3
Jesus Christ	32	14	19	16	22	11	2
Jesus	1	2			1		
Christ	2	1		3	2	4	
Bishop	13	11	9	1	8	9	5
Elders (no singular used)	3	6	5		5	2	1
Deacon(s)	1	3	2		6	3	1
Church	6	4	7	3	3	6	7
Holy Spirit	2	2			1		
Approx. No. of words	2140	1280	1160	1260	1220	1420	960

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QUARTERLY



FOSDICK ON PREACHING

Dwight E. Stevenson

WHAT IS THE MATTER WITH
PREACHING?

Harry Emerson Fosdick

DR. HARRY EMERSON FOSDICK—

AN INTERPRETATION T. Hassell Bowen



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FOSDICK ON PREACHING

DWIGHT E. STEVENSON*

It is with pride that we offer our readers Harry Emerson Fosdick's celebrated "Harper's Article" on preaching. First published in *Harper's Magazine* for July, 1928, this article has since been referred to and quoted in so many books on homiletics that it has become a classic. And, like many classics, it has been praised more often than it has been known and read in its entirety. A magazine article does get lost to general circulation with the march of the years, and though this particular one has in no sense gone out of date, it has been, so to speak, out of reach. We are putting it within reach—right in your hands, in fact. You are in for a treat! Insofar as it can be told, Fosdick here tells the secret of his own preaching power, and points the way for all of us to sermons that interest people and change them.

Several months ago we suggested to Dr. Fosdick that he republish the article in book form. He demurred, but he did grant us permission to reprint it here and to provide offprints for the use of our classes in homiletics. Harper's and Brothers has concurred in this permission, and it is therefore through the courtesy of both author and publisher that we now make it available through the pages of THE COLLEGE OF THE BIBLE QUARTERLY.

It ought to be pointed out that Doctor Fosdick does not tell us what to preach; he merely shows us how. No sermon needs to be less biblical or less doctrinal because its approach is pastoral. As the article itself says, "The Bible is a searchlight, not so much intended to be looked at as to be thrown upon a shadowed spot." "A sermon, then, is an engineering operation by which a chasm is spanned so that the spiritual goods on one side are actually transported into personal lives upon the other."

We have often seen the principles of this article proved by negative example. Truths which should have appeared crucial and exciting to a Sunday morning congregation elicit nothing more than polite toleration or mild interest because the preacher did not show his hearers how the truths were related to their own struggle for

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existence. He did not begin with his people; he began and ended with his doctrines. He expounded a subject, but he did not achieve an object.

Doctor Fosdick has shown us that it is more important to be *real* than to be eloquent, to be helpful than to be erudite. And he has shown us that no man who does not know and love his people can possibly preach to them in the Christian sense.

WHAT IS THE MATTER WITH PREACHING?¹

HARRY EMERSON FOSDICK

One might think that such a subject would presuppose preachers as an audience and that an article on it should appear in a magazine devoted to their special interests. On the contrary, there are only about two hundred thousand preachers in the United States, but there are millions who more or less regularly enjoy or endure their ministrations. Whatever, therefore, is the matter with preaching is quantitatively far more a concern of laymen than of clergymen. Moreover, if laymen had a clear idea as to the reasons for the futility, dullness, and general ineptitude of so much preaching, they might do something about it. Customers usually have something to say about the quality of goods supplied to them.

Of course, there is no process by which wise and useful discourses can be distilled from unwise and useless personalities, and the ultimate necessity in the ministry, as everywhere else, is sound and intelligent character. "You cannot carve rotten wood," says a Chinese proverb. Every teacher of preaching sometimes feels its truth when he tries to train his students. Whether the grade of intelligence now represented in candidates for the ministry is lower than it used to be cannot easily be determined. As we grow older we tend to idealize the state of things in our youth and to suspect the progressive deterioration of the human race. One theological professor, aged seventy, obviously did this when he told his classes that each new generation of students had known less than their predecessors, and that he was curiously hoping to live to see the next one, which he was certain would know nothing.

The best brains today are naturally drawn into occupations other than art, literature, music, education, and religion. These spiritual interests are not the crucial and distinctive concerns of our era. We are magnificent in scientific and commercial exploits but mediocre in affairs of the spirit, and one result is the draining of most of our virile minds into scientific invention and money-making. The ministry of religion suffers along with other kindred callings which serve the souls of men with goodness, truth, and beauty. This relative and, I think, temporary inferiority of spiritual callings, how-

1. *Harpers Magazine*, CLVII, 133-141, July 1928. Reprinted by special permission of Harper and Brothers, and Harry Emerson Fosdick.

ever, does not necessarily mean an absolute decline in the intellectual quality of religious leadership; and there is no reason why we should not have much better preaching than we ordinarily get.

One obvious trouble with the mediocre sermon, even when harmless, is that it is uninteresting. It does not matter. It could as well be left unsaid. It produces this effect of emptiness and futility largely because it establishes no connection with the real interests of the congregation. It takes for granted in the minds of the people ways of thinking which are not there, misses the vital concerns which are there, and in consequence uses a method of approach which does not function. It is pathetic to observe the number of preachers who commonly on Sunday speak religious pieces in the pulpit, utterly failing to establish real contact with the thinking or practical interests of their auditors.

Even in the case of a preacher poorly endowed, this state of affairs is unnecessary. No one who has any business to preach at all need preach uninteresting sermons. The fault generally lies, not in the essential quality of the man's mind or character, but in his mistaken methods. He has been wrongly trained or he has blundered into a faulty technic or he never has clearly seen what he should be trying to do in a sermon, and so, having no aim, hits the target only by accident.

No bag of tricks can make a preacher, but if I were to pick out one simple matter of method that would come nearer to making a preacher than any other, it would be the one to which this paper is devoted.

II

Every sermon should have for its main business the solving of some problem—a vital, important problem, puzzling minds, burdening consciences, distracting lives—and any sermon which thus does tackle a real problem, throw even a little light on it, and help some individuals practically to find their way through it cannot be altogether uninteresting.

This endeavor to help people to solve their spiritual problems is a sermon's only justifiable aim. The point of departure and of constant reference, the reason for preaching the sermon in the first place, and the inspiration for its method of approach and the organization of its material should not be something outside the congre-

gation but inside. Within a paragraph or two after a sermon has started, wide areas of any congregation ought to begin recognizing that the preacher is tackling something of vital concern to them. He is handling a subject they are puzzled about, or a way of living they have dangerously experimented with, or an experience that has bewildered them, or a sin that has come perilously near to wrecking them, or an ideal they have been trying to make real, or a need they have not known how to meet. One way or another, they should see that he is engaged in a serious and practical endeavor to state fairly a problem which actually exists in their lives and then to throw what light on it he can.

Any preacher who even with moderate skill is thus helping folk to solve their real problems is functioning. He never will lack an audience. He may have neither eloquence nor learning, but he is doing the one thing that is a preacher's business. He is delivering the goods that the community has a right to expect from the pulpit as much as it has a right to expect shoes from a cobbler. And if any preacher is not doing this, even though he have at his disposal both erudition and oratory, he is not functioning at all.

Many preachers, for example, indulge habitually in what they call expository sermons. They take a passage from Scripture and, proceeding on assumption that the people attending church that morning are deeply concerned about what the passage means, they spend their half hour or more on historical exposition of the verse or chapter, ending with some appended practical application to the auditors. Could any procedure be more surely predestined to dullness and futility? Who seriously supposes that, as a matter of fact, one in a hundred of the congregation cares, to start with, what Moses, Isaiah, Paul, or John meant in those special verses, or came to church deeply concerned about it? Nobody else who talks to the public so assumes that the vital interests of the people are located in the meaning of words spoken two thousand years ago. The advertisers of any goods, from a five-foot shelf of classic books to the latest life insurance policy, plunge as directly as possible after contemporary wants, felt needs, actual interests and concerns. Even moving picture producers, if they present an ancient tale, like *Tristan and Isolde*, are likely to begin with a modern girl reading the story. Somehow or other, every other agency dealing with the public recognizes that contact with the actual life of the auditor is

the one place to begin. Only the preacher proceeds still upon the idea that folk come to church desperately anxious to discover what happened to the Jebusites. The result is that folk less and less come to church at all.

This does not mean that the Bible has either lost or lessened its value to the preacher. It means that preachers who pick out texts from the Bible and then proceed to give their historic settings, their logical meaning in the context, their place in the theology of the writer, with a few practical reflections appended, are grossly misusing the Bible. The Scripture is an amazing compendium of experiments in human life under all sorts of conditions, from the desert to cosmopolitan Rome, and with all sorts of theories, from the skepticism of Ecclesiastes to the faith of John. It is incalculably rich in insight and illumination. It has light to shed on all sorts of human problems now and always; and, as for the personality of Jesus, if Rodin, the modern sculptor, could feel that Phidias, the Greek sculptor, could never be equalled—"no artist will ever surpass Phidias—for progress exists in the world, but not in art. The greatest of sculptors . . . will remain forever without an equal"—it is surely open to even the most radical of Christians to adore Christ as Master and Lord.

What all the great writers of Scripture, however, were interested in was human living, and the modern preacher who honors them should start with that, should clearly visualize some real need, perplexity, sin, or desire in his auditors, and then should throw on the problem all the light he can find in the Scripture or anywhere else. No matter what one's theory about the Bible is, this is the effective approach to preaching. The Bible is a searchlight, not so much intended to be looked at as to be thrown upon a shadowed spot.

That much insight into contemporary human problems which almost all preachers use in thinking about the practical applications at the end of their sermons might do some good if it were used, instead, at the beginning of their sermons. Let them not end but start with thinking of the auditor's vital needs, and then let the whole sermon be organized around their constructive endeavor to meet those needs.

III

An increasing number of preachers, too modern by far to use the old, authoritative, textual method which we have just described,

do not on that account light on a better one. They turn to what is called topical preaching. They search contemporary life in general and the newspapers in particular for subjects. They discover that in comparison with dry, textual analysis there is such attractive vividness in handling present-day themes, such as divorce, Bolshevism, America's Nicaraguan policy, the new aviation, or the latest book, that they enjoy their own preaching better, and more people come to hear it. It is at least a matter of contemporary and not archeological interest.

The nemesis of such a method, however, is not far off. Most preachers who try it fall ultimately into their own trap. Watch the records of any considerable number of them and see how large a proportion peter out and leave the ministry altogether. Instead of starting with a text, they start with their own ideas on some subject of their choice, but their ideas on that subject may be much farther away from the vital interests of the people than a great text from the Bible. Indeed, the fact that history has thought it worth while to preserve the text for so many centuries would cause a gambling man to venture largely on the text's superior vitality.

Week after week one sees these topical preachers who turn their pulpits into platforms and their sermons into lectures, straining after some new, intriguing subject; and one knows that in private they are straining after some new, intriguing ideas about it. One knows also that no living man can weekly produce first-hand, independent, and valuable judgments on such an array of diverse themes, covering the whole range of human life. And, deeper yet, one who listens to such preaching or reads it knows that the preacher is starting at the wrong end. He is thinking first of his ideas, original or acquired, when he should think first of his people. He is organizing his sermon around the elucidation of his theme, whereas he should organize it around the endeavor to meet his people's need. He is starting with a subject whereas he should start with an object. His one business is with the real problems of these individual people in his congregation. Nothing that he says on any subject, however wise and important, matters much unless it makes at the beginning vital contact with the practical life and daily thinking of the audience.

This idea that we are applying to preaching is simply the project method, which is recognized as the basis of all good modern teach-

ing. The old pedagogy saw on one side the child, as a passive receptacle, and on the other side a subject, like mathematics or geography, waiting to be learned, and, so seeing the situation, proceeded to pour the subject, willy-nilly, into the child. If he resisted, he was punished; if he failed to assimilate it, he was accounted stupid. No good teacher to-day could tolerate such an idea or method. The question now is why the child should wish to know geography and what practical interest in the child's life can be appealed to in the endeavor to have him desire to know geography. Modern pedagogy starts, not with the subject, but with the child. It adapts what is to be learned to the learner rather than vice versa. Even the food which the child eats for breakfast, coming from the ends of the earth, is used to fascinate his interest in other lands; and we find our children getting at their mathematics by measuring the cubic space of the front parlor or estimating the distance per second which they have walked in an hour.

All this is good sense and good psychology. Everybody else is using it from first-class teachers to first-class advertisers. Why should so many preachers continue in such belated fashion to neglect it? The people often blindly know that there is something the matter with the sermon although they cannot define it. The text was good and the truth was undeniable. The subject was well chosen and well developed but, for all that, nothing happened. The effect was flat. So far as the sermon was concerned, the congregation might as well have stayed home. It may have been a "beautiful effort," as some kindly woman doubtless told the preacher, but it did no business in human lives. The reason for this can commonly be traced to one cause: the preacher started his sermon at the wrong end. He made it the exposition of a text or the elucidation of a subject instead of a well-planned endeavor to help solve some concrete problems in the individual lives before him. He need not have used any other text or any different materials in his sermon, but if he had defined his object rightly he would have arranged and massed the material differently. He would have gone into his sermon via real interest in his congregation and would have found the whole procedure kindling to himself and to them.

IV

The meaning of this method can best be seen in some of its

corollaries. For one thing, it makes a sermon a co-operative enterprise between the preacher and his congregation. When a man has got hold of a real difficulty in the life and thinking of his people and is trying to meet it he finds himself not so much dogmatically thinking for them as cooperatively thinking with them. His sermon is an endeavor to put himself in their places and help them to think their way through.

The difference in tone and quality which this makes in a sermon is incalculable. Anyone accustomed to hearing preaching must be aware of two diverse effects commonly produced. One type of minister plays "Sir Oracle." He is dogmatic, assertive, uncompromising. He flings out his dicta as though to say to all hearers, Take it or leave it. He has settled the matter concerning which he is speaking and is not asking our opinion; he is telling us. This homiletical dogmatism has its own kind of influence on credulous and impressionable minds. Such minds are numerous, so that such preaching can go on for years ahead. As Jesus said about the Pharisees, such preachers have their reward.

Their method, however, has long since lost its influence over intelligent people, and the future does not belong to it. The future, I think, belongs to a type of sermon which can best be described as an adventure in co-operative thinking between the preacher and his congregation. The impression made by such preaching easily is felt by anyone who runs into it. The preacher takes hold of a real problem in our lives and, stating it better than we could state it, goes on to deal with it fairly, frankly, helpfully. The result is inevitable: he makes us think. We may agree with him or disagree with him, but we must follow him. He is dealing with something vital to us and so he makes us think with him even though we may have planned a far more somnolent use of sermon time.

Here, too, we are dealing with preaching in terms of good pedagogy. The lecture method of instruction is no longer in the ascendent. To be sure, there are subjects which must be handled by the positive setting forth of information in a lecture, but more and more good teaching is discussional, co-operative. The instructor does not so much think for the students as think with them. From the desire to use some such method in religious instruction has come the forum in modern churches and the questionnaire group after the sermon, where those who wish can put objections and inquiries to

the preacher, and discussion groups of all sorts where religious questions are threshed out in mutual conference. The principle behind such methods is psychologically right. We never really get an idea until we have thought it for ourselves.

A good sermon should take this into account. A wise preacher can so build his sermon that it will be, not a dogmatic monologue but a co-operative dialogue in which all sorts of things in the minds of the congregation—objections, questions, doubts, and confirmations—will be brought to the front and fairly dealt with. This requires clairvoyance on the preacher's part as to what the people are thinking, but any man who lacks that has no business to preach anyway.

Recently, in a school chapel, so I am told, the headmaster was only well started on his sermon when a professor mounted the pulpit beside him and offered a criticism of what he was saying. Great excitement reigned. The headmaster answered the objection, but the professor remained in the pulpit, and the sermon that day was a running discussion between the two on a great theme in religion. To say that the boys were interested is to put it mildly. They never had been so worked up over anything religious before. It turned out afterward that the whole affair had been prearranged. It was an experiment in a new kind of preaching, where one man does not produce a monologue but where diverse and competing points of view are frankly dealt with.

Any preacher without introducing another personality outwardly in the pulpit can utilize the principle involved in this method. If he is to handle helpfully real problems in his congregation, he must utilize it. He must see clearly and state fairly what people other than himself are thinking on the matter in hand. He may often make this so explicit as to begin paragraphs with such phrases as, "But some of you will say," or "Let us consider a few questions that inevitably arise," or, "Face frankly with me the opposing view," or, "Some of you have had experiences that seem to contradict what we are saying." Of course, this method, like any other, can be exaggerated and become a mannerism. But something like it is naturally involved in any preaching which tries to help people to think through and live through their problems.

Such preaching when it is well done always possesses an im-

portant quality. It is not militant and pugnacious but irenic, kindly, and constructively helpful. How much the churches need such discourses! We have endless sermons of sheer propaganda where preachers set out by hook or crook to put something over on the congregation. We have pugnacious sermons where preachers wage campaigns, attack enemies, assail the citadels of those who disagree, and in general do anything warlike and vehement. But sermons that try to face the people's real problems with them, meet their difficulties, answer their questions, interpret their experiences in sympathetic, wise, and understanding co-operation—what a dearth of them there is!

Yet not only is such preaching the most useful; it is the most interesting. This is the only way I know to achieve excitement without sensationalism. Constructively to state the problem of meeting trouble victoriously, or of living above the mediocre moral level of a modern city, or of believing in God in the face of the world's evil, or of making Christ's principles triumphant against the present international and interracial prejudice is surely not sensationalism, but it is vitally interesting. A breathless auditor came up after one such sermon saying, "I nearly passed out with excitement, for I did not see how you possibly could answer that objection which you raised against your own thought. I supposed you would do it somehow but I could not see how until you did it." There is nothing that people are so interested in as themselves, their own problems, and the way to solve them. That fact is basic. No preaching that neglects it can raise a ripple on a congregation. It is the primary starting point of all successful public speaking, and for once the requirements of practical success and ideal helpfulness coincide. He who really helps folk to understand their own lives and see their way through their spiritual problems is performing one of the most important functions in the modern world.

V

No method of preaching is without its dangers and, of course, this one which I am espousing has perils in plenty. I presented it once to a group of experienced ministers and collected a galaxy of warnings as to its possible perversions. They thought of times when they had tried it with disappointing results. They had endeavored so precisely to deal with a real problem that Mr. Smith had vexa-

tiously waked up to the fact that they were talking about him, or they had wanted to be so fair about objections to their thought that they had overstated the opposing side and then had neither time nor ability to answer it, or they had been so practical in thinking about some definite problem that they had become trivial and had forgotten to bring the wide sweep of the Gospel's truth to bear in an elevating way on the point at issue, or they had been so anxious to deal with felt needs in the congregation that they forgot to arouse the consciousness of need unfelt but real. All these dangers are present in the method which we are suggesting. It can be offensively personal, argumentatively unconvincing, practically trivial, and narrowed to the conscious needs of mediocre people. But these perversions are the fault of just such unskilled handling as would wreck any method whatsoever.

The best antidote to making a wrong use of the project method in the pulpit is to be discovered in the ideal of creative preaching. The danger involved in starting a sermon with a problem is that the very word problem suggests something to be merely debated and its solution may suggest nothing more than the presentation of a helpful idea to the mind. But we all want something else in a sermon than a discussion even about one of our vital problems, no matter how wise the discussion or how suggestive the conclusion. The best sermons, I still maintain, are preached on the project method but, after all, in the preacher's hands it means something more than the same method in a classroom. It is the project method plus.

What this plus is can easily be seen. When a preacher deals with joy, let us say, he ought to start, not with joy in the fifth century B.C. nor with joy as a subject to be lectured on, but with the concrete difficulties in living joyfully that his people actually experience. He should have in mind from the start their mistaken ideas of joy, their false attempts to get it, the causes of their joylessness, and their general problem of victorious and happy living in the face of life's puzzling and sometimes terrific experiences. This is a real problem for everybody, and the sermon that throws light on it is a real sermon. But that real sermon must do more than discuss joy—it must produce it. All powerful preaching is creative. It actually brings to pass in the lives of the congregation the thing it talks about. So to tackle the problem of joy that the whole congregation

goes out more joyful than it came in—that is the mark of a genuine sermon.

Here lies a basic distinction between a sermon and an essay. The outstanding criticism popularly and properly launched against a great deal of our modern, liberal preaching is that though it consists of neat, analytical discourses, pertinent to real problems and often well conceived and well phrased, it does nothing to anybody. Such sermons are not sermons but essays. It is lamentably easy to preach feebly about repentance without making anybody feel like repenting, or to deliver an accomplished discourse on peace without producing any of that valuable article in the auditors. On the other hand, a true preacher is creative. He does more than discuss a subject; he produces the thing itself in the people who hear it. As an English bishop said about Phillips Brooks, "He makes one feel so strong."

Obviously, personal quality is the major factor in producing spiritual power. There is a real reason for the halos which the painters have put about the heads of the saints. They are symbols of something intangible but real—an effluence that ordinary men do not possess, a radiance that is not the less powerful because it is ineffable.

Nevertheless, even a moderately endowed preacher, who never would suggest a halo to anybody, may have some of this power to create what he discusses. Whether he does or not depends a great deal upon whether he sees the objective clearly enough to head for it with precision. If he thinks of his sermon merely as a discussion of somebody's problem he will play with a series of ideas, but if he thinks of his sermon as an endeavor to create something in his congregation he will play on motives. There is where much of our modern preaching fails. The old preachers at their best did not know where the major motives were. Fear, love, gratitude, self-preservation, altruism—such springs of human action the old sermons often used with consummate power. To be sure, they sometimes outraged the personalities of both adults and children by the way they did it but, for all that, they often showed an uncanny insight into the springs of human action. I often think that we modern preachers talk about psychology a great deal more than our predecessors did but use it a great deal less.

One often reads modern sermons with amazement. How do the

preachers expect to get anything done in human life with such discourses? They do not come within reaching distance of any powerful motives in man's conduct. They are keyed to argumentation rather than creation. They produce essays, which means that they are chiefly concerned with the elucidation of a theme. If they were producing sermons they would be chiefly concerned with the transformation of personality.

This, however, brings us back to our major issue. If a preacher is to use the project method, as a preacher should, not simply to discuss the real problems of real people but to create in the people the thing that is discussed, his chief interest must be the individuals in his congregation. He must know them through and through, not only their problems but their motives, not only what they are thinking but why they are acting as they do. Preaching becomes thrilling business when it successfully achieves this definite direction and aim. A sermon, then, is an engineering operation by which a chasm is spanned so that spiritual goods on one side are actually transported into personal lives upon the other.

VI

Throughout this paper we have held up the ideal of preaching as an interesting operation. That is a most important matter, not only to the audience but to the man in the pulpit. The number of fed-up, fatigued, bored preachers is appalling. Preaching has become to them a chore. They have to "get up" a sermon, perhaps two sermons, weekly. They struggle at it. The juice goes out of them as the years pass. They return repeatedly to old subjects and try to whip up enthusiasm over weather-beaten texts and themes. Their discourses sink into formality. They build conventional sermon outlines, fill them in with conventional thoughts, and let it go at that. Where is the zest and thrill with which in their chivalrous youth they started out to be ministers of Christ to the spiritual life of their generation?

Of course, nothing can make preaching easy. At best it means drenching a congregation with one's lifeblood. But while, like all high work, it involves severe concentration, toil, and self-expenditure, it can be so exhilarating as to recreate in the preacher the strength it takes from him, as good agriculture replaces the soil it uses. Whenever that phenomenon happens one is sure to find a

man predominantly interested in personalities and what goes on inside of them. He has understood people, their problems, troubles, motives, failures, and desires, and in his sermons he has known how to handle their lives so vitally that week after week he has produced real changes. People have habitually come up after the sermon, not to offer some bland compliment, but to say, "How did you know I was facing that problem only this week?" or "We were discussing that very matter at dinner last night," or, best of all, "I think you would understand my case—may I have a personal interview with you?"

This, I take it, is the final test of a sermon's worth: how many individuals wish to see the preacher alone?

I should despair, therefore, of any man's sustained enthusiasm and efficiency in the pulpit if he were not in constant, confidential relationship with individuals. Personal work and preaching are twins. As I watch some preachers swept off their feet by the demands of their own various organizations, falling under the spell of bigness, and rushing from one committee to another to put over some new scheme to enlarge the work or save the world, I do not wonder at the futility which so often besets them. They are doing everything except their chief business, for that lies inside individuals.

If someone utterly "sold" to our American worship of size and our grandiose schemes for saving the world should protest that this means individualistic preaching, he would only reveal his own obtuseness. In one sense, all good preaching and all good public speaking of any kind must be individualistic—it must establish vital contact with individuals. Even if one were speaking on the rings of Saturn one might as well not begin unless one could cook up some reason why the audience should wish to hear about them. The failure to recognize this fact explains why so much of our so-called social preaching falls flat or rouses resentment. A man who on Sunday morning starts in to solve the economic question or the international question as though his people must have come that day of a purpose to hear him do it deserves almost any unpleasant thing that can happen to him. He may be a Ph.D. in psychology but I doubt whether he knows enough about the way men's minds do actually act to be a successful grocer's assistant.

His special business as a Christian preacher with economic and

international questions is profound and vital, but in so far as he sticks to his last his interest as a minister is distinct from anyone else's and it call for an approach of his own. The world's economic and international situation is not alien to our personal problems. It invades them, shapes them in multitudinous ways; it undoes in us and around us much that the Christian should wish done and it does much that the Christian most should fight against. Let a preacher, therefore, start at the end of the problem where he belongs. Let him begin with the people in front of him, with what goes on inside of them because social conditions are as they are, with the economic and international reasons for many of their unchristian moods, tempers, ideas, and ideals, with their responsibilities and obligations in the matter, and in general with the tremendous stake which personal Christianity has in those powerful social forces which create the climate in which it must either live or die. Such preaching on social questions starts, as it should start, with the individuals immediately concerned, establishes contact with their lives, and has at least some faint chance of doing a real business on Sunday.

Every problem that the preacher faces thus leads back to one basic question: how well does he understand the thoughts and lives of his people? That he should know his Gospel goes without saying, but he may know it ever so well and yet fail to get it within reaching distance of anybody unless he intimately understands people and cares more than he cares for anything else what is happening inside of them. Preaching is wrestling with individuals over questions of life and death, and until that idea of it commands a preacher's mind and method, eloquence will avail him little and theology not at all.

DR. HARRY EMERSON FOSDICK—AN INTERPRETATION

Written in 1929 for a Ministers' Conference by

T. HASSELL BOWEN*

It is difficult for a Union Theological Seminary graduate to speak in restrained terms concerning Dr. Harry Emerson Fosdick. To have known him personally during student days will ever remain one of life's richest moral and spiritual experiences. Probably no other living preacher has had such a profound and far-reaching influence on the thought and imagination of the younger preachers in America. It would, therefore, seem of high importance to make a first-hand study of Dr. Fosdick's life and career in order that we may more clearly understand the secret of his leadership.

I.

Dr. Fosdick was born in Buffalo, New York, May 24, 1878. His earliest American ancestor, Stephen Fosdick, came from near Boston, England, and settled in Charlestown, Massachusetts, in 1635. His ancestry was typically American and a family of hard working people, engaged in the various trades and professions of their times. Dr. Fosdick's great-grandfather on his paternal side seemed to incarnate the Fosdick love of liberty and independence. While preaching for a Baptist church he was expelled from the church because he refused to believe in hell. John S. Fosdick, the grandfather of Dr. Fosdick, while working at his trade as carpenter and cobbler, began the study of Latin and afterward became the principal of the high school and later the superintendent of education in his native city of Buffalo. The father of Dr. Fosdick, Frank Sheldon Fosdick, was born in Buffalo, New York, March 11, 1851. His mother, Amy Inez Weaver Fosdick, was born in Westfield, New York, September 4, 1852. On August 16, 1904, Dr. Fosdick married Florence Allen Whitney in Worchester, Massachusetts. To this union were born two children, Elinor Whitney Fosdick and Dorothy Fosdick.

Dr. Harry Emerson Fosdick graduated from the Central High

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School of Buffalo at the head of his class. He entered Colgate University and graduated with first honors in 1900. Having decided for the ministry toward the close of his junior year in college, he spent one year in the Colgate Divinity School under the distinguished theologian, Dr. William Newton Clarke, who greatly influenced Dr. Fosdick's life and thinking. Thereupon he entered Union Theological Seminary, New York City, graduating with the B.D. degree in 1904. In 1908 he received the A.M. degree from Columbia University. The honorary degree of D.D. has been conferred on him by the following institutions: Colgate University, New York University, Brown University, Yale University, Glasgow University (Scotland), Princeton University, Union College and Boston University. The degree of S.T.D. was conferred on him by the Ohio University, and the degree of L.L.D. by the University of Rochester and the University of Michigan.

II.

After graduation from Union Theological Seminary in 1904 he became pastor of the First Baptist Church, Montclair, New Jersey, and remained there for eleven creative years with noted success as a preacher, writer, and churchman. During the large part of this time he was instructor in the Department of Practical Theology in Union Theological Seminary. In 1915 he gave up his pastorate to become Professor of Practical Theology, giving the major portion of his time to the seminary and to preaching each Sunday in colleges and universities. During the World War he was speaking through Great Britain under the British Ministry of Information and among the American troops with the Y.M.C.A. in France. After the war he resumed his professorship at Union and began his work as stated preacher with the First Presbyterian Church, New York, in January 1919, which latter connection was severed on March 1, 1925, as a result of the famous fundamentalist-modernist controversy that raged about him. In 1921, under the auspices of the Y.M.C.A., he addressed missionary conferences in China and Japan. In 1924 he delivered the Yale Lectures on Preaching. The next year was the year of his sabbatical leave and he spent ten months abroad principally in Egypt and Palestine. After returning to America the Park Avenue Baptist Church, New York, called him to its pastorate. In October 1926, after considerable discussion

as to ecclesiastical policies and the question of moving the church to the vicinity of Columbia University, he became the preacher for that church, now the famous Riverside Church.

In addition to numerous articles in secular magazines and religious journals Dr. Fosdick is the author of many books, too well-known to require naming. It is reliably reported that more than a million copies of these books have been sold in the United States and that one or more of them have been translated into French, Danish, Norwegian, Swedish, Russian, Spanish, Portuguese, Chinese, Japanese, Hindustani, Arabic, and Bulgarian languages. He is a member of the Delta Upsilon fraternity, Phi Beta Kappa, Sons of the American Revolution, and the Century Association of New York.

III.

We shall now consider some of the revealing *inner experiences* of Dr. Fosdick's life. Many years ago in a suburb of Buffalo a gang of mischievous boys climbed up through the steeple of the neighboring Methodist Church and, after much hard labor, managed to extract the bell-clapper which regularly called the faithful to meeting. Down the street these same young vandals sought to perform a similar operation on the bell of the Presbyterian Church. Failing in their attempt they made it mute by wrapping around the clapper various articles of clothing. It is interesting to learn that one of these mischievous lads is now the world famous Dr. Harry Emerson Fosdick. He was thus venturesome in spirit long before he wrote the volume entitled "Adventurous Religion." When only seven years of age he had a revolutionary religious experience. To him it was a real conversion with an overwhelming sense of sin and need, a joyous experience of forgiveness, and a desire to spend his life in Christian service. He disturbed his parents by resolving to be a missionary. Said Dr. Fosdick: "When I was seven I cried myself to sleep in dread that I was going to hell, and when I was nine I was ill from panic terror lest I had committed the unpardonable sin." Thus we see that Dr. Fosdick, whatever he may be now, was a *born fundamentalist*! Although he was baptized in the Baptist Church he attended a Presbyterian Sunday School and the young people's meetings of the Methodist Church. These early interdenominational experiences were strongly influential in forming his

antipathy toward sectarianism, and his hatred of intolerance.

As a freshman in Colgate University he met his first intellectual and religious crisis. A long and sad period of mental perplexity and unhappiness ensued. Toward the close of that year he came to believe in evolution and, impressed by his new discovery, he prepared a bomb in the form of a letter which he dropped into the peaceful circle of his family back home. After waiting for the reverberations from home he received a letter from his father, letting him down several pegs. Opening the letter he read: "Dear Harry: I believed in evolution before you were born." After this he came to doubt the literal infallibility of the Bible and the whole body of orthodox theology. At the beginning of his junior year he made known his ambitious purpose to his mother to "clear God out of the universe, start all over and see what he could find, that henceforth he would take nothing for granted." But the skies began to clear. John Fisk of Harvard helped him gain a spiritual interpretation of evolution. In the place of the traditional religion, with its infallible Bible, authoritative theology, and arid creeds, there came to him a religion of spiritual adventure to take its place, at once vital and intelligible. A good course in philosophy at this time helped him arrive at a rational faith in God.

Shortly afterward, while at Union and Columbia, he began to make contact with life as well as with books. Just off the Bowery in New York he conducted a mission at Mariners' Temple. In that district he held as many as nine services in lodging houses on a single Sunday. Having seen sin and human wreckage at their worst he soon discovered that there is much more in religion than intellectual formulations. By experience he learned that these people cared nothing for theology, sentimentalism, or oratory. Religion was seen as morally redemptive, as inward peace and power, and as a vital experience which remade men. In this contact with the fallen he learned the preaching qualities which have made him the power he is, viz., directness, sincerity, and simplicity. Under this great strain, however, his health failed and he had to return to his home, a disheartened man. During his twenty-third year he could scarcely sleep, study, or play. But in it all, when all else had failed, he triumphed through prayer and a vital religion. In this way he pulled himself together. At the end of that year the critical and intellectual Fosdick became the religious devotee which he has

remained ever since. Religion became the most important and essential factor in all genuine living. This has become normative for all his subsequent thinking and preaching. On recovering his health he returned to school and began his work as assistant to Dr. George C. Lorimer, minister of the Madison Avenue Baptist Church, New York. This great man helped steady and encourage Dr. Fosdick and fired him with a new zeal for preaching.

Possibly the most trying experiences of his mature years have centered in the controversy over fundamentalism and modernism, which resulted in Dr. Fosdick's resignation from the First Presbyterian Church, New York. He fought hard and fine-spiritedly for a liberal religion, but he discovered that the resignation of his famous pulpit was not only necessary but the only peaceful and possible procedure. The crash came to his heart, but his spirit remained radiant and tolerant. In the hours of his failure there was a door open which neither man nor the church could shut. His come-back is one of the most romantic stories in modern religious history. As the pastor of the Riverside Church, radio preacher, professor, writer, and churchman, he has become one of the most influential moral and religious leaders in American Christianity, and one of the foremost preachers in Christian history.

IV.

We are now to consider Dr. Fosdick as an *interpreter of religion and Christianity*, involving as it does the *form and content of his message*. To understand this message we must approach his thinking historically. We have already noted the intellectual crisis through which he passed in college days. This crisis between orthodox religious beliefs and scientific theories in his own life reflected the long-standing warfare between science and theology. As a young minister he clearly saw that other men were passing through the same struggles he had experienced. From the very outset of his ministry, accordingly, he sought to interpret the ancestral religion in thought-forms congenial to the modern scientific age. From the day he wrote his book on the *Meaning of Prayer* up to his latest articles in magazines, the relations between religion and science have ever been one of the dominant interests of his life. His message may be put as follows: religion is not to be identified with its institutions, creeds, and thought-forms, through which it has been

handed down across the centuries. These have ever changed from age to age. But the fundamental experiences of religion have abided. Mr. Howard Mingos, in an article appearing in *World's Work*, October 1925, clearly sums up Dr. Fosdick's position. Said he, "World-views, philosophies, scientific formulations alter, but sin and forgiveness, moral need and renewal, fellowship with God, the spiritual values of reverence, humility, sincerity, and moral courage, the abiding worth of Jesus' principles of life, and the adventure of applying them to personal character and social life—these go on through all the centuries." In the light of this famous "decoding" principle Dr. Fosdick has made a reinterpretation of the Bible, theology, and of religion in general. The thought-forms of the Bible and of ancient Christian doctrine are not ours today. We no longer use such categories as those of ancient Biblical cosmogony, angels and demons, miracles, eschatology, Messiahship, and the logos doctrine. But the values and experiences which they enshrine do abide. In this way he sought to save the modern mind from intellectual embarrassment in a scientific age, while enabling the devotee of religion to retain allegiance to the faith of the fathers. This point of view became a great boon for thousands of young men in our day who are scientifically trained and yet feel the necessity of having a vital religion. To be sure this has not satisfied the fundamentalists who say it does violence to the historic facts of the Bible and betrays the religion of the fathers. Furthermore, it has not been acceptable to the more radical scientific minds, since it smacks of science while not really facing the logic of the scientific implications. Too, some Biblical scholars have retorted that in the "decoding" business Dr. Fosdick is only an amateur, and that experiences change as well as categories and call for the changing categories. However, with these criticisms it is not our purpose to deal in a short paper of this kind.

V.

Following the fundamentalist-modernist controversy a new situation confronted Dr. Fosdick, calling forth some of his most vigorous preaching and writing. While his many fundamentalist foes continued their attacks, many new theological opponents opened fire from opposite quarters. Whereas the fundamentalists merely endeavored to discredit Dr. Fosdick's *orthodoxy*, the rising modern

humanists and naturalists sought to discredit his *intelligence*. Like a good fundamentalist Dr. Fosdick is fighting for the basic realities of religion. In this case Walter Lippman and his allies have taken the place of Dr. Clarence Edward McCartney and his fellow-warriors. Humanists and naturalists assail theism and the spiritual philosophy of life and the universe. Admitting that much of the older theism is incredible and that much modernism is soft and sentimental, Dr. Fosdick reminds his opponents that they are in the boat with the materialist and mechanist, regardless of how much fuss they make about "high religion." Joseph Krutch is the true logician, says Dr. Fosdick, according to the humanistic creed. All is vanity and utterly futile—science, religion, morals, art and civilization. On the contrary, Dr. Fosdick contends that the only philosophy of life that remotely explains the facts of life and the world is purposeful and spiritual. He cries out like an ancient prophet for the objective reality of a personal God and for a cosmic order that gave birth to and sustains human values. Also he stresses reverence for personality, the necessity for a genuine morality, the need of a Christianized world of human relations, the centrality and indispensability of Jesus and his way of living, the importance of an inclusive church and life everlasting. Such preaching stresses fundamentals regardless of its modernistic garb.

VI.

But the heaviest attack on Dr. Fosdick's position has come from his beloved field of *psychology*. The Freudians and their school have stolen Dr. Fosdick's favorite thunder. Through the years he has lauded the experimental peace and power of religion. It makes life beautiful, comforting, useful and tolerable. But, instead of this being an argument for religion it is an argument against it, according to the Freudians. For them religion builds up a compensatory world, amid conditions which are intolerable to the human spirit. It is a creation of the heart's desire and based on a cosmic illusion. It is a flight from reality. Religion is a defense-mechanism by which we endeavor to make a cruel universe seem friendly and solicitous for our welfare. Such a subjective smoke-screen, it is argued, may comfort the illiterate by concealing the brutal facts of the real world from conscious view, but for the intelligent man it is sheer illusion. Religion does not have to be proved or disproved; it has only to be

explained as a retreat of the human organism to a sheltered world of human making. The fact that religion has survived and aided man in his struggle for existence is no proof of its cosmic validity; on the contrary, it has survived simply because it is really false, a comforting fantasy.

Now Dr. Fosdick admits that much modern religion, as well as ancient, is based on illusion. It is too soft, sentimental, and absurdly naive to have cosmic rootage and support. In this respect modernism is in greater error than fundamentalism, for fundamentalism is really stern and austere in its conceptions of God and the universe. It does not christen the word "comfort" and identify it with God. Dr. Fosdick insists that religion must reflect the actual and *frequently* austere character of the world if it is to be of real value in aiding men to face the realities of a cosmic order like ours. He mentions an engineer at work on a New York subway who told him that he received a letter from a woman demanding that all blasting cease because it interfered with the singing of her pet canary. In a world like ours, says Dr. Fosdick, you need not run to God saying, "Stop your blasting for my pet canary." However, granting all this, he returns fire on the radical psychologists with a frontal attack. If religion is an illusion, so also are science, morals, art, ideals, intelligence and civilization itself. The total experience of man on this planet has no meaning whatever. We are in a "night in which all cows are black." This is the cold conclusion of Joseph Krutch in his *Modern Temper* and, granting the position and premises of the illusionists, Dr. Fosdick agrees with the logic of Krutch's conclusions. In a word, the whole point of view is as strong and weak as the materialistic philosophy on which it is based. Materialism can come logically to no other conclusions about life, human values and longings and about the universe. But Dr. Fosdick has a different reading of the cosmos and of human history. An intelligent religionist looks at the total group of facts and cannot explain such a profound and meaningful set of facts on the basis of such a quantitative and naive philosophy of life as materialism, in whatever form it may appear. He argues that man is not over against the universe, but that he is the highest expression of the universe. Our qualitative world of values, our moral and spiritual purposes, our endeavors to make life tolerable and triumphant are all expressions of a cosmos which has given them

birth in us and we believe will sustain them. As men we are here on this planet and are children of nature. The cosmos has made us so that if we are to survive we must have religion, ethics, art, music and philosophy. Thus the world of values, as has been so ably defended by Dr. W. R. Sorley in his *Moral Values and the Idea of God*, is objectively real. Religion, if intelligent and vital, is thus objectively valid however much radical psychology may seek to dispose of it as a defense-mechanism and a subjective illusion. For Dr. Fosdick there is a type of high religion which cannot be thus assailed and one which does not fool its devotees. It is a religion which recognizes the inescapable fact of a law-abiding universe, a cosmic order which calls for neither supernatural invasions of the world to save pet canaries from fear nor for the satisfaction of every whim of the devotee who wishes to be coddled by a Father God thought of as a "Cosmic Bellboy." It is the religion of Jesus in which self-renunciation is central, not my will but thine be done. Jesus did not go around looking for shelter, nor asking that angels bear him up lest he fall. In fact, says Dr. Fosdick, "What the Freudians call religion Jesus of Nazareth called sin." The religion of Jesus and the thing Freudians call religion are different from the ground up. Jesus does not really come within their line of fire. In fact, Dr. Fosdick thinks of true religion not as an escape from the brutal facts of the actual world but an earnest endeavor to transform the world morally. A vital religion faces the world with its problems and furnishes faith and courage to master it for life's moral ideals. It tackles reality in all its appearances and transforms it through intelligent control of law-abiding forces. The outlook of religion therefore is not a fool's illusion, but a real challenge and possibility to make the world into the kind of world we want it to be. The very fact that the world makes such transformation possible shows that a moral religion of a high type is rooted not in illusion but in a universe which in these respects, at least, is friendly. Thus, Dr. Fosdick disposes of the radical psychologists, and whether or not he has won the battle, he here assuredly is in the thick of the greatest battle in which religion has engaged in modern times.

Now as we turn to the more practical side of Dr. Fosdick's message we are interested to know that in all his preaching there appears the ethical note like that of a flaming prophet. No man holds up the necessity of moral living in personal life more than he.

Too much religion, he thinks, is vague mysticism, comforting worship, lifeless formalism and lacking in practical issue in personal and social living. True to his puritan ancestry he condemns the way men do theological lip-service to God in Christ without doing the will of Christ. Any religion that does not make a real difference in a man's honor, purity, sincerity and nobility of ideals is a farce and the rankest of heresy. Religion must transform men if it is to justify its existence. In a world of moral upheaval, when men are throwing to the winds ancient moral standards, he rings out for temperance, chastity, self-control, unselfishness, magnanimity and noble purposes. Thought-forms may have changed, but basic moral ideals abide and had better be taken seriously or we shall fall. Too, in the field of *social relations* he contends that a genuine morality alone can save the home, economic order and civilization. When he became pastor of the Riverside Church Dr. Charles Clayton Morrison raised the question as to whether or not Dr. Fosdick, in his capitalistic church costing millions, would cease to be a social prophet. Dr. Morrison has no more misgivings. Never before has Dr. Fosdick more prophetically preached against sin in politics, the sins of capitalism, big business, crime, graft and war. Anyone who heard his famous sermon of "A Ghost of a Chance" over the radio will never doubt that a true prophet of social righteousness occupied the pulpit of the Riverside Church. While not identifying Christianity with any form of political or economic order, he is a believer in democratic institutions and unhesitatingly speaks a warning concerning the danger of Bolshevism and revolution unless a real transformation of our western institutions is effected in the spirit of Christ. Something is dead wrong when periodically millions of men ready to work walk the streets unemployed and hunger stalks abroad in a land of plenty.

VII.

Turning now to Dr. Fosdick as a *churchman* we find him equally interesting. When he became pastor of the Riverside Church it was upon certain conditions. He wanted a church of which Lincoln could have been a member. He has no patience with theological barriers and ecclesiastical fences to keep religious folk out of the church. Theological formulations should not be boundaries to separate people but sign-posts to lead people. The primary thing for a

man is to have a vital religious experience and a burning desire to live a victorious and good life. When such a man comes to Dr. Fosdick's church and tells him that he wants to accept Christ and to follow him in His way of living, he is accepted—whether by sprinkling, immersion, or no baptism at all—a rather shocking doctrine for both Baptists and Disciples! Dr. Fosdick has no patience with denominationalism and sectarianism because of their exclusive spirit. Thus we see that the Riverside Church is probably one of the most liberal churches in all contemporary Protestantism. In addition to this open policy, the Riverside Church has its doors open daily and is manned with a staff of highly paid workers all week long serving the community. The Church is a majestic cathedral, but it is not merely to look at. It is there to serve the community and the world. Dr. Fosdick has too much sense to spend his time preaching the Gospel without building a church with a real program. He keeps office hours when sinful, troubled, discouraged, bewildered and diseased men may talk over their troubles with him. He receives for counsel multitudes who confess their emotional difficulties and moral failures. Where professional technique is needed he cooperates with psychiatrists and neurologists in the city. In this way he personalizes his ministries and at the same time keeps himself in direct contact with real life.

VIII.

Now a word about Dr. Fosdick's *method of preaching*. I have never yet known any man who approaches Dr. Fosdick in his genius for sermonizing. His sermons never fail to grip the listener. They are life; they are spirit. It is important therefore to study his views of the methods of preaching. Dr. Fosdick thinks the real trouble with most sermons is that they produce the effect of emptiness and futility; they do not really matter. They stir neither the preacher nor the hearer because no real connections have been established with the living interests of the congregation. Sermons should be built around human problems which puzzle minds, burden consciences and disintegrate lives. In discussing and clarifying such problems lies the only justification for the sermon. In the light of this conviction Dr. Fosdick opens heavy fire on the traditional type of textual and Biblical preaching. Said he, "Who seriously supposes that as a matter of fact one in a hundred of the congrega-

tion cares to start with what Moses, Isaiah, Paul or John meant in those special verses (selected for exposition), or came to church deeply concerned about it?" Again he states that "only the preacher (no other leader of men) proceeds still upon the idea that folk come to church desperately anxious to discover what happened to the Jebusites." To select a text, to proceed to elaborate on its historic setting, its logical connections, its place in the preacher's theology, with a few practical applications appended, is to misuse the Bible and to preach in a very uninteresting manner. The *conclusions* of such sermons should be the *introductions*. Unfortunately such preaching never comes to the real interests of the congregation until the end and by that time the audience is either bored beyond recovery or is asleep.

Nor does the *topical* preacher fare much better in the hands of Dr. Fosdick. The topical preacher madly searches the newspapers, literary digests and contemporary life, searching land and sea for subjects. As the Sundays come, the faithful saints and the curious-minded hear discourses ranging from Bolshevism down through America's Nicaraguan policy, through aviation down to beloved Amos and Andy. Such sermonizing usually draws larger audiences and it is at least of contemporary rather than archeological interest. But it must be noted that subject-preachers do not last in large numbers. The textual preacher has the advantage over the subject preacher in that a text from the Bible, having survived through the centuries, is more likely to be of permanent and vital interest than a preacher's modern and ephemeral subjects. Too, such preachers show a dearth of new ideas although their subjects are novel. Such discourses tend to become lectures instead of sermons, and no man is sufficiently omniscient to speak intelligently and convincingly on such a wide range of subject-material. Further, it is to be noted that as a rule in both expository and subject preaching the sermon is not centered directly in the human problems of the congregation. Every sermon should start not with a subject but with an object, and both text and subject matter should be arranged and used to serve this object.

This leads up to Dr. Fosdick's *project-method of preaching*. This method is an application to preaching of the well-known project method in the field of education. Modern pedagogy starts neither with the teacher nor with the subject-matter, but with the child.

This method applied to preaching need not require a different text or different materials for the sermon, but its practical character and aim bring about a total rearrangement of the materials and the practical use of the text. A project sermon is an adventure in co-operative thinking and problem-solving between the preacher and his congregation. The preacher is no longer an homiletical dogmatist in the attitude of take it or leave it but is a stimulator of cooperative dialogue. Such a preacher is interesting and helpful without being sensational. Such preaching deals with living issues and is automatically interesting and important. The sermon belongs to the people as well as to the preacher. The auditors hear their intimate problems stated, honestly dealt with and elucidated. Hence, they are sent forth with a creative experience working within them and with new doors opened before them.

To be sure this method, like all others, may be ineffective. Said he, "It can be offensively personal, argumentatively unconvincing, practically trivial and narrowed by the conscious needs of the people. But these perversions are the fault of just such unskilled handling as would wreck any method whatever." Too, this method along with all others must do more than solve problems. It must be the means of transforming personality and of releasing creative powers in men's lives. This in the last analysis is the test of all methods. To sum up Dr. Fosdick's method, we repeat a statement which he reportedly made in one of his public addresses: "Homiletics reduces itself to this: place the provender where everybody, from giraffes to jackasses, may be fed."

At this point, a brief word about Dr. Fosdick himself is in order. He is a radiant and forceful personality. His faith is as simple and devout as that of a child's. His life is one of rare spiritual and moral sincerity. No one who knows him can doubt the vital religion of the man, whatever he may think of his theology. His earnestness and sincerity break down opposition. Though not a profound and original mind, he yet is brilliant and his thinking is marked by unusual clarity and remarkable insight. He knows and loves the Bible and uses it always in preaching. He is a lover of the English classics and his sermons are resplendent with quotations from them. A lover of art and music, he likes to think of religion as an art and his love of the beautiful is seen in his church, one of America's most impressive cathedrals. His mind is not only logical, but pictorial. No preacher

is quite so gifted in the use of simile and metaphor. His voice is deep and resonant, his enunciation is almost perfect, and his vocabulary is remarkable for range and choice. As to his speaking art I wish to quote a statement of Dr. Gerald Birney Smith. Said he, "Dr. Fosdick is commonly regarded as the greatest public speaker in this country, and to be frank about it no one else is near him." But equally amazing is Dr. Fosdick's gift to write as interestingly as he preaches. His writing is literature. His books are most always among the best sellers.

IX.

Since the above paper was written, almost a quarter of a century ago, the writer has followed the career of Dr. Fosdick with increasing interest. His mature years have shown a remarkable growth in richness of thought and pulpit power. A number of his books have been coming from the press and they have ever remained among the best sellers. For a few years many of his admirers wondered whether or not he would be able to extend his creative powers beyond the thought-world involved in the fundamentalist-modernist controversy. But any fair-minded critic will be impressed by the fact that Dr. Fosdick's thinking has shown a tendency toward a more realistic grappling with the human problem than was manifested in his earlier romantic liberalism. Although unmoved by contemporary neo-orthodoxy, Dr. Fosdick does clearly reveal a deepening sense of the dimension of *depth* involved in the tragic human situation. His earlier romantic faith and optimism concerning human progress ever remain vibrant, yet they are tempered by the recognition of the *tough* resistance of a sinful world. Says Dr. Fosdick in his recent book, *A Faith for Tough Times*, "Now, however, such optimism has been shown up as insubstantial folly. Inevitable progress is a flimsy dream." Yet there is no taint of modern fatalism in his thinking. He remains a hopeful prophet of the victorious faith that in Christ the world still has its *realistic* inspiration and hope. He refuses to see in Christian love a relevant, but impossible ideal.

Now in the light of Dr. Fosdick's total ministry, we unhesitatingly regard him as the most influential preacher of his generation and as one of the foremost preachers of the Christian world.